THE WAYS OF THE SAHABAH رضي الله عنهم

(COMPANIONS OF THE PROPHET ﷺ)

Complete

Maulana Abdus Salam Nadvi

Translated by

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PUBLISHER NOTE

Uswa-i-Sahabah or Model of the companion's is a well known book of Maulana Abdul Salam Nadvi which depicts the life sketches and heroic deeds of the companions. These lovers of the Prophet ﷺ are included in the most respectable, honourable and worthy of pride group, after the Prophets, on the globe.

This book is not only a historical document , it is a source of guidance also. The calamities which these ardent lovers of the Prophet ﷺ underwent in the beginning and after Islam and the chaste life which they led, can be achieved only by following the foot-prints of the Prophet ﷺ . The book is practically useful, effective and full of information. It is a great pride and happiness for us that we are publishing this book. It is hoped it will be popular and a source of knowledge in all academic and literary circles.

Humble

Khalil Ashraf Uthmani

June 30, 1999

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AUTHOR'S NOTE

بسم الله الرحمن الرحيم

In the name of Allah, Most gracious, most Merciful.

Dar ul Masannifeen (دارالمصنفين) had published the series relating to *Siyar al Sahabah*.[1] Thanks to Allah for granting populatity to it among the Muslims and it benefited many lucky persons academically and practically. It is hoped that, Inshaa Allah, the writers in this connection will be given reward in the hereafter also.

This series has been completed with the efforts of the following commrades of the Dara al Musannifeen:

1. Maulana Abdul Salam Nadvi.
2. Late Maulana Haji Moeen-ud-din Ahmad Nadvi
   Ex Headmaster Madrassah Shams al Huda, Patna.
3. Maulana Shah Moeen-ud-din Ahmed Nadvi
4. Maulana Saeed Ansari

This Siyar Sahabiyyah has been penned down by the last mentioned comrade and this was published for the first time in the year 1341 A.H, nearly eighty years ago. Now, it is being published a second time. One of our comrades, Maulana Muhammad Idreees Nagrami Nadvi has reviewed this second edition. He has also corrected the reference, rectified some of the mistakes and made proper additions to some of the meanings for which he deserves our gratitude. It is hoped that this book, in the present form, will prove more useful than before and will prove for the compiler and the rectifier to fetch continuous reward, Inshah Allah.

The Muslim women are undergoing new problems of the

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1. This series was orignally published in Urdu by Darul Masanifeen. This English rendition is published by Darul Isha'at.

age. They have no model of the pious women before them. Therefore, it is not against the demand of wisdom to go away from the right path by them. If our sisters and daughters adopt this book as a model for their life, they can understand how they can deal with the world with God-fearing, chastity, purity and righteousness and how they can collect the good of this world and the hereafter.

Wassalam

Sayyid Sulaiman Nadvi
Administrator
Darul Musannifeen Aazam gadh
Shaaban 4, 1363 A.H

PREFACE

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ؕ

In the name of Allah, Most Gracious, Most Merciful.

الحمد لله رب العٰلمين والصلوٰة على رسوله محمد و آله و اصحابه اجمعين !

The foremost and the most important of the duties of man is to reform the human moral and refinement and perfection of human-beings. Arts and sciences, civilisation, industry and crafts, in brief, all the things which have been always the asset for pride for the world, came into being after many vicissitudes and revolutions; but the obligation of civilising the human-being was so much essential that the first man of the world Adam ﷺ when he came into the world, was burdened with a great load of these responsibilities. After Adam ﷺ this system flourished. Many great venturesome were born but the collection of all the excellence and qualities of all of them centred in the person of Muhammad ﷺ and the chain of the Prophet ﷺ came to an end with him forever and ever, and the revelation gave this tiding,

اَلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِيۡنَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِيۡ وَرَضِيۡتُ لَكُمُ الۡإِسۡلَامَ دِيۡنًا ..... ○ (المائدة:٣)

This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion. (Al Maidah 5:6)

How did the chosen and elite of the Prophets viz; Prophet Muhammad ﷺ perform this sacred duty and with what comprehensiveness and perfection did he perform this

obligation and to which degree of civilisation and morals did he take mankind? We will reply to this question with the great excellence and morals of those sacred noble people which are, to a great extent, witness to the actions and morals of the Prophet ﷺ and who are models of education and training of the Prophet ﷺ. Really, they are his companions who were the very first addressess of his guidance and sermons and who were benefitted from the company of the Prophet ﷺ during his life.

The growth of this sacred class is also an excellent example of the events of the world. In the very beginning, when the Prophet ﷺ invited the Arabs for the reformation of their beliefs and acts, nobody responded to it but the effect of the truth and the essence of training was prepared, in a very short time, many people around him, and their presence mainly has no equal in the efforts of even the Prophets like Nooah (نوح), Moses (موسی) and Christ (عیسی). In the beginning, these venerable persons could be counted on finger tips but their number increased considerably till the time of Hijrat (هجرت) or migration to Madinah Munawarrah and in the battle of Badr 313 warrious were visible taking active part. The number of these soldiers reached ten thousand at the time of the conquest of Makkah Mukarramah. This number was thirteen thousand when the Prophet started his journey for the last Hajj (حجة الوداع) and the people continued joining him on the way. The number of the companions exceeded lacs at the time of his death. How stranger is the flux and reflux of the river of truth. Hadrat Nooh ؑ continued preaching the truth for a long period but nobody agreed with him except his own shadow. Hazrat Isa (Jesus) ؑ raised the Slogan,

مَنْ اَنْصَارِیْ اِلَی اللّٰہِ

Who are my helpers for Allah's sake?

nobody responded to him except a few disciples. When the Prophet ﷺ passed away from this world, every inch of

Arabia was shining with the light of his guidance. This is not the only fact of his excellence over other Prophets, that his followers are more in number than those of the other Prophets, the most important point of his excellence is that the persons whom he lit with the light of guidance, are still shining vigorously and the people are finding their path of guidance from their light, and it is in accordance with the Hadith,

اصحابی کاالنجوم من اقتدیتم اھتدیتم

My companions are like stars; whichever you follow, you will get the right way.

We can find no details of the times of Hazrat Nooah (نوح). Similarly, we cannot exactly trace the events of the nation of Hazrat Musa (Moses) (موسی) . Regarding the biographic of disciples of Hazrat Isa (Jesus) ؑ (عیسی), we cannot find their complete life sketches. As regards the life sketches of the companions of the Prophet ﷺ, we can see each and every feature in the history and these collections can be presented to the world proudly in every aspect i.e, religiously, politically, academically and morally.

This particular series of History is called, Seer al Sahabah ؓ or biographies of the Companion ؓ. The idea of editing this series occurred to the scholars of Islam on the basis that the companions first of all, reported from the Prophet ﷺ that is why the Muhaddiitheen (the persons well versed in the science of Hadith) in the very beginning paid attention to this aspect. The first book written on the lives of companions was by Imam Bokhari رحمة اللہ علیہ (256 A.H) under the title: *Asmau al Sahabah* ؓ. Allamah Abdul Qasim Bughvi Kabeer copied a particular of this book in his book named *Muajjam Sahabah* ؓ.

After that this art developed and the scholarly people like Abu Bakr bin Abu Dawood, Abdaan, Muteen, Abul Ali bin Al Sakan,
Abu Hafs bin Shaheen, Abu Mansoor Mawardi. Abu Hatim

bin Hibban and Tahrani etc. abundantly wrote books on this subject. The most popular books from amongst them were those which were written by Abu Abdullah Maudah, Abu Naeem Qazi, Abu Amr bin Abdul Birr and the later writers fixed that these were books as the sources of their writings.

Though these books were more comprehensive than those of the early writers, they lacked his graphics of many companions. Therefore, a number of scholars wrote appendix to them. Thus, Abu Al Musa al Madini added appendix to the book of Abdullah bin Maudah and Abu Bakr bin Fathoon and Abu Ali Ghassani added appendix to the book of Qadi Abdul Birr and added to it biographies of many companions but all these books are extinct. Only the book of the Qazi Abdul Birr, Istaah, in two volumes is available which contains the biographies of 3500 companions. The appendix written by Ibn Fathoms, contains the biographies of approximately the same number of companions.

After all these scholars, Allamah Ibn Atheer Jozari (d.630 A.H) wrote a very comprehensive book of the biographies of the companions which was titled as (اسد الغابة فی معرفة الصحابہؓ) *Asad al Ghabah fi Maarifat al Sahabah* ﷺ. This book consists of the biographies of 7554 companions. The sources of this book are the books by Ibn Maudah, Qazi Abdul Birr, Abu Nuaim and Abu Musa. The learned Ulama collected the biographies in this book, which were scattered in all the books of the above mentioned writers. Many names were added through the appendixes of Abu Ali Ghassani etc. In addition to these books, he collected the material from the other books also. He gathered to-gether the characterics of all the books; but this book also contains names of many persons who were not companions. Therefore, Allamah Zahabi wrote a book under the title, *Tajreed al Sahabah* ﷺ (تجرید الصحابة), in which he rectified the mistakes and added the names of 8000 Sahabah ﷺ.

After that, Hafiz Ibn Jahar Asqalani (d.852 A.H) wrote a very comprehensive book in five volumes to which he gave

the title (الاصابةفی تمیز الصحابة)"Al-Isaabah fi Tamyeez al Sahabah" ﷺ. He added to it biographies of many Sahabah ﷺ in addition to the biographies of all the companions mentioned in (استیعاب) *Istiyab* and Appendix to (استیعاب) *Istiyab* and in *Asad ul Ghaba* (اسدالغابة). Hafiz Talal ud din Suyuti wrote its gist with the title of *Ain al Isaabah* (عین الاصابة) which could not be completed. But in spite of all this research, all of these assets is a drop in the river which continued raging for quite a long period in the desert of Arabia. Abu Zaraa (ابوزرعة) stated that the number of people who saw or heard the Prophet ﷺ exceeded one lac.

Anyhow, at present, the books depicting the life sketches of the companions, with us are only these i.e *Istiyaab, Asadal Ghaba, Asaba* and *Tafreed Asma al Sahaba* but the life sketches of the companions can be known in addition to these from many other books. For example, Hafiz Jalaal ud din Suyuti has mentioned about all the Companions in his book *Hasan al Mahadarah*, who stayed in Egypt. The biographies of great companions have been mentioned in *Tabaqaat al Huffaz* (طبقات الحفاظ) and *Tabri* also. Numerous volumes of *Tabaqaat Ibn Saad* (طبقات ابن سعد) also contains the detailed biographies of the companions.

Still there is need of fragrance of musk. It is true that the life sketches of the companions can be know from these books but the most important need or necessity of this age is to present the biographies of the companions to the world in such a way that accelerates their fondness of actions and the people, automatically develope aptitude towards the reformation of their belief and acts, placing their lives before them as a model. This is why when the greatest revivalist of Hindustan late Maulana Shibli thought of the reformation of the Muslims, he settled this antidote as the cure and he was always worried for writing the excellence and qualities of the respectable companions with that order and comprehensiveness which may bring the best practical mode of life, morals, worships and dealings before the

world. Thus, once Maulana Habib ur Rehman khan Shirwani expressed his readiness for performing this sacred duty, this hidden spark flared up and wrote to him in a latter.

> By Allah! You have touched the cord of my heart. Nothing can be a model for us more than the life of the companions which deals in every aspect and shows particularly those aspects which are overlooked intentionally by the Muslim Imams of today.

When he got busy in editing and compiling the seerat of the Prophet ﷺ he felt this necessity with more severity and the idea stuck to his mind for practically completing this job. So, he wrote to Maulvi Muhammad Ameen, Incharge of the Department History Bhapol State.

It would have been much better if the allocation of funds for the Seerat would have been permanent and the arrangement of writing from this head of expenditure would have been settled permanently. It is a very vast field e.g seer al Sahabah ﷺ, seer of the wives of the Prohet ﷺ etc. But still the Seerat of the Prophet ﷺ was not complete; as in the words of the poet,

آں قدح بسشکست و آں ساقی نماند

However, the foot-prints of the Caravan were still visible i.e, the spiritual sons of the Maulana were alive and had devoted their lives for completing his unfinished pious projects. They started the project of editing and compiling the projects of *Seer al Sahabah* ﷺ alongwith the completion of the Seerat of the Prophet ﷺ and thanks to Allah that with His guidance and help, he granted them success in accomplishing their will and the arrangement for the editing and compling the book continued in accordance with the plan which the late Maulana had prepared. Keeping busy actively day and night for their important project by three presonalities:

(1) One person wrote the biographies of the Muhajireen in a number of volumes specifying a special portion for the (عشرة مبشرة) Ten Blessed Sahabah ﷺ and the remaining portion for the general Muhajireen.

(2) One person wrote in a number of volumes, the biographies of the Ansar or the helpers, which include the biographies of the caliphs from the Ansar.

(3) In this connection, in one independent volume, the biographies of Sahabiat (صحابیات) (female companions) were penned down, which includes the biographies of female companions from the Muhajireen and Ansar.

(4) In addition to simple biographical sketches, in one volume, detail of the beliefs, worships, dealings, mode of living, morals, politics and prominent achievements of the honourable companions is given and it is its first part which is being presented now before the Ummah.

Exaggarated stories are created in respect of the Prospects, Myustics, heads of the religions or schools of thought. So is the case, with the respectable companions also and such narratives entered deeply in the Islamic literature with so much severity that the mind easily goes to this side of with the name of فضائل or excellence and viture, but the most important characteriste of this book is that all such narrations have been overlooked and all the events have been taken specially from the *Sahih Bukhari* and Sahih Muslim in addition to the books of *Asmaa al Rijal* (اسماء الرجال) and authentic books of history.

The whole of the popularity and non-popularity of the book depends upon the grace and bounty of Allah, religious sentiments and accurate taste of the Ummah but the labour which has been taken in regard to the order of the book, taking upon oneself the accuracy of the book, the topic of excellence and morals, which have been made and the way in which each and every feature of the companions has been highlighted, place the book in such a position that it will not be wrong if it is claimed that, till today, no book has been

written on this topic in Urdu, Persian or Arabic which is as comprehensive as this one. The object of editing and compiling of this book is not to get applause from the Ummah, rather the real purpose is to pray to Allah to creat the same moral, religious and academic spirit in the Ummah with the blessing of this book which was present in the moulds of the companions. On this score, if the Ummah welcomes this book with the same position, the same will be the reward for the meek efforts which have been put for compiling this book. The effort is on my part and its completion is by Allah the Great.

Abdus Salam Nadvi

INTRODUCTION

DEFINITION OF COMPANION (SAHABI)

During the period of the Prophet ﷺ, many great men benefit from the company of the Prophet ﷺ for a long period. Many of them accompanied him in a number of Ghazwat (Holy war in company of the Prophet). Many of them reported many Ahadith from him e.g Khulafae-Rashideen (Caliphs) and great companions. Many men embraced Islam and saw him when they became mature, and many old men saw him before Islam but, later on, they could not get this status e.g those people who were with him at the last pilgrimage (حجة الوداع). Many people were present in the Prophet period but they had no chance to visit or see him e.g. Hazrat Uwais Qarnee رحمة الله عليه. Many people did not see him during his life but they had the honour to see him after his death. In addition to that, many children were born in his period and the respectable companions brought them to him for the sake of blessing. He named them and prayed for them. Now, the question is as to who is from amongst them with different capacities, worthy to be called a Sahabi (companion) and can be given the sacred title of the Sahabi of the Prophet ﷺ.

A group of the Muhadditheen and majority of the jurists have stipulated a condition to be a *Sahabi* that he had a chance of living in the company of the Prophet ﷺ for a period because in the general custom when it is said that such and such person is a companion of such and such person, nothing is construed from it except that he had been in his company for a long poeriod. The people who merely see a person from a distant or near a place and do not have association with him without any chance to see him, generally, they are not called his companions. Qazi Abu Bakr Muhammad bin al Tayyib stated that it is agreed upon by the linguistics that the word Sahabi is derived from Suhbat

(company) this word can be applied to any person who has enjoyed less or more company of a person. That is why it is said that I have enjoyed the company of a person for a year or a month or a day or moment. Therefore, the word Suhbat (company) can be applied to both a little company or more company, and the word Sahabi (صحابی) can be applied only to the person who has enjoyed the company of a person for a long time. Similary, as a custom, the person who has talked with a person for an hour or walked with him for a few steps or has heard a Hadith from him, cannot be called a Sahabi (companion).

1. According to Hazrat Saeed Bin Musayyib رحمة الله عليه we can say sahabi only to that person who had a chance to participate with the Prophet ﷺ in one or two Ghazawat or battles and who had stayed with the Prophet ﷺ for a year or two, at least.
2. According to some persons only that person can be called a sahabi who has reported Hadith from the Prophet ﷺ.
3. According to others, only company for a long period is not sufficient. It should also be known that he enjoyed the company of the Prophet ﷺ merely for attaining knowledge and how to act upon it. Thus, Allamah Sakhawi writes in the book *Fath al Mugheet*,

قال ابوالحسين فى المعتمد هو من طالت مجالسة له على طريق التبع له والاخذ عنه اما من طالت بدون قصد الاتباع او لم تطل كالوا فدين فلا۔ (فتح المغیث، ص ۳۷۱)

Abu Husain stated in *Al Mutamad* that the Sahabi is that person who has enjoyed his company for long by way of following him and has acquired knowledge from him. The people who have enjoyed his company without this object or they had this object in their mind but did not enjoy his long company, they will not be considered sahabi e.g, the

people coming to him in delegations.

4. According to some people every Muslim who has seen the Prophet ﷺ, as a major and prudent person, is a sahabi (صحابی).
5. According to some people, it is not necessary to see the Prophet ﷺ, rather every Muslim can be said a sahabi who was present in the Prophetic period. Thus, on this condition, Qazi Abdul Birr, in his book *Istiaab* and Ibn Mandah, in his book (معرفة الصحابة) *Maarifat al Sahabah* رضی اللہ عنہم, has mentioned many those who were present in Prophetic period.
6. A class of the Muhadditheen including Imam Ahmad Bin Hambal, Ali bin Madaini and Imam Bukhari رحمه الله عليه confers the titles of Sahabah رضی اللہ عنہم only to those people who have seen the Prophet ﷺ as Muslims. It is not necessary to see the Prophet ﷺ with eyes. Only visiting him is sufficient. For example, Hazrat Abdullah bin Muktoom رحمه الله عليه was blind and he, therefore, could not see him but in spite of all that, he is considered among the Sahabah رضی اللہ عنہم because he had the honour of visiting the Prophet ﷺ.

The argument of these people is that, according to the language, every person who has enjoyed his company, can be called a Sahabi. Imam Ahmad bin Hamblal stated that the person who has enjoyed the company of the Prophet ﷺ for a month or a day or a minute or has seen him, is a sahabi.

All these statements prove that all the people who were born in the Prophetic period but did not attain the age of majority are not included among the Sahabah رضی اللہ عنہم. Thus, Hafiz Ibn Hajar Asqalaani writes in his book *Isabah* (اصابة),

ذكر اولئك فى الصحابة انما هو سبيل الاطاق لغلبة الظن على انه صلى الله عليه وسلم راهم۔ (مقدمه اصابه)

"The mentioned of the children amongst the Sahabah رضی اللہ عنہم

is altogether included because the strong presumption is that the Prophet ﷺ must have seen them."

According to some people these people are also included in the class of Sahabah ﷺ. Thus, Maulana Abdul Hayya رحمة الله عليه stated in his book *Zafar al Amanee* (ظفر الامانی),

والمرهج هو دخوله فيهم نعم حديثهم مرسل لكنه مرسل مقبول

(مقدمه اصابه)

"The predominent view is that these people however are included in the class of Sahabah ﷺ" and a hadith reported by them is acceptable.

Similary, the people who saw the Prophet ﷺ are also not included in the group of Sahabah ﷺ. Thus, Hafiz Ibn Hajar Asqalaani wrote in the preface of Isaabah (اصابة),

والراجح عدم الدخول (مقدمه اصابه، ص ٨)

The preferable view is that these peoples are not Sahahab.

The Muslims who were present in the period of the Prophet ﷺ but who could not see him, they are also not considered as Sahabah ﷺ. Thus, Uwais Qarni belongs to this class.

The people who had seen the Prophet ﷺ before embracing Islam but did not see him after embracing Islam; they are also not considered as Sahabah ﷺ. Further, they are considered as Tabieen (successor of the Sahabah ﷺ). According to the above mentioned views, the following persons can be said to belong to the class of Sahabah ﷺ.

1. The people who have enjoyed the company of the Prophet ﷺ for a certain period.

   Or,

2. They have participated with the Prophet ﷺ, at least, in one Ghazwah (غزوه).

   Or,

3. They have transmitted Ahadith from him.

   Or,

4. They adopted his company for the sake of getting knowledge and how to act upon the same.

   Or,

5. They have seen him while they were major and prudent.

   Or,

6. They have merely seen or visited him as a Muslim. Out of the above six statements, the sixth view or the last view is the most authentic among the majority of the scholar and popular among the general Muslims; because it includes all the Sahabah ﷺ from who the hadith can be reported and they can be adopted as the last model. After that, the first view of the jourists is trustworthy. In this case, though many Sahabah ﷺ who saw the Prophet ﷺ but could not enjoy his company for a sufficient period are excluded from the class of Sahabah ﷺ, a high criteria is established for status of Sahabiyyiat (صحابیت) or being a Sahabi (woman companion) and all the great Sahabah ﷺ are included in it. In addition to that, all the other views are below the degree of authenticity; because some of them are so nast and common that every Muslim of the Prophetic period becomes a Sahabi and some of the views are so limited that even many great Sahabah ﷺ are rendered non-Sahabah. In addition to that, the basis of excellence is on the knowledge and good deeds. The jurists have viewed the class of Sahabah ﷺ on the basis of deriving the rulings and reporting of the ahadith. Therefore, they have approved as a Sahabi only that person who has enjoyed the conmpany of the Prophet ﷺ for a long time but according to the majority of the scholars, the criteria of a Sahabi is only asceticism and chastity. Therefore, they consider as a Sahabi every person who, as a Muslim, has seen or met the Prophet ﷺ.

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NUMBER OF SAHABAH ﷺ

It is difficult to know the number of the Sahabah from the books which contain their biographies. This fact is admitted by the writers of these books themselves. Thus, Allamah Ibn Atheer Jazari writes in his book *Asad ul Ghaba*,

ولو حفظوا ذلك الزمان لكانوا اضعاف من ذكره العلماء

(اسد الغابة)

"If the Sahabah ﷺ themselves had maintained safely the names of their period, the number would have been many fold than the number stated by the scholars".

However, some explanations of Ahadith explore that the number of the Sahabah ﷺ increased day by day after the Hijrat (migration) and a grand group of Sahabah ﷺ came into being by the time of the death of the Prophet ﷺ. Thus, it is stated in the *Sahih Bukhari*:

اكتبوا لى من تلفظ بالاسلام من الناس

"Give me a list of those people who have embraced Islam".

When this order of the Prophet ﷺ was complied with, the list was prepared consisting of fifteen hundred Sahabah ﷺ. But there is nothing in this hadith, to show as to what was the situation when this order was made. Therefore, the Muhadditheen (Jurists) have given different views. Hafiz Ibn Hajar has written in his book *Fath al Bari* that probably this order was given according to a strong presumption, when the companions were going for the battle of Uhud. According to the views of Ibn Teen, this order was given at the time of Ghazwah-i-Khandaq. According to the view of the scholar, Dawoodi, it happened on the event of armisstice of Hudaibiyyah. After that, there was an increase in this number. Thus, ten thousand Sahabah ﷺ participated in the conquest of Makkah with the Prophet ﷺ. After the conquest

of Makkah, when the whole Arab embraced Islam, this number increased abundantly. Twelve thousand soldiers plus women and servants accompanied the Prophet ﷺ in the Ghazwah-i-Hunain and thirty thousand soldiers in the Ghazwah-i-Tabook, forty thousand companions accompanied the Prophet ﷺ in the Hijjat al widah after one year of which his death took place. In brief, by the year 10 A.H, no person was left in Makkah and Taif who had not embraced Islam and had not joined the Prophet ﷺ in the Hijjat ul widda. A further number of 4000 companions who joined the Prophet ﷺ in the Hijjat al widaa is also included. Imam Shafi رحمة الله عليه stated that, at the time of the death of the Prophet ﷺ, sixty thousand companion were present out of which 30,000 were from Madinah and 30,000 from other places. It is stated by Abu Zaraha Razi that the number of the people who saw and heard hadith from the Prophet ﷺ was more than one lac at the time of his death. This number included both men and women and every one of them had narrated hadith from him. Ibn Fathoon copied this statement in the appendix of Isteeab and stated that Abu Zaraha had told this number of those people who were from amongst the narrators of hadith and the number of the companions in addition to that, would have been for more than that. In brief, the names, number and biographies of the companions are known to us accurately but we cannot tell the real number of other companions in addition to that. It is given in the book "Asad al Ghaba" the religious engagements in the period of the companions themselves did not allow chance to ascertain their number and keep it safe. In addition to that, many companions were bedomins living in the desert and, as such, their remaining unknown was essential.

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The gentlemen about who it is claimed that they were companions the proofs of authenticity and signs as such are given below:

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The gentlemen about who it is claimed that they were companions the proofs of authenticity and signs as such are given below:

(1) Their being Sahabi is proved. For example, being Sahabi of Hazrat Abu Bakr Siddiq, Hazrat Umar, Hazrat Uthman, Hazrat Ali رضی اللہ عنہم and all the great sahabi is proved.

(2) If the proof of being a Sahabi does not reach to the degree of continuity (تواتر) or full authenticity, it should be proved, at least, to the degree of well-known report. To be a Sahabi of Hazrat Ukashah bin Hasn, Hazrat Damam bin Thaalabah etc is proved in this way.

(3) The Sahabah ﷺ whose being Sahabah ﷺ is certainly proved, their evidence can also prove it. For example, saying of a sahabi that he attended the Prophet ﷺ with such and such person or the Prophet ﷺ talked to such and such person before me. It proves that person to be a sahabi provided he had been a Muslim.

(4) A person's being a sahabi can also be proved by authentic tabieen or the successors of the companions.

(5) As the traditions or reports prove that only the Sahabah ﷺ were appointed as the Commanders in Chief during the period of the caliphate if it is proved about a person that he was made the commander of some Ghazwah or conquest, his being a sahabi will be proved.

(6) Traditions also prove that at the time of their birth, the children were brought to the Prophet ﷺ for blessings, so those children about whom this fact is proved, their being sahabi is also proved.

(7) It is also proved on the basis of traditions that all the people of Makkah and Taif after the conquest of Makkah, had embraced Islam and they participated in the Hijjat al Widaa. They are also companions.

(8) If a person himself claims to be a Sahabi and there is no proof from amongst the above mentioned conditions to authenticate his claim, Muhadditheen have different views about him, as detailed below:-

(a) Some of the Muhadditheen view that as he himself wants to prove a nobility for himself, his claim will not be accepted.

(b) Some of the Muhadditheen view that if a person claims to have enjoyed the company of the Prophet ﷺ for a very brief and limited period, his claim will be accepted because there had been many occasions when the Prophet ﷺ used to be alone. Thus, if a person saw or met the Prophet ﷺ in this condition, its proof with the evidence of another sahabi will be difficult.

(c) If his claim is that he enjoyed the company of the Prophet ﷺ for a long time and he had been with him during his journey and stay. This claim will not be accepted because the people must have seen such a person in the company of the Prophet ﷺ. Therefore, his claim cannot be accepted unless he being a sahabi is proved on the basis of authentic narration and a general report.

(d) The Muhadditheen, Ibn Abdul Birr has been very generous in this regard. He has absolutely settled his claim acceptable with two conditions supporting his claim acceptable with two conditions supporting his claim. One is that he is proved upright, trustworthy, a popular narrator and the second is that the external circumstances do not falsify his claim. For example , if a person claims to be a sahabi, after the passage of one century after migration, his claim will be rejected because traditions prove that the period of Sahabah ﷺ ended after passing one hundred years after hijraat and no sahabi will remain alive by that time. There had been a person named Rattan Hindi in the 6th century of hijrat, who claimed to be a sahabi but the Muhadditheen confirmed him as fraudulent and a liar.

INTEGRATY OF SAHABI

Though it is an admitted ruling of jurisprudence that "All the Sahabah ﷺ are just" they possess the characteristic of

justice but Abu Husain bin al Qathan, a Shafii scholar, has disagreed with this generalisation but according to him some of the companions erred. For example, Waleed was a sahabi but he drank wine and Hatib bin Baltooh was a sahabi but he wrote a letter to the disbelievers of Makkah against the visit of the Prophet ﷺ. One view is that before the period of civil war, though all the Sahabah ﷺ were just but when the civil war spread among the Sahabah ﷺ themselves and the battles of Siffeen and Jamal took place, their integrity became debateable and worthy of research. According to Mutazillah, the Sahabah ﷺ who fought against Hazrat Ali ؓ no longer remained just. But the people who were on the side of Hazrat Muawiah ﷺ claim the contrary. Muhaddith Mazri has assigned integrity only to those Sahabah ﷺ who kept busy in the company and assistance of the Prophet ﷺ day and night. Therefore, according to him, every sahabi is not just. Thus, he states,

لسنا نعنى بقولنا" الصحابة عدول" كل من را صلى الله عليه وسلم يوما ما او زاره لماماً اواجتمع به لغرض وانصرف عن كثب و انمانعنى به الذين لازموه و عزروه و نصروه واتبعوا النور الذى انزل معه اولئك هم المفلحون۔ (فتح المغيث،ص ۲۷۷)

"All the Sahabah ﷺ are just - it does not mean that every person who appened to see the Prophet ﷺ; or happened to see him moving here and there; or met him with some purpose and went back after a while, is just; rather, it means those people who always remained with him ﷺ; who reported and helped him and followed the guidance which was sent with him. There are the people who are successful."

But according to general Muhadditheen, on the basis of all the Qur'anic verses which were revealed stating the excellence of all the Sahabah ﷺ, this characteristic is found in all the

Sahabah ﷺ and it is found during all the ages. Every individual of the Sahabah ﷺ is included in it. The people who are against all embracing nature of this principle, they have not pondered over the meaning of justice or integrity. Adaalat (Court of justice) or integrity is a combined or homonym word which has different meanings such as:

(1) Sometimes the word of justice is used against cruelty and injustice. Then this word becomes the synonym of justice and equity.

(2) Sometimes it means sinfulness and impiety. Then, this word gives the meaning of Taqwa (piety).

(3) Sometimes this word amounts Ismat (chastity) or innocence and this characteristic is peculair to the Prophets and the Angels.

(4) Sometimes, this word indicates to be safe from the sins and though there is no difference between it and chastity is a natural and inharent ability and keeping safe from the sins is an acquired ability. On this basis, the Prophets are called masoom (innocent) and Angels are called mahfooz or (protected).

(5) Sometimes Adaalat or integrity means abstaining from telling a lie in the transmission of hadith and in this sence, Aadil is a person who does not tell a lie while transmitting a hadith.

No Muhaddith (محدث) has claimed that Sahabah ﷺ cannot commit any thing against justice and nothing can happen by them against piety and purity, or they are innocent like the Prophets and they are protected from alll the sins, rather their objective is that no sahabi tells a lie while transmitting hadith. Thus, Ibn al Anbari states:

ليس المراد بعداتهم ثبوت العصمة لهم واستحالة المعصية من هم و انما المراد قبول رواياتهم من غير تكلف البحث عن اسباب العدالة و طلب التزكية الا ان يثب ارتكاب قارح لم

يثبت ذلك۔

"The Adaalat or integrity of Sahabah ﷺ does not mean that the Sahabah ﷺ are absolutely innocent and commission of sins by them is impossible; rather, it means that their narrations should be accepted without checking their integrity and authenticity except the case when they commit such an act which is critical in the narrations and it is not proved".

Maulana Shah Abdul Aziz Dehlevi states,

"It is the settled belief of the Ahl al Sunnah that all the Sahabah ﷺ are straight forward or just. This word has been used again and again when any father (Late Shah Wali ullah Muhadith Dehalavi) discussed about this world and it was proved that, in this context, this word does not convey the current meaning, rather, it means "justice in transmitting the Hadith. It means nothing beyond it and the reality of this justice is abstention from telling a lie while, narrating the Hadith because we searched the biographies of all the Sahabah so much that we studied the characters of those people also who associated in civil wars, mischiefs and disputes and we came to know that they also considered it the most heinous sin to tell a lie about the Prophet ﷺ and abstain from it very severely."

CATEGORIES OF THE SAHABA

There are different categories of the Sahabah regarding their capacities. Thus, their different categories are established by more or less narrations. But regarding their excellence and qualities, they are categorised, according to Ahl al Sunnah as given belaw.

KHULUFAA-I-RASHIDEEN

They are the most excellent of all the Sahalah. Among the Khulafaa; their degrees are according to their turn to the caliphate.

THE HOLY WIVES OF THE PROPHET ﷺ

The Holy wives of the Prophet ﷺ are the most excellent and noble after the Prophet ﷺ. After them, the order of the excellence among the Sahabah ﷺ is as under:

THE FOREMOST MUHAJIREEN

They all are of the same status of Sahabah ﷺ and do not have performance over one another.

AHL-I-AQBAH

After Muhajireen Awwaleen or the foremost Muhajireen, the Sahabah ﷺ including in the Ahle-i-Aqblah have the highest degree.

AHL-I- BADAR

The participants of Badar come after Ahle-i-Aqbah.

AHL-I-MUSHAAHID

After Ahle-i- Aqbah, Ahle-i-Mushaahid have the highest status. Ahl-i-Mushaahid are the Sahabah who particirpated in the Ghazawat. But those are on a better place regarding the excellence, who took part in an earlier ghazwah than those

who took part in a later ghazwah. In this connection, Allah Himself says:

لَا يَسْتَوِيْ مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ أَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى

Not equal among you are those who spent (freely) and fought, before the victory (of Makkah) (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a good reward." (Al-Hadeed, 57:10)

PERIOD OF SAHABAH ﷺ

The sacred period of Sahabah started from the time when the Prophet ﷺ announced his mission as such and lasted till the first century after Hijrat. Thus, the prediction made by the Prophet ﷺ proved true. The words of the Prophet ﷺ for this prediction were:

فان رأس مائة سنة لا يبقى ممن هو اليوم علىٰ ظهر الارض احد

"The people who are present on the earth today none of them will be alive after one hundered years."

These ambiguous words could not be understood by the Sahabah ﷺ and they gained the meanings that resurrection will take place after one hudered years and the whole universe will perish whereas the Prophet's prediction aimed to convey that the persons who were present at the time of the prediction, will all die and the particular period of the human-beings will come to an end. So for the period of Sahabah ﷺ, events and circumstances support it. Thus, Hazarat Sahl bin Ansari ﷺ who had been the last from amongst the Sahabah ﷺ of Madinah Munawwarah who died in 88 A.H at the age of 96 years or in 91 A.H. at the age of 100 years according to different narrations.

Hazrat Anas bin Malik ﷺ was the last from the Sahabah ﷺ of Basrah, who died in 90 A.H., 91 A.H., 92 A.H. or 93 A.H. according to different versions at the maxmiums age of 103 years. A person asked him if there had been left same other Sahabi or not. He replied, "Some bedouines of the village, however are still alive, who had just visited the Prophet ﷺ but now, no person is alive who has enjoyed the company of the Prophet ﷺ.

But out of all such persons, Hazrat Abu al Tufail Aamir bin Wathilah (ابو الطفيل عامر بن واثله) ﷺ was the last Sahabi who

died in Makkah in 100 A.H. He himself used to say, "There is no person on the earth except me who has seen the Prophet ﷺ."

In brief, the sacred period of Sahaba came to an end with the end of the first century of Hijrat according to the authentic Hadith and general narrations. And only their good deeds have been left and in this book, we shall discuss the same good deeds.

EMBRACING ISLAM

The real worth of a good natured man is delicasy of temperament, tenderness of heart and being efficatious and through these things he can accept all kinds of admonition and sermons, education, training and guidance. The petals of the flowers join the quiet movement of the morning breeze but even the gusts of the wind-storm cannot stir the trees with firm stems. The ray of the look penetrate through the mirror but even the steel arrows cannot penetrate through the mountains. The same is the case with mankind. A man with delicate temperament, moving heart and efficatious man always accepts the invitation of truth easily but the harsh-hearted people do not accept the effect of even the great miracles. The partial examples of this difference of ranks is available everywhere but the history of the spreading of Islam is full of examples of this kind. The names of the many unfortunate men from amongst the pagans is known to us who did not surrenderd before Allah after many efforts made in that direction but the honourable Sahabah ﷺ underwent the verses of the Holy Qur'an, morals, habits, sermon, continance and looks of the Prophet ﷺ and the sermons guidance and miracles told by the preachers of Islam. In belief, they accepted the effect of every true effecting thing and entered and embraced Islam willingly.

EFFECT OF THE HOLY QUR'AN

Hazrat Umar ﷺ himself came out of his house (we seek the shelter of Allah) in order to kill the Prophet ﷺ but when he heard a few verses of the Holy Qur'an, his heart was filled with the light of faith. When Hadrat Abu Zar Ghifari ﷺ heard from his brother about the miraculous effect of the the Holy Qur'an, he pursented himself before the Prophet ﷺ and embraced Islam sincerely.

When Hazrath Uthman bin Mazzoon ﷺ heard this verse,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ○

Allah commands Justice, and doing of good and liberality to kith and keen, and He forbids all shameful deeds, and injustice and rebellion, He instructs you so that you may receive admonition." (Al-Nahl 16:90)

The effect of the above verse which he received, he states in these words:

فذلك حين استقرالايمان فى قلبى و احببت محمداً (ﷺ)

This is the time when faith settled in my heart and I developed love for Hazrat Muhammad ﷺ".

When Hazrat Jubair bin Mata'am heard these verses.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ○ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَا يُوقِنُونَ ○ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ ○

"Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? No, they have no firm belief. Or are the treasures of your sustenance with them, or are they managers of affairs?"

(At-Toor 52:35,37)

He himself narrates that his heart felt fleeing to the Prophet ﷺ.

When Hazrat Tufail bin Amr Al-Douri heard the Holy Qur'an from the Holy Prophet ﷺ, he became powerless and embraced Islam.

When Hazrat Khalid al Adwari, during the journey

to Taif, heard this verse from the mouth of the Prophet ﷺ,

وَالسَّمَآءِ وَالطَّارِقِ

"By the sky and Night visitant (therein)" (Al-Tariq, 86:1)

he memorized the whole surah instantly and, at last, embraced Islam.

In addition to individual persons, even the groups of Sahabah underwent the effect of the Holy Qur'an and embraced Islam. For example, when Hazrat Abu Ubaidah, Hazrat Abu Salmah, Hazrat Arqam bin Abi Arqam and Hazrat Uthman bin Mazoon came to the Prophet ﷺ, the Prophet ﷺ invited them to embrace Islam and recited from the Holy Qur'an. The result was that all these people embraced Islam.

EFFECT OF THE MORALS OF THE PROPHET ﷺ

A person begged many goats from the Prophet ﷺ. He fulfilled his demand. This generority had so much effect on him that he came to his tribesmen and said, "O People! Become Muslims because Hazrat Muhammad ﷺ grants so much that he does not fear becoming pennyless himself.

When a Jew scholar teased him in demanding his loan back that he did not part with the Prophet ﷺ from the time of Zuhr Salah till Fajr Salah, the respectable Sahabah ﷺ rebuked him severely but Prophet ﷺ said, " Allah has not permitted to do injustice with a Zimmi." When the day broke, the Jew embraced Islam and declared one half of his property as Sadaqah (charity) in the way of Allah. He told that his harsh treatment towards the Prophet ﷺ aimed at only to experience what has been stated in Torah regarding his morals.

Ihamamah Ibn Aathal (ثمامة ابن آثال) was brought as a war prisoner. When the Prophet ﷺ released him without any

compensation or conditions, he, at once, embraced Islam and his heart was filled with the love of Islam, the Prophet of Islam and the city of Islam.

EFFECT OF THE ADVICE OF THE PROPHET ﷺ

Even Hazrat Damad ﷺ came to Makkah and heard from the pagans that the Prophet ﷺ had developed madness. He went to the Prophet ﷺ and told him that he can treat the madness. The Prophet ﷺ made a speech before him. The result was that he, immeditately, embraced Islam.

The husband of Hazrat Haleemah رضی الله تعالی عنها the foster father of the Prophet ﷺ came to Makkah. The people of the tribe of Quraish apprised him that his son Viz, the Prophet ﷺ preached, "The people will, again, be alive after death." He addressed him and said, "O my son! How do you say that?" The Prophet ﷺ replied, "On approaching that day, I will tell you that whatever I said, was true." He immediately, embraced Islam and remembered that during all his life, He used to say, "My son will guide me and cause me enter the Paradise."

EFFECT OF QUALITIES OF THE PROPHET ﷺ

Some of the Companions believed in his Prophethood merely by seeing his face and appearance. Hazrat Abu Rafi ﷺ had come to the Prophet ﷺ as the messenger of the tribe of Quraish. But as soon as he had a glance of the Prophet ﷺ, he became the lover of Islam and, at last, he declared about his embracing Islam. As soon as Hazrat Abdullah bin Salam ﷺ had a look at the face of the Prophet ﷺ he believed that: "The face of a liar cannot be like his face."

EFFECT OF THE PREACHERS OF ISLAM

Most of the Sahabah ﷺ embraced Islam with the moral effect of the preachers of Islam. The people of Yeman embraced Islam with the preaching and guidance of Hazrat Ali ﷺ. Hazrat Tufail ﷺ spread Islam among many of his

tibesmen. The people of the tribe of Hamadan embraced Islam under the influnce of Hazrat Aamir bin Saher. Half of the tribe of Hazrat Abu Zar Ghifari ﷺ embraced Islam with his insperation. In brief, abundant events of this kind are mentioned in the books of Ahadith and Siyer, the details of which will be stated in this book under the title of 'Spreading of Islam'.

EFFECT OF THE MIRACLES

During one journey, the companions complained to the Prophet ﷺ about the non-availability of water. The Prophet ﷺ sent two men in search of water. When these men went searching it, they met a woman riding a she camel, with two bagful of water. They brought that women to the Prophet ﷺ. The Prophet ﷺ asked a utensil to be brought and poured water into it from both the water-skins and closed their openings. All the Sahabah ﷺ came with a general announcement and drank water to their satisfaction and the water did not decrease in quantity. When the woman saw this miracle and stated before her tribesmen; By Allah! between the earth and the sky, this man is a curious being of the world and a true Prophet ﷺ of Allah."

When the Prophet ﷺ came to Madinah Munawwara after migration, Hazrat Abdullah bin Salah ﷺ came to him and put a few questions, relating to unseeing things. When the Prophet ﷺ replied to those questions, he,inmediately, embraced Islam.

EFFECT OF CONQUEST OF MAKKAH

Though a great number of Sahabah ﷺ including the great Sahabah ﷺ embraced Islam before the above-mentioned reasons or effects, a class of the people was waiting for the general dominance of Islam. Therefore when Makkah was conquered, the general people of Arabia embraced Islam willingly. It is stated in the *Sahih Bukhari*:

و كانت العرب تلوم باسلامهم الفتح فتقولون اتركوه و قومه

فانه ان ظهر عليهم فهو نبى صادق فلما كانت وقعة اهل الفتح

بادر كل قوم باسلامهم (بخارى كتاب المغازى، ذكر فتح مكه)

"The whole of Arabia was waiting for the conquest of Makkah to embrace Islam. They used to say, "Let Muhammad ﷺ, first settle with his own tribesmen. If he over powers them, he is a true Prophet." Thus, when the event of conquest of Makkah took place the people of every tribe hastened to embrace Islam."

POWER OF FAITH

NOT GETTING REBELLIOUS AGAINST ISLAM DUE TO GREED AND AVARICE

In the beginning of Islam, the Sahabah were so destitute that there was danger of becoming apostate by some families but the opponents of Islam i.e., the Jews and pagans were rich and wealthy, particularly, it was the golden instrument for the Jews, with which they could hit on the spiritual of power of Sahabah ﷺ. In addition to this poverty the Sahabah ﷺ had to pay alms and Zakat also. Apparently, it was such a burden that it was quite to dissuade the Muslims for giving up Islam on the basis of being relieved from this responsibility. Thus, when Hazrat Muhammad Ibn Muslimah ﷺ made a complaint before Kaab hai Ashraf (a pagan) of the burden of sadaqah or Zakat, by way of excuse and wanted to take a loan from him, he availed himself of this situation and said, "You will be getting worried of Muhammad ﷺ (very soon)." The Sahabah ﷺ had to suffer from many kinds of troubles also and in this situation, the power of releasing them from these troubles would make them fed up of Islam, but the Sahabah ﷺ were not affected by any of these things, rather their force of faith made the monetary persuations of the Jews so ineffective that Hazrat Muheesah under the passion of Islam, murdered the Jew from whom he used to take a loan, about which his elder brother, who had still been a pagan, scolded him in these words, "O enemy of Allah! The whole fat of your belly has come into existence due to his property."

The Sahabah ﷺ eluded the expectations of salvatirn from the calamities with such indifference that when the Prophet ﷺ got angry with Hazrat Kaab bin Malik ﷺ on account of non-participation in the Ghazwah-i-Tabook and all the Sahabah ﷺ adopted a social boycott with him in accordance

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with the order of the Prophet ﷺ, the king of Ghassan wrote to him, "I know that your master has committed injustice with you but God will not let you reside on the land of disgrace and meanness. Come and join me. I shall soothe you with any property and wealth." But he himself put this leter into a stove and uttered wistfully, "Alas! The pagans have started to see me with greedy looks."

Man can be indiffeient to the property of others but he cannot give up his prsonal property, the honouraable Sahabah ﷺ sacrificed their properties even for the sake of Islam and nothing could betray them from loving Islam. The wages of Hazrat Khulah ﷺ were due from Aas bin Wail. When he demanded it, the cursed creature said, "So long as you do not deny the Prophethood of Muhammad ﷺ, I shall not pay it to you." Hazrat Khulah replied, "It is not possible till the Resurrection Day."

At the time of Hijrat, they gave up all their properties and belongings and they were deprived of the inherited property because a Muslim cannot inherit from a pagan, but nothing of all these things would weaken their resolution of faith. There accured many events of tests and trials after the Hijrat but the Sahabah ﷺ did not show any hypocrisy while expressing their beliefs, for the sake of temporary gains. Thus, when the Sahabah ﷺ migrated to Habshah, they kept leading a comfortable life under the shadow of the kindness of Najjashi (Negus). But the people of their tribe could not bear that and they sent two preminent persons with the best gifts to win over Najjashi for sending those Sahabah back to Makkah. They wished that there may not take place conversation between the Sahabah ﷺ and Najjashi but Najjashi did not accept that and said, "Unless I talk to them in this matter, I cannot return them." For that purpose, he sent for the Sahabah ﷺ. With mutual consultation, the Sahabah ﷺ unanimously decided, "Came what may, we shall say the some thing which we believe and which has been ordered to us by the Prophet ﷺ."

Thus, according to this resolution, Hazrat Jaafar Ibn Abi Talib ﷺ presented the scared teachings of Islam before Najjashi. He was very much impressed by that and all the efforrts of the pagans were rendered unsuccessful. Now, they thought of another plan for infurating Najjashi and said to him "O king! They say an unbecomging word about Hazrat Isa (Christ) ﷺ, they consider him a servant of Allah. You yourself can confirm it from them." The Sahabah ﷺ consulted about it as to what reply should be made. All of them said, "Come what may we shall make the same reply as is directed by Allah and His Prophet ﷺ in this respect." Najjashi was a Christian king and on this ground, they had prepared the King for putting this question. When the king put this question, the Sahabah ﷺ, very clearly, said, "Christ is a servant, a spirit, a word and a Prophet ﷺ of Allah. " Najjashi struck his hand on the ground, picked a straw and said, "Christ is the same as is described by these men and he is not more than that even to the extent of this straw."

TOLERATION OF HANDSHIPS

A weak-hearted man trembles with the imagination of hardships but the honourable Sahabah ﷺ forebore all kinds of troubles for the sake of Islam and their faith. The pagans caused Hazrat Bilal ﷺ dress in an armour and laid him in the sun on the ground and the boys draggeed him through the hills of Makkah but his power of faith underwent no weakness of any kind. Hazrat Khubah ﷺ was the slave of Ummi-i-Anmar. When he embraced Islam, she placed hot iron on his head. One day, Hazrat Umar ﷺ looked at his back and said, "I have never seen such a back uptil now. What happened to it?" Hazrat Khubah replied, "The pagans laid me on the burning coal and dragged me, which caused all that." The pagans used to cause Hazrat Suhaib and Hazrat Ammar ﷺ wear the iron armours and left them in the 'burning sun but the severity of sun did not bring any decrease in their warmth of Islam.

The pagans put Hazrat Nakiyyah in iron and laid him in iron. Then, they placed a great stone on his back until he lost his senses. One day Umayyah tied his feet with a rope and ordered some men to drag him. Later on, he was laid on the hot ground. By chance, that time, a dung beetle was passing by him. Umayyah said to him, by way of Joke," Is this not your god?" He replied, "My and your Sustainer is Allah." On that he pressed his throat forcefully and his brother who was beside him, was not satsified even with that and asked Umayyah to be more severe to him.

Hazrat Sumayyah رضی الله تعالی عنها was the mother of Hazrat Ammar ﷺ. One day the pagans laid her in the sun. The Prophet ﷺ passed by her. Seeing her in that miserable condition, he addressed her saying "Only be patient, your abode is in the paradise." Abu Tahl was not satisfied even with that. He hit her with a small spear and martyered her. Thus, she was the first woman who had achieved the honour of martyrdom.

When the sister of Hazrat Umar ﷺ embraced Islam and he came to know about that, he beat her so severely that all her body was blood-stained, but she clearly expressed, "You can do whatever you like, I have embraced Islam."

When Hazrat Abu Zar Ghifari ﷺ declared his embracing Islam in the Holy Kaabah, the pagans attacked him and beat him till he fell to the ground.

In the beginning, when Hazrat Abdullah bin Masood recited loudly a few verses from the Holy Qur'an in the Kaabah, the pagans beat him so much that scars were made on his face but he expressed to the Sahabah ﷺ, "If you permit me, I shall again recite loudly the Holy Qur'an tomorrow in the same way."

In addition to these harshnesses, the pagans teased them in other ways also. They plunged them into water, beat and kept them hungry so much that they were unable to sit due weakness. They were people the majority of which were slaves and maids are foreigners. In addition to that, many

wealthy and respectable people were also not safe from the atrocitsies of the pagans.

Hazrat Uthman ﷺ was a very honourable person. When he embraced Islam, his uncle tied him with a rope.

When Hazrat Zubair bin Awwam ﷺ embraced Islam, his uncle used to wrap him with a mat and hung him and teased him with smoke being administerd to him though the nose from below.

When Saeed bin Zaid, ﷺ a cousin of Hazrat Umar ﷺ embraced Islam, the latter tied him with rope.

When Hadrat Ayyash bin Abi Rabeeah and Hazrat Salmah bin Hisham رضی الله تعالی عنها embraced Islam, the pagans tied their feet together.

When Hazrat Abu Bakr ﷺ embraced Islam, he made a speech inviting the people to Islam. When the pagans heard this strange call, all of a sudden they gave him so harsh a beating that the men of his tribe Banu Tameen believed that he had died. They wrapped his body in a sheet of cloth and took him to their residence. In the evening when he become capable of speaking, he enquired about the well - being of the Prophet ﷺ instead of stating his own trouble. On that, his tribesmen got aloof from him but he kept remembering his beloved Prophet ﷺ. At last, the people took him to the Prophet ﷺ. When the latter saw him in this misrable conditon, he fell on him, kissed him and expressed great tendeness of his temperament.

These are the best examples of patience and perserverance and even the people of the book, during the period of Sahabah ﷺ confessed these atrocities. Thus, it is stated in *Istiaah* that when the Sahabah ﷺ went to Syria, a person of the people of the book saw them and said, "The companion of Hazrat Isa عليه السلام who died of being cut with saws and crucification could not forbore more troubles than these persons.

SEVERING RELATIONS

Man can be carefree of property and wealth. He can over come the calamities and tests if he avails himself of determination and perseverance but he cannot severe relation with his parents, brothers, sisters, dear and near ones and his wife and children. These people helped him in the state of poverty consolded him in the state of troubles and increased the enjoyment in life. In short, their relations cannot be overlooked in any case but the people who maintain their relation only for Allah sometimes they have to severe those relations also.

When the Sahabah ﷺ embraced Islam, they were forced by the circumstances to break this relation and they easily afforded it for the sake of faith and Islam. When Hazrat Saad bin Abi Waqqas ﷺ embraced Islam, his mother swore that she would neither talk to him nor eat and drink anything until he gave up Islam. Thus, she fulfilled her oath until she got unconseious of starvation; but Hazrat Saad bin Abi Waqqas ﷺ had no effects of that and he clearly declared before his mother, "If you have even one thousand lives and they all leave you one by one, even then I shall not give up this religion of mine."

When Hazrat Khalid bin Waleed ﷺ embraced Islam, his father rebuked him very severely, adminsitered lashes to him, forbadehim from eating and drinking and prohibited his other sons from talking to him but he did not give up the companionship of the Prophet ﷺ and at last, he migrated to Habshah. With that, his father was further depressed and he said, "I like to part from those Sabaeans but I cannot afford to hear the defects of my gods. So, he went to a place in Taif, where he had some property. In respects of religion and faith the Sahabah ﷺ did not only suffer being boycotted socially, they did not hesitate in being unconcerned with the dear and near ones also. In a Ghzwah, Abdullah bin Salool instigated the Ansar against the Muhajireen, his son Abdullah said, "O Prophet of Allah! Allow me to kill him." Utbah came in the

field with a sword in his hand and his son, Hazrat Abu Huzaifah ﷺ came for confroutation with him. Thus, Hind, the daughter of Utbah, on that, composed a satrical complets. She said: "O squit-eyed with crooked teeth and unfortunate Abu Huzaifah! You did not render thanks to your father who nourised you from childhood till you attained youth. You are the worst person with respect to religion." In this battle, when Abdul Rahman came out of the row in the battle field for combat (who had not embraced Islam by that time), his worthy father Hazrat Abu Bakr ﷺ faced him.

When the prisoners of war of Badr were arrested, the Prophet ﷺ consulted Hazrat Abu Bakr and Hazrat Umar ﷺ about them. Hazrat Umar ﷺ said, "You, please, order Ali to kill his brother Aqeel and hand over to me a dear one of mine so that I kill him." The Jews of Banu Qarizah were the allies of the tribe of Aus. In Arabia, the relations among the brother used to develop like those of brothers. When the Prophet ﷺ left their decision with Hazrat Saad bin Muaaz ﷺ who was the head of Aus tribe, he considered this relation not at all and fearlessly announced the decision that the fighting men may be killed and their wives and children be enslaved and their property should be distributed among the Muslims.

After the treaty of Hudaibiyyah, when this verse was revealed.

ولا تمسكوا بعصم الكوافر

"But hold not to the guardianship of unbelieving women...".

Through this verse, the Sahabah ﷺ were ordered to give up their unbeliving women in Makkah. Hazrat Umar ﷺ, immediately, divorced his unbelieving wives. Many female companions of the Prophet ﷺ gave up their unbelieving husbands and migrated. Not a single one of them was disgusted from his religion.

Hazrat Aishah رضی اللہ تعالی عنہا stated:

ما نعلم ان احد امن المها جرات ارتدت بعد ايمانها۔

"We do not know any migrating woman who embraced Islam and then became apostate."

In addition to dear and near ones, the accord among the tribes was the biggest force of Arabia but some Sahabah ﷺ severed the link of tribe for the sake of Islam. When Hazrat Saad bin Muaaz ﷺ embraced Islam, he servered all his relations from his tribe and said, "It is prohibited for me to talk to your men and women." But it should not be construed from all those events that Islam created hard-heartedness in the Sahabah ﷺ and due to the same hard-heartedness and harshness disconnected their relations with all their dear and near ones. On the contrary, Islam further kindled the possion of love of the Sahabah ﷺ. Therefore, when they saw their dear and near ones particulary their childeren and wives that they would become fuel with fire of the Hell due to Kufr or disbelief, their hearts burnt due to natural love and they prayed to Allah.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ إِمَامًا ○

"O our surtainer! Grant us the wives and offsprings who will be the comfort of our eyes and give us the grace to lead the righteous." (Al-Furqan 25:74)

That is to say, grant faith and Islam to our wives and offspring like us so that they follow us in this matter enabling our eyes feel coolness and we may be able to be the guides of the virtuous.

MIGRATION

The miseries which Sahabah ﷺ forbore for the sake of Islam, and of migration is the most painful affair. It is given in Hadith:

ان الهجرة شانها شديد۔

"The matter or event of Hijrat is very severe."

That is why even the people who were hahitual of tolerating the troubles could not tolerate this trouble. Thus, a bedouine came to Madinah Munawwarah after migration and he took the oath of allegiance to the Prophet ﷺ. By chance, he was affected with fever. Therefore, he forced the Prophet ﷺ to cause the cancelation of his allegiance. On that occasion the Prophet ﷺ observed,

انما المدينة كالكير تنفى خبثها و تنضع طينها۔

Madinah is like the furnace of a goldsmith, which throws away the dirt and purifier the gold.

This pure gold was the class of Sahabah ﷺ who kept worried for a long period but they endured all the hardships for Islam. Thus, when the Sahabah ﷺ migrated to Madinah, the climate did not suit them and many venerable great men suffered from fever. In this state, Hazrat Abu Bakr ﷺ used to utter this couplet:

"Every event happens among those who are its capable and the death is nearer from the lace of the sandal."

Hazrat Bilal ﷺ used to cry when he recollected the valleys, springs and mountains of Makkah and expressed his sadness in these verses:

"Alas! I would pass a night in that field in which there would have been Azkhar and Jaleel (grass of two kinds) Alas! I would again drink from the fourtains of the mountain Majnah Alas! I would again drink from the fountain of the moutain Majnah and Alas! I would have been, again, before the hills of Shamah and Tufail."

Hazrat Aamir ﷺ used to utter this couplet:

"I have died before actually coming of death and the death for the cowards comes from above."

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After the migration, a Sahabi ﷺ, fell ill. The Prophet ﷺ enquired about his condition, during his illness. He replied, "I am ill. Had I drunk the water of Bathaan, I would have been healthy." The Prophet ﷺ observed, "Who stops you from it?" He replied, "Hijrat". The Prophet ﷺ responded You will, remain Muhajir everywhere."

Even the most heinous hindrances could not stop the Sahabah ﷺ from migration. The pagans had put Hazrat Abu Jandal ﷺ in iron; he ran away and reached alongwith the iron, where the treaty of Hudaibiyyah was being entered into and surrendered himself before the Muslims. Though there was a condition in the argreement that the Muslim who will go to Madinah, will be returned, as the argreement had not been completed by that time, the heart of the Prophet ﷺ moved for mercy on him and he observed, "As yet, we have not fully entered into this compromise." But Abu Jahal said, "First of all, you will have to return him". Under some prudence, the Prophet ﷺ wanted to return him. He addressed the Muslims sayings. "O Muslims! Shall I be again, returned to the polythiests? I have come in the capacity of a Muslim? Are you not visualising my worries?" Though he was returned at that time, nevertheless, he again, ran away and joined the group of the Muhajireen arranged by Hazrat Abu Baseer ﷺ on the sea-shore, consisting of such Muslims.

When Hazrat Suhail ﷺ wanted to migrate, the pagans resisted and said, "When you came to Makkah, you were very poor and now you have become wealthy. Now, you are desiring to take away this wealth!" He said, If I hand over all this wealth to you, will you let me go? The pagans agreed and he handed over all his wealth to them.

All these miseries embraced the only pleasing idea for the Sahabah that they have stepped out from the circle of disbelief and entered in the circle of Islam. When Hazrat Abu Hurairah ﷺ migrated, he was tired of the long journey, yet he was, repeatedly, uttering this couplet:

"How long and troublesome this night is! Let this fact in satisfactory that the same has caused salvation from the land of disbelief."

After the conquest of Makkah, peace prevailed in whole of Arabia and every person could perform the obligations of Islam freely, yet the eagerness for migration still existed in the heart of some Muslims. Thus, some people moved from Makkah by way of migration. When they reached the place called Fah on the way, they came to know that the Prophet ﷺ had died.

The people think that the Sahabah ﷺ migrated for the safety of their lives and properties only but; in fact, this is not correct. The real purpose of migration was the safety of religion so that every person could worship freely. Thus, Hazrat Aishah رضی اللہ تعالی عنہا stated, "Every person ran with his faith towards Allah and his Prophet ﷺ so as not to suffer from religious evil. But this desire developed so much that the Sahabah ﷺ took shelter with the Prophet ﷺ leaving the land which looked embracing evil so that they could atone for their sins. Thus, a sin was committed by Hazrat Lubabah bin Abdul Munzir ﷺ and he was so impressed by it that, when his repentence was accepted, he came to the Prophet ﷺ and submitted, "O Prophet ﷺ of Allah! I want to give up the land where I have committed the sin and settle by you and hand over all my property for Allah and the Prophet ﷺ."

Wherever the Sahabah ﷺ realized an evil during the best period of the Islamic government, they immediately, migrated from that land and want to Madinah Munawwarah.

Once Hazrat Ubaidah bin Samit Ansari ﷺ saw in the Ghazwah of Room that the people were selling the pieces of gold and silver for guineas and dirhams respectively. He said, "O people! You are eating interest or Riba. The Prophet ﷺ had ordered to purchase gold for gold with no excess and no delay." On that, Hazrat Muaawiah ﷺ said, "According to my opinion, Riba is only in the form of loan. Hazrat Ubaiddah ﷺ said, "I am narrating a Hadith and you are telling your opinion. If Allah grants me, I shall

not live in the land on which you rule over me." Thus, when he went back, he went straight to Medinah Munawwarah.

The longing for the reward in the world Hereafter had made Dar al Hijrat i.e. Madinah so much beloved in the eyes of the Sahabah ﷺ that when Hazrat Uthman ﷺ was besieged, same people advised him to go to Syria, being in support of Ameer Muaawiah ﷺ over there, Hazrat Uthman ﷺ said, "I shall endure the seperation of Madinah Munawwarah and neighbourhood of the Prophet ﷺ not at all."

When Hazrat Saad bin Abi Waqqas ﷺ was severely ill and was near the end of his life, he was sad only for this fact that he had been dying in the land distant from Madinah Munawwarah, from where he had migrated. Hazrat Abdullah bin Umar ﷺ used to pray to Allah "O Allah! Do not grant me death in Makkah." When he was about to die in Makkah, he made a will to his son Salim, "After my death, bury my dead body outside the bourdary of Haram al Shereef because I do not want to be buried in the same land from where I had migrated."

When Hazrat Abdul Rahman bin Auf ﷺ came to Makkah, he did not like to stay in his old house in the period before Islam from where he had migrated.

BELIEFS

ONENESS OF ALLAH

Through Sahabah ﷺ did many good deeds during their life, they considered *Kalmiah-i-Tauheed* the supereme of good deeds. When Hazrat Amr bin al Aas ﷺ was at the verge of death, he began weeping. His son Abdullah ﷺ asked him the reason of weeping. If he had been weeping from the fear of death. He replied, "No. By Allah, I do not fear from death. I fear only from the events happening after death. He consoled him saying, "You have been doing good deeds during your whole life; you have enjoyed the company of the Prophet ﷺ and you have conquered Egypt and Syria." He replied, "You have missed the best thing out of my good deeds and that is *Kalimah-i-Shahadat*."

لا اله الا الله

"There is no God but Allah."

The pagans tortured Hazrat Bilal ﷺ very much but he uttered nothing except احد احد ie. Allah is one. Allah in one. Hazrat Abu Fikyah ﷺ had also been suffering from this very calamity but in this state also his master, while pointing out to a dung worm, said to him in a very disdainful look, "Is this not your God?" He replied in the negative and told him that God of both of them is Allah." When Umm-i-Shareek ﷺ embarced Islam, her dear and near once made her stand in the sun and fed her, in this state, with bread and honey and did not give her water to drink. When three days passed in this way, the evil persons said to her, "Give up the religion which you are professing." She became so nervous that she could not even understand the meaning of these sentences. When they told her by raising the finger towards the sky, she understood

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that they are demanding from her the denial of Tauheed or oneness of Allah. She said, "By Allah! I still believe in the oneness of Allah."

KEEPING AWAY FROM POLYTHEISM

Only this much was not sufficient for the completion of Tauheed. As the polytheistic ideas had been spread among the Arabs, denial of them was a part of Tauheed. Therefore, as soon as the Sahabah ﷺ embraced Islam, they were safe from this confusion also. For examples, the Arabs thought that the persons who speak ill of the idols, are affected by leucoderma, leprosy or madnees. But when Damam Ibn Thaalabah ﷺ went back after attending the Prophet ﷺ and fully being impressed by Islam he started speaking ill of Laat and Uzza before his nation, on the same basis all of his tribesmen said, "Keep away from leucoderma, leprosy and madness." He replied, "By Allah! Both these idols can do no harm or benefit to me."

After embracing Islam, Hazrat Zeezah رضی اللہ عنہا became blind. The pagans started saying that Laat and Uzzah had made her behind. She replied, "The worshippers of Laat and Uzzah do not know that this is a divine calamity." There was a general custom of incantation in Arabia during the period of ignorance. As it embraced adulteration of polytheism, therefore, it was a doubtful thing. But during a journey, by chance, a few Sahabah ﷺ put up with a tribe of Arabia. The people of the tribe, on the basis of the sanctity of their religion, submitted, "A scarpion has stung the head of our tribe. Can you do something for his cure?" A venerable person from Sahabah ﷺ came to the head and blew ever him after reciting Surah al Fatihah with the result that he became quite safe and sound. The tribemen paid some money as compensation to the Sahabah ﷺ who wanted to distribute the money among themselves but the venerable person who had blown, after reciting Surah al Fatihah, disagreed to it and suggested that they should consult the Prophet ﷺ about it. So, they went to the Prophet ﷺ and narrated the event to

him. The Prophet ﷺ said, "How did you know that this is incantation? Distribute the money of compensation among yourselves including me also."

There was a general customs of wearing amulet in the period of ignorance. One day Hazrat Abdullah bin Umar ﷺ saw his wife wearing an amulet. He broke it and threw it away saying, "The progeny of Abdullah is indiffrent to polytheism. The Prophet ﷺ has forbidden it because of its being polytheism."

The Arabs used to place a razor under the head of a child and considered it as a measure of safety from evil spirits. Once Hazrat Aishah رضی اللہ تعالیٰ عنہا saw a razor under the head of the bed of a child. She prohibited it and said, "The Prophet ﷺ disbliked immencely casting evil spell."

BREAKING OF IDOLS

The real witnesses of polytheism in Arabia were idols. Therefore, when Sahabah embraced Islam, firsty, they cast away this very heavy stone from the path of Tauheed. There was a custom in Arabia that the heads of tribes made special idols for themselves and placed them in their houses. On this pattern, Amir bin al Jumooh the head of the tribe Banu Salmah had a wooden idol and placed it in his house. When Muaz bin Jabal and Muaz bin Amir ﷺ etc, the youngmen of Banu Salmah embraced Islam, they came secretly at night, took this idol and threw it in a pit in which rubbish used to be thrown. Getting up in morning Amr ibn al Jumooh searched the idol, brought it from there and placed it in his house after cleaning and purifying it and said, "O idol! If I had found the person who had misbehaved, I would have disgraced him." The next day, these zealous youngmen, again, behaved towards the idol in the same fashion. In this way, when this event happened repeatedly, Amir bin Al Jumooh hung a sword around the idol and said, "If you have some ability, take care of yourself." At night, these young men came as usual, tied the idol with a string to a dead dog

and put it in the pit when Amr bin al Jumooh found the idol in this state, he automatically embraced Islam.

The Saad tribe had an idol named Qirad". When Hazrat Zubab bin Harith ﷺ embraced Islam, he broke it into pieces and composed couplets about it:

"When the Prophet ﷺ brought guidance, I followed and left Qirad in the meanest place. I attacked it and broke it into pieces in such a way that it became sway as if it never existed."

When Hazrat Hind bint Utbah ﷺ embraced Islam, she broke the idol which was fixed in her house and said, "We were involved in a great fraud regarding you."

When Hazrat Abu Talhah ﷺ expressed his desire to marry Umm-i-Saleem, she said to him, "O Abu Talhah! Do you not know that the god which you worship, has gone from the earth?" He replied, "I know it." She said, "Are you not feeling ashamed of yourself, worshipping a tree?" Thus, so long as he did not give up idol-worshippings and did not believe in oneness of Allah, She would not marry him.

BELIEF IN THE PROPHETHOOD OF MUHAMMAD ﷺ

The belief in the Prophethood of the Prophet ﷺ was embassed in the slate of the hearts of the Sahabah ﷺ like engraving on the stone. They in no way, let it be erased. In the Ghazwah of Hudaibiah, when Hazrat Ali ﷺ wrote the teaty, the pagans insisted that the words - Allah's Prophet should not be written on it. The Prophet ﷺ accepted this condition of their and ordered Hazrat Ali ﷺ to delete those words from the treaty. Though the Sahabah never disobeyed the Prophet ﷺ, he on this occasion, plainly said, " I cannot erase that." At last, the Prophet ﷺ rubbed that off with his own blessed hand.

The degree of perfection of faith is to believe so firmly in the words of the Prophet ﷺ that the impossible may become possible and the future, present and past may become

present. The Sahabah believed in every word of the Prophet ﷺ with the same firmnass and this very degree of perfection was the source of granting the title of Siddiq or strictly veracious to Hazrat Abu Bakr ﷺ.

Once the Prophet ﷺ observed, "A wolf attacked on a herd of goats and took one of the goats. The shephered called the wolf who asked as to who would be the guard of the goat on Yaum al Saba when there would be no shepherd except me." He stated, "A person was going with a loaded ox. The ox returned and said, "I have not been created for that. "My function is only ploughing the fields." Many Sahabah heard that with surprise and exclaimed, "Subhan Allah." But Hazrat Abu Bakr ﷺ said, "We — Abu Bakr and Umar bin al Khattab have believed in that."

Once Hazrat Imran bin Husain ﷺ narrated this Hadith, "Mourning and weeping causes punishment to the dead person." On that, a person raised an objection, " If a person dies in Khurasan and the members of the family mourn and weep here, what is your opinion if he will be punished in Khurasan." He replied, "Whatever the Prophet ﷺ has stated is right and you tell a lie."

Once the Prophet ﷺ observed, "In future, your different groups will be settled - some will stay in Syria, some will reside in Yemen and some will live in Iraq." Hazrat Ibn Hawalah ﷺ believed in that so strongly that he submitted to the Prophet ﷺ, "Please, determine yourself my residence if I may be alive by that time."

Once Prophet ﷺ purchased a horse from a bedouine and took the seller with him to pay the price. He walked so hurriedly that the bedouine lagged behind. The people who knew not the fact of the purchase by the Prophet ﷺ, started negotiating about the horse with the bedouine. Seeing the purchasers, the bedouine called loudly to the Prophet ﷺ, "Settle the bargain if you have to take it, otherwise I shall sell the horse." The Prophet ﷺ said to him, "Already you have sold it to me." The bedourine said, "No. If it is so,

produce the evidence. Hazrat Huzaifah Ibn Thabit ﷺ though he was not present at the time of the sale, said, "I am a witness to the fact that you have sold the horse." The Prophet ﷺ questioned him, "How did you adduce evidence?'' He replied, "On the basis of your verification." This is the occasion on the basis of which he got the excellence that the Prophet ﷺ approved his evidence as that of two witnesses.

During the period of Sahabah ﷺ, even the children believed firmly that nothing can happen against what the Prophet ﷺ uttered. Once the Prophet ﷺ cursed a girl saying, "May your age not prolong!" She wept and came to Hazrat Umm-i-Saleem ﷺ and said, "The Prophet ﷺ has cursed me and now my age will not prolong." She, immediately, ran to the Prophet ﷺ and said, "You have cursed my Teemah." At that, the Prophet ﷺ laughed and said, "I am also a human-being and feel happy and sad like human-beings. If I curse a person in such a way which he or she does not deserve, it will be cause for purity and good for him or her."

When a miracle was commited by the Prophet ﷺ, it further enhanced their power of faith. Hazrat Jabir ﷺ was in debt on behalf of his father and he had nothing except a garden of date trees; the creditors were not ready to accept the fruit of the garden in return of the debt. At last, the Prophet ﷺ himself came into the garden and involked Allah for the blessing in the fruit. The result was that when the dates were plucked, the fruit was in abundance and all the debts were paid from the price and large quantity was also saved. When Hazrat Jabir ﷺ apprised the Prophet ﷺ, the Propht ﷺ said to Hazrat Umar ﷺ, "Have you heard that?" He responded, "We did believe that you are the Prophet of Allah."

A person was fighting very bravely in the Ghazwah Khaibar but the Prophet ﷺ remarked, "This person is destined to the Hell." All the Sahabah ﷺ were very

surprised and a Sahabi followed him for verifying it. By chance, he was injured and got tired of the life and committed suicide. Seeing this situation, the Sahabi ﷺ came back to the Prophet ﷺ and said, "I do bear witness that you are the Prophet of Allah."

This power of faith lasted after the death of the Prophet ﷺ in the same way as it was during his life. When the Prophet ﷺ died, all the Sahabah ﷺ said weepingly, "Alas! We would have died before him lest there may take place same evil in our religion." But Hazrat Ma'n bin Adi ﷺ said, "I do not want to die before the Prophet ﷺ so that I may verify his Prophethood after his death as I have done during his life."

BELIEF IN THE UNSEEN

In Shariah only belief in the unseen in authentic and the Sahabah ﷺ believed in all the unseen things so firmly as if they had seen those things publicly.

Once the Prophet ﷺ asked Hazrat Harith ﷺ "How are you?" He relied, "O Prophet of Allah! I truly believed in Allah from the core of my heart." The Prophet ﷺ observed, "There is a reality of everything. What is the reality of yourfaith?" He replied, "I have been disgusted from the world. Therefore, I keep awake at night and remain hungry and thirsty during the day time as if the Throne of Allah had been publicly visible before me and as if the persons in the paradise had been visible for we meeting one another and those in the Hell are raising hue and cry." The Prophet ﷺ observed, "You have relised it. Now, firmly, stick to it." The company of the Prophet ﷺ still made this belief more fragrant and fresh. Hazart Hanzalah ﷺ stated, "Whenever we had been with the Prophet ﷺ and he made a mention of the paradise and the Hell, it would have been as if their picture had passed before our eyes."

BELIEF IN DESTINY

The Sahabah ﷺ believed in the Ruling of fate firmly. It is stated by Taws Yamani ﷺ that he met a number of Sahabah ﷺ. All of them confessed that all the things came into being on the basis of fate: Ibn Delami stated, "I felt a doubt relating to the Rulings of fate in my heart. I mentioned about it to Hazrat Ubayy bin Kaab ﷺ. He said, "Unless you have belief in destiny, Allah will not accept spending of gold equal in quantity to the Uhud mountain, in the way of Allah. And if you die believing against this belief, you will go to Hell. After that, I went to Hazrat Abdullah bin Masood ﷺ, Hazrat Huzaifah bin al Yaman ﷺ and Hazrat Zaid bin Thabit ﷺ, all of them made the same reply." Hazrat Ubaidah bin al Samat ﷺ advised his son Abu Hafsah ﷺ, "O my son! You cannot taste the reality of faith unless you believe that whatever happened it was destined to happen and whatever did not happen,it was not destined to happen." On this basis, if a person denied the Rulings regarding destiny the Sahabah ﷺ very strongly opposed him.

In Basrah, when Maabad Juhani denied this belief, Yahya bin Ya'mar and Hameed bin Abdul Rehman wanted to refer to the Sahabah ﷺ in this respect. Luckily, both of them met Hazrat Abdullah bin Umar ﷺ during a journey to Hajj. Both of them surrounded him and said, "Some Muslims are such that they do not believe in destiny." He replied, "If you happen to meet them, intimate to them that I am not with them and they are not with me. By Allah! Allah will not accept gold equal the mountain Uhud in this way unless they believe in destiny." One of his friends lived in Syria and he had so friendly relations with him that there had been correspondence between them but he wrote to him that it had come to his knowledge that he had started doubting the Rules of Destiny so you must stop writing to me on the basis of the Prophet ﷺ saying, "There will be some people in my Ummah who will deny the destiny".

It was not merely the belief and credence; rather some

Sahabah ﷺ used to act upon it in dire calamities also. During the period of Taoon Amwas, when Hazrat Umar ﷺ wanted to come back after reaching Saragh, Hadrat Abu Ubaidah ﷺ said to him, "Do you run from destiny?" Hazrat Umar ﷺ replied, "Alas! Any person other than you would have disputed. Yes, I am running away from destiny - but towards destiny."

At the time of plague in Basrah, someone said to Hazrat Abu Musa Ashaari رضی اللہ تعالیٰ عنہ , "Take us to the place called Wabiq." He replied, "I shall run towards Allah and not towards Wabiq.

ACTIONS OF WORSHIP

(Acts Of Purity)

PERFORMIG FRESH ABLUTION FIVE TIMES

It is of great purity and reward-fetching to perform fresh ablution for every Salah. That is why, in the beginning, Allah prescribed ablution obligatory along with the Salah for the Prophet ﷺ. Later on, though its obligatoriness was repeated, some Sahabah ؓ were, pratically, bound by that. Thus, Hazrat Abdullah bin Umar ؓ performed fresh ablution for every Salah.

BEING WITH ABLUTION ALWAYS

Some Sahabah ؓ were always in the state of ablution. Hazrat Adi bin Hatim ؓ stated, "I have been with ablution at the time of Salah since I embrced Islam."

Once the Prophet ﷺ asked, "O Bilal! How did you enter the paradise yesterday before me?" He replied, "O Prophet of Allah! My practice is that I always offer two Rakaat (non-obligatory prayer) when I call the Azaan and as soon as my ablution is invalidated, I perform a fresh ablution."

BRUSHING TEETH FIVE TIMES

Because of perfect purity and fineness, the Prophet ﷺ brushed his teeth five times and said, "Had it not been dificult I would have ordered my Ummah for brushing teeth five times." But for the Sahabah ؓ no act was difficult. Hazrat Zaid bin Arqam ؓ managed that so vigorously that he had always put a brush on his ear in stead of a pen.

ACTS OF SALAH

FIVE DAILY SALAH

Many events are mentioned in Ahadith about the readiness and eagerness with which the Sahabah ﷺ used to offer the daily five times Salah. It is stated in the *Sahih Bukhari* that when the congregation for the Salah took place, all the Sahabah ﷺ ran so swiftly for it that it caused a great noise. They gave up their whole business and went straight to the mosque even being busy in the most important engagement when the time for the Salah approached. It is stated by Hazrat Sufyan Thauri رحمة الله عليه.

> "The Sahabah ﷺ used to trade but they never missed the congragation for the obligatary Salah."

Hazrat Abdullah bin Umar ﷺ stated, "Once I was present in the market. The time for the Salah approached and all the Sahabah ﷺ closed their shops and made way for the mosque. Thus, the following verse of the Holy Qur'an was revealed telling the dignity of these people."

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

> "By men whom neither traffic nor marchandise can divert from the rememberance of Allah." (Al-Noor, 24:37)

Even the severest trouble could not deter the Sahabah ﷺ to miss the Salah. In the morning when Hazrat Umar ﷺ was inflicted an injury, the people awakened him for Fajr Salah. He said, "Yes, the person who gives up the Salah, has no link with Islam. In that state when blood was flowing from the injury, he offered his Salah.

The Sahabah ﷺ felt very much upset when they missed the Salah due to some reason. During the Ghazwah-i-Khadaq, Hazrat Umar ﷺ missed a Salah and scolding the pagans, came to the Prophet ﷺ and submitted, "O Prophet of Allah! The sun is going to set and I have not offered my Asr Salah".

JUMMAH SALAH

The Sahabah ﷺ considered the Jummah Salah very impartant and disclosed this impartance in different ways. Hazrat Saad bin Zararah ﷺ was the first man in the history of Islam, who collected the Muslims for congugational Salah of Jummah in Madinah Munawwarah. After his death, whenever the Azaam for Jummaah Salah was said, Hazrat Kaab bin Malik ﷺ invoked Allah for showering blessing on him. One day, his son asked the reason for that. The reply was, "He was the first man who gathered us together for the Jummah Salah. At that time, our number was only forty." There was a Sahabiyyah or a female companion of the Prophet ﷺ, who used to sow sugar-beet in her field. When Fridays approached, she cooked it and served it to all the Sahabah ﷺ after the Jummah Salah.

All the Sahabah ﷺ specially arranged for the bath on Jummah. Hazrat Abu Hurairah ﷺ stated, "The bath for the Jummah Salah is obligatory like the post coition bath." Hazrat Abdullah ibn Umar ﷺ never joined the Jummah Salah without taking a bath and without using perfume. Once Hazrat Umar ﷺ was delivering the Jummah sermon. Hazrat Uthman ﷺ came there in the same state. Hazrat Umar ﷺ said, "You have come late". "He replied," On my return from the market, I heard the Azaam and reched here after performing ablution only. "Hazrat Umar ﷺ observed, This is also objectionable that you have performs only ablution where as you know well that the Prophet ﷺ had ordained for taking a bath on Friday."

Though the Sahabah ﷺ generally took precautions in respect of punctuality for the Salah, on Friday, special arrangement was made and sheet of cloth had been stretched on the western wall of the mosque and when the shadow of the wall fully covered it, Hazrat Umar ﷺ inmediately left the house for the prayer.

During the Prophetic period, the Jihad or fighting in the way of Allah was considered the noblest of the good deeds, eagerness for the Jumaah Salah dominated that. Once the Prophet ﷺ ordered Hazrat Abdullah bin Rawabab ﷺ to join

a Saryah for a battle in which the Prophet ﷺ did not partake. The people joined but Abdullah ﷺ stayed as it was Friday. When the Prophet ﷺ saw him in the congregation, he asked, "Why did you stay?" He replied, "I wished to offer Jammah prayer with you and then go".

NAWAFIL, ISHRAQ AND KASOOF PRAYER

The Sahabah ﷺ offered the Nawafil, Ishraq Salah and the Kasoof Salah or the Salah of solar eclipse with the same enthusiasm and eagerness as they offerd their obligatory Salah. It is stated by Hazrat Anas bin Ansari ﷺ:

> "I have seen the great Sahabah ﷺ running towards the pillars of the mosque at the times of Salah."

The commentators of Hadith have explained that it had been the Nafl prayer which the Sahabah ﷺ offered before starting the Maghrib Salah. It is narrated that the Sahabah ﷺ offer this Salah till the time when the Prophet ﷺ came out of his house for leading the Salah.

During the travel, Hazrat Abdullah bin Umar ﷺ and Hazrat Anas bin Malik ﷺ offered the Nawafil Salah just sitting on the converyance and they considered this practice as the *sunnah* of the Prophet ﷺ.

Though the Prophet ﷺ had very rarely offered the Ishraq Salah, many Sahabah ﷺ took it upon themselves as necessary. Hazrat Aishah رضى الله تعالى عنها stated, "Though I have neven seen the Prophet ﷺ offering Ishraq, I myself do offer it". The Prophet ﷺ liked many things but he did not do them often lest they might become obligatory for the Ummah. He advised Hazrat Abu Hurairah and Hazrat Abu al Dardaa ﷺ for the Ishraq Salah. Therefore, both these venerable Sahabah ﷺ never gave it up.

Whenever there was a solar or lumar eclipse all the Sahabah ﷺ would offer the eclipes Salah.

TAHAJJUD SALAH

During the night while the people avail themselves of slumber, the Sahabah ﷺ kept busy in worship of Allah and offered the Tahajjad Salah. A Sahabi, recited from the Holy Qur'an very loudly while offering the prayer at

might. In the morning, the Prophet ﷺ said, "My Allah bless him. I recalled many verses when he recited from the Holy Qur'an."

Once the Prophet ﷺ was secluding himself in the mosque for worshipping and the Sahabah ﷺ were also busy in offering the prayer. They recited from the Qur'an so loudly that the Prophet ﷺ removed the curtain of his door and said, "Everyone of you is whispering with Allah. Do not recite so loudly and trouble others. Hazrat Abu al Dardaa ﷺ used to worship during the major partion of the night. Thus, at the instance of his wife, Hazrat Salman Farsi ﷺ stopped him from this practice forcibly."

Sahabah ﷺ not only offered prayers themselves during nights but they awakened the others especially their family members for Salah. One night, the Prophet ﷺ came out of his house and found that Hazrat Abu Bakr ﷺ was reciting the Holy Qur'an in a low voice. He went further and found Hazrat Umar ﷺ reciting the Holy Qur'an very loudly. Both the venerable persons came to him. He addressed the former saying,

"O Abu Bakr! Your voice in the Salah was low." He repliled, "Allah with whom I was whispering, my voice reached Him." Then, he said to Hazrat Umar, your voice was very loud." He replied, "O Prophet of Allah! I awaken the sleeping persons and drive out the Satan."

It is written in the book *Mauta Imam Malik*, "Hazrat Umar ﷺ offered the Salah during night and awakened his family members during the last portion of the night for Salah and used to recite this verse.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ○

"Enjoin Salah on your people and be constant therein. We ask you not to provide sustanance. We provide it for you. But the fruits of the Hereafter is for righteousness." (Taha 20: 132)

Hazrat Abu Huraizah ﷺ his wife and his servant had divided the night into three parts. When one of them used to

be free from worshipping, he awakened the other for worshipping.

This eagerness for Salah was not particular only with a few Sahabah ﷺ it was found usually in all the Sahabah also. Hazrat Anas bin Malik ﷺ stated that the Sahabah used to offer the Salah from Maghrib to Ishaa, keeping awake. Thus, Allah Himself states:

كَانُوْا قَلِيْلًا مِّنَ اللَّيْلِ مَا يَهْجَعُوْنَ ○

They were in the habit of sleeping but little by night.

(Al-Zaariyat, 51:17)

The Sahabah ﷺ had to undergo severe trouble for that. In the start, the preliminary verses were revealed, the Sahabah ﷺ offered the Salah like the Taraawih during the night until their feet got swollen.

The Holy Qur'an has expressed the exellence of the Sahabah ﷺ in these words.

تَتَجَافَى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنَاهُمْ يُنْفِقُوْنَ ○

Their limbs do forsake their beds of sleep, while they call on their Master, in fear and hope. And they spend in charity out of the sustenance which We have bestowed on them." (Al-Sajdah. 32:16)

ACCOMPANYING THE PROPHET ﷺ IN PERFORMING TAHAJJUD AND NAWAFIL

The Prophet ﷺ used to recite long surahs like al-Baqarah, Aal-i-Imran, Al-Maidah and Al-Inaam in the night Salah and spent the same time in performing ruku (Bowing) and sujood (prostrations) as in the Qiyam (standing) positions. Therefore, only that person could join so lenghty and peaceful Salah whose heart would have been filled with foundness of worship and desire to follow the Prophet ﷺ. Therefore, they joined the Prophet ﷺ in the Salah and got this wealth. Thus, Hazrat Auf bin Malik ﷺ joined him in the Tahajjud Salah. The Prophet ﷺ recited

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complete Surahs Al Baqarah and Aal-I-Imran in the first and the second rakkat respectedly and he kept standing during the Qiyam (Standing) eagerly. Once Hazrat Huzaifah ﷺ had also this honour.

In the night prayers, the Prophet ﷺ used to recite surahs Al-Baqarah, Aal-i-Imran and Al-Nisaa. While reciting a verse embraced with the meaning of fear, he prayed to Allah and sought his shelter. Similarly, if he happened to recite a verse embracing the meaning of some tiding, he prayed to Allah desiring it. Hazrat Aishah رضی اللہ تعالیٰ عنہا also joined him in such Salah.

This keenress was not particular with a few Sahabah ﷺ only, rather all the Sahabah ﷺ were envolved.

Once a few Sahabah ﷺ found him offering the Salah and they joined him. In the morning when they spoke about it to other people, they also joined the Prophet ﷺ and they continued joining him for two or three days. When the Prophet ﷺ saw this situation, one day, he did not come out of his house, but the Sahabah expressed their keenness in different ways - they coughed, raised hue and cry and hit the door of his house with small pieces of stone. The Prophet ﷺ came out angrily and said, "With these actions of yours it occurred to one lest this nafl Salah is prescribed by Allah as obligatory for you."

During the night, the Prophet ﷺ encircled the mat and shaped it like a room and offered the Salah inside it. When the Sahabah ﷺ knew it, they also started joining the Prophet ﷺ in this way also, but the Prophet ﷺ prohibited them from doing so.

The desire developed so much that even the small children did not lag behind. Hazrat Abdullah bin Abbas ﷺ was of a very young age in the period of the Prophet ﷺ but do to this desire, one night, he slept in the house of his maternal aunt Hazrat Maimoonah رضی اللہ تعالیٰ عنہا (one of the wives of the Prophet Muhammad). At midi-night the Prophet ﷺ he got up. First, he recited few verses from the Surah Aal-i-Imran. Then, he made ablution and started the Salah. Hazrat Abdullah bin Abbas ﷺ also fellowed him, stood with the Prophet ﷺ and offered the Salah.

QIYYAM-I-RAMADAN OR OFFERING TARAAWEEH SALAH

We, today are hardly ready for offering the Taraweeh Salah after fasting the whole day; but the Sahabah ﷺ had a craze for it because they were never satisfied with taking meals etc.

Once the Prophet ﷺ had the congregational Salah of Taraaweeh and he was followed by only a few Sahabah ﷺ. There was an increase in this on the second day. But when they gathered together for it on the third day, the Prophet ﷺ did not come out of his house and observed, "I apprehend that it may be prescribed on you as obligatory."

Once Prophet ﷺ offered the Taraaweeh Salah in the last days of Ramadan in the first and the third pertion of the night. The next day, the Prophet ﷺ did no do it but on the third day, he worshipped till mid-night. Hazrat Abu Zar Ghifair ﷺ was not satisfied with that and he submitted to him, "Alas! I wish you had been busy in the worships for whole the night."

Hazrat Unais Juhari ﷺ used to live in a desert, so he could not offer the Salah in a place adjacent to the Masjid al Nabawi, but in accordance with the direction of the Prophet ﷺ, he left the desert on the 23rd of Ramadan and entered the Masjid after offering the Asr Salah kept busy in offering the Salah. After offering the Fajr Salah he returned to the desert.

The Sahabah ﷺ had to undergo severe trouble in offering the Taraaweeh Salah, but no decrease in their wish took place. When, during the caliphate of Hazrat Umar ﷺ, when offering the Taraaweeh Salah with Congregation was made conpulsory, the Imam used to recite about one hundered verses in each Rakaat. Therefore, the Sahabah ﷺ used to get so tired by standing for a long time that they needed a support of some wooden piece and they returned from the mosque in the morning.

PUNCTUALITY OF THE SALAH TIMINGS

Most Muslims do offer the Salah, but not many of them

rightly offer the prayers in time. The Sahabah ﷺ were never late. The Prophet ﷺ sent a Sahabi for a dangerous job to some place. When he reached near the goal, the time for Asr Salah had approched. It occurred to him lest he might get late in offering Salah, he kept advancing to the goal, ofering the Salah through hints. After the return from the Ghuzwah-i-Ahzab, the Prophet ﷺ sent Sahabah ﷺ to Bani Quraizah and ordered them to offer their Salah after reaching there, but the time of Asr prayer approached on the way and many of the Sahabah ﷺ offered the Salah immediately.

One day, some people came to Hazrat Anas bin Malik ﷺ. He rose up for the Asr Salah. The people said to him, "You are making haste." He stated, "The Prophet ﷺ has stated" It is the Salah of the hypocrite. It is the Salah of the hypocrite. It is the Salah of the hypocrite, because they keep sitting idle in the house and when the sun turns pale i.e. when it is very late, they offer four Rakaat Salah and remember Allah very little."

Hazrat Abdullah bin Umar ﷺ used to offer Salah with pilgrims in Makkah but when started delaying, the people gave up offering Salah with him and left Makkah.

RESTRICTION OR COMMITMENT TO OFFER THE SALAH WITH CONGREGATION

Sahabah ﷺ considered offering of Salah with congregation not only a means to increase in the reward, they considered it a dividing line between Islam and hypocrisy, and faith and disbelief also. Hazrat Muaaz ﷺ was the Imam of his tribe but it was his practice that first he offered his Salah with the Prophet ﷺ and then led the Salah with congregation in his tribe's mosque. One day, he reached late and while leading the Salah in congregation, he started reciting Surah Al-Baqarah. A business man got tired and gave up the congregation. When he had offered his Salah individually, a Sahabi, immediately, said to him, "You have been rendered a hypocrite."

A Sahabi stated that only a wellknown *Munafiq* or hypocrite kept aloof from the congregation, otherwise it was the practice of some Sahabah ﷺ that they came to the

mosque with the support of two men in order to join the congregation.

Though the Prophet ﷺ had directed the Sahabah for offering their Salah in their homes during rain and wind storm, some Sahabah ﷺ were so keen to offer their Salah with the Prophet ﷺ that one day when it had been raining and there had been a severe wind storm, they came out of their homes merely for offering the Salah with the Prophet ﷺ.

The house of a Sahabah ﷺ was situated at the extreme border of Medeenah Munawwarah but he offer every Salah with the Prophet ﷺ. A Sahabi took pity on him and he siad, "Alas! You may you buy a donkey enabling you to keep safe from the heat of the earth, snakes and scarpions." He replied "I do not want to live near the house of the Prophet ﷺ for I expect reward of every step which I take for coming."

The locality of the tribe Banu Salmah was very far away from the Mosque in Madeenah Munawwarah but these people considered offering the Salah wth congregation so essential that they wanted to give up their abodes and reside near the mosque of the Prophet ﷺ. But as it resulted in desertion of a locality, the Prophet ﷺ assured them, "You will get the reward of every step taken towards the Mosque". It means that even without coming to the Mosque of the Prophet ﷺ, they will be given its reward even though they kept living in their old localilty.

While waiting for joining the congregation, the Sahabah ﷺ met with severe troubles but they did not let any change occur in this commitment. One night the Prophet ﷺ had an urgent piece of work which caused a great delay in offering the Isha Salah so much so that the Sahabah ﷺ went to sleep but they could not forget the spiritual dream of the Salah. They got up and again went to sleep. Again, they got up and again went to sleep. When the Prophet ﷺ came out of his house, he observed, "To-day, nobody waited for the Salah in the world except you"

Hazrat Anas ﷺ stated that the Sahabah ﷺ used to wait for the congregation of Isha Salah till the their necks used to roll down on account of sleep.

Hazrat Abdullah bin Umar ﷺ stated that one night they

had been waiting for the Prophet ﷺ to lead the Isha Salah and one third of the night had passed but he did not come. When he came, he observed, "If it had not been harsh for the Ummah, I would have offered the Salah at this time; (ie., at the time when one third of the night had passed).

One day, so much delay was caused in waiting for the Prophet ﷺ to lead the Ishaa Salah that some of the Sahabah ﷺ thought that he might have offered the Salah and would not be coming out of his house. The Prophet ﷺ came and the people expressed this whim. On that, the Prophet ﷺ said, "Offer this prayer at this very time. You have excellence over all other Ummahs due to this fact. No Ummah has offered this Salah before you".

Hazrat Abu Saeed Khudri ﷺ stated that they waited for the Prophet ﷺ to lead the Salah till mid night. When he came out of his house, he said, "Take your seats". We sat down. Then, he said, "The other people offered the Salah and went to sleep, but the time spent by you in waiting for the congregation has also been included in the performance of the Salah".

When Hazrat Abu Musa Ashaari ﷺ and his companion in the journey, came to Madeenah Munawwarah, they stayed in the land of Baqii Bathaan. Though all the people from there could not join the Ishaa Salah they had settled turns to offer the Ishaa Salah with the Prophet ﷺ turn by turn.

FEAR OF ALLAH AND HUMILITY IN THE SALAH

The offering of the Salah by the Sahabah ﷺ had great absorption, depth, fear of Allah, humility, supplication and lamentation. Hazrat Abu Bakr ﷺ offered the Salah and recited the Qur'an with so much fear and humility that tenderness and weeping over took him and the women and children of the pagans were affected by it. During the Salah Hazrat Umar ﷺ wailed so severely that the people in the back row of the congregation could hear his wail. Hazrat Abdullah bin Shaddad ﷺ narrated, "Though I stood in the back now, I could hear the voice of the weeping and crying by Umar ﷺ."

One night Hazrat Tameem Dari ﷺ stood for offering the

Tahajjad Salah. He recited the same verse, again and again, viz,

أَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِيْنَ آمَنُوْا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُوْنَ ○

"What do those who seek after evil ways, think that We shall hold them equal with those who belive and do righteous deeds- that equal will be their life and their death? All is the judgement that they make".(Al-Jathiya 45:21)

He continued reciting it till morning performing Ruku'and prostrations while weeping.

This absurption of the Sahabah ﷺ lasted even in the severest troubles also. Two brave Sahabah ﷺ were appointed on the pass of a mountain to safeguard the Prophet ﷺ. Out of them when the old man was busy in offering the Salah a revengeful polytheist came and shot three arrows in his body but he continued with the Salah. His companion had slept. When he got up and saw the blood stained injuries of the companion, he said, "Why did you not awaken me before?" He replied, "I was reciting such a surah in the Salah which I did not like to give up."

Even if the most beloved thing intrupted in the Salah embracing fear of Allah and humility, it was rendered worthy of hatred in their eyes.

One day Hazrat Abu Talhah ﷺ was offering the Salah in his garden. All of a sudden, a sparrow came flying as the garden was dense and the branches of the date-palm trees entangled with one another, it could not find its way out. He was very much taken by its leaping and jumping and fertility of the garden. He kept looking at it for some time and then, he deviated his attention to the Salah and could not remember as to how many rakaat he had offered. He said to himself, "This garden has created this mischief." He immediately, went to Prophet ﷺ and after narrating the same to him, said, "O Prophet of Allah! I offered this garden as Sadaqah."

Another Sahabi was offering the Salah and it was

havesting time. He happened to look and found the trees burdered with dated. He was so much infatunated with it that he forgot as to how many rakaat he had offered. Having offered the Salah he came to Hazrat Uthman ﷺ and submitted to him, "I have been captivated in the mischief due to the garden. Please, accept it as Sadaqah." Thus, he sold it for fifty thousand (Dinar) and on this account it had been named Khamseen".

It was the result of fear of Allah and humility that the Sahabah ﷺ offered the Salah with solace and satisfaction. Hazrat Anas ﷺ, made so much delay in between the two sajdahs after ruku and qiyam, that the people thought that he has forgotten something.

When Hazrat Abdullah bin Zubair ﷺ stood for the Salah it seemed as if a piller. One day, he kept bowing (Ruku) for so long that a person had recited lengthy surahs like al Baqarah, Aal-i-Imran, al-Nisaa and al-Maidah, but he did not raise his head.

ZAKAT

OBLIGATORY ZAKAT

Although the Sahabah ﷺ were poor, they spent their property in the way of Allah in many ways. There was no time when they did not spend by why of Sadaqah, in addition to contribute in the warfare and maintenance of those embracing Islam. The Zakat was the most important and dominant over all the thing viz, it was different on different things-e.g. merchandise, horses, camels, gardens. In brief, there was nothing that had not embraced the right of Allah. Nevertheless, they got neither worried nor narrow-minded over it, they paid this right of Allah with great generosity.

When the hervest of dates was ready, all the Sahabah ﷺ went to the Prophet ﷺ with the dates as Zakat and made a great heap of dates around him.

When Hazrat Adi bin Hatim ﷺ came to the Prophet ﷺ with the Sadaqah money from the tribe of Banu Tai, the faces of the Prophet ﷺ and Sahabah ﷺ glowed with delight, as it was the frist Sadaqah in Islam.

The people who brought Zakat on behalf of their tribe to the Prophet ﷺ, he invoked blessings for them. When Hazrat Abu Aufa brought Zakat of his tribe, the Prophet ﷺ prayed for him in these words, "O Allah! Send blessings on the progeny of Abi Aufa."

The people who went for collecting the Zakat, the Sahabah ﷺ always pleased them. Once a few bedouine complained to the Prophet ﷺ against the persons appointed for collecting Zakat. He observed, "Keep them pleased." Hazrat Jareer bin Abdullah ﷺ narrated that, the collector of Zakat always left me happily since I heard that from the Prophet ﷺ.

The ornamments are the dearest thing to women but the pleasure of Allah was even much dearer to them than the

ornaments. Once a females companion came to the Prophet ﷺ with her daughter who had been wearing a thick golden bracelets Seeing them, the Prophet ﷺ enquired, "Do you pay Zakat for these bracelets?" She replied, "No sir." The Prophet ﷺ said, "Do you think it good that Allah would make you wear bracalets of fire in place of them?" She, immediately, took off the bacelets saying, "These belong to Allah and His Prophet."

PAYMENT OF SADAQAH-I-FITR

Sadqah-i-Fitr is *Wajib.*Therefore, the Sahabah ﷺ took it encumbent upon themselves to pay Sadaqah-i-Fitr on hehalf of every minor, major, free and slave persons so much so that Hazrat Abdullah bin Umar ﷺ paid Sadaqah-i-Fitr on behalf of the children of his slave Nafi; even on behalf of his non Muslim slaves also. The Prophet ﷺ had instructed to pay the Sadaqah-i-Fitr before the Salah of Eid al Fitr. Hazrat Abdullah ibn Umar ﷺ complied with this direction so strictly that he used to pay Sadaqah-i-Fitr even two days before Eid al Fitr.

During the period of the Prophet ﷺ, one Saa (a scale of measurement) of barley, dates or raision was paid as Sadaqah-i-Fitr. During the period of Hazrat Umar ﷺ the produce of wheat increased so he fixed the Sadaqah-i-Fitr equal to half a Saa of wheat, instead. In accordance with the instruction of Hazrat Ameer Muawiah ﷺ, the people made it obligatory for themselves to pay wheat equal to two Syrian Madd of wheat.

The collectors for Sadaqah–i-Fitr were also appointed like the collectors of Zakat who received it and stored it at one place.

In the book of Al Wakalah or the "chapter on agency" in *Sahih Bukhari* it is narrated by Hazrat Abu Huraiah ﷺ that the Prophet ﷺ appointed him as the collector and supervisor of Zakat of Ramadan. Here Zakat means only Sadaqah-i-Fitr which had been gathered together at one and the some place.

SADAQAH AND ALMS

Though the Sahabah ﷺ were very poor, they spent by way of Sadaqah and alms whatever, was at hand.

Hazrat Asmaa ﷺ sold a slave girl and was keeping the sale money in her lap. Her husband Hazrat Zubair ﷺ came and seeing the money, said to her, "Give it to me." She replied, " I have reserved it for Sadaqah."

Hazrat Hakeem bin Hizam ﷺ was famous for doing good deeds in the times of ignorance. When he embraced Islam, he maintained the same practice in this period. Dar al Nadwah which was a reputed movement, was in his passession. He sold it to Hazrat Ameer Muawiah ﷺ for one lac Dirhams and distributed the whole amount by way of alms.

Hazrat Salman Farsi ﷺ was the gavernor of Madina and used to get five thousand Dirhams as salary, but as soon as he received it from the Bait al Maal or the state exchequr, he gave it away as alms and he himself earned his livelihood by his profession.

Hazrat Zubair bin Awwam ﷺ had one thounsand slaves who earned for him and whatever he got, he spent it by way of alms and even a grain was not left in the house.

Hazrat Abu Zar Ghifari ﷺ considered the saving of money as unlawful.

It is implied from the Ahadith that whatever a man gives by way of sadaqah, should not be purchased again. Therefore, Hazart Ibn Umar ﷺ, if he again parchased the articles already given as Sadaqah, did not retain it in his possession; rather he gave it away by way of Sadaqah.

The Sahabah ﷺ further got inclined to giving Sadaqah due to persuation and incitment of the Prophet ﷺ. Once the Prophet ﷺ persuaded for giving Sadaqah during the address of *Eid* before the gathering of woman.

Hazrat Bilal ﷺ was collecting as the women were throwing the rings of the ears and the hands. Once many starved people of Egypt came to the Prophet ﷺ. When he saw their condition, the colour of his face changed and he delivered an address after the Salah in which he persuaded

for giving Sadaqah. A Sahabi had a weighty bag of Dirhams and Dinars which he could hardly lift, but he placed it before him. After that, other Sahabah ﷺ also made a heap of cloth and food-grain before him.

Once the Holy Prophet ﷺ saw that the Ansar fixed boundaries around their gardens where as previously they never had been doing that. He observed, "Do not leave after the Jummah Salah. I have to to say something to you."

When the Salah was over, all the Ansar gathered together around the pulpit. The Prophet ﷺ said, "Previously, you used to give the compensation for you tribe; you brought up the orphans and you did other good deeds but you have been saving the property so keenly since Islam came. Whatever man eats, it fatches reward. And whatever the birds eat, fetches the reward." The Ansar were so much empressed with this speech that all of them made one or two slits in the walls of their respective gardens so as to extend their benefit to all.

Once a bagger came in the Masjid al Nabawi. The Prophet ﷺ instructed the Sahaba رضی اللہ عنہم to throw their garments on the ground. All of them threw their garments on the ground. He then, gave two garments out of those garments to the begger. Then, he persuaded to give Sadaqah. The beggar himself threw one of his two garments. Once the Prophet ﷺ enquired, "Has any one of you fed a meek person to – day?" Hazrat Abu Bakr ﷺ came into the mosque when a begger was standing. His son Abdul Rahman had a piece of loof in his hand. The former took it from him and gave it to the beggar.

The Sahabah ﷺ gave every big or small thing, by way of Sadaqah for the sake of Allah. Seeing that the Munafiqeen (hypocrites) taunted and distrused them but it had no effect on them. Once Hazrat Abdul Rahman bin Auf ﷺ gave eight thousand dirhams, by way of Sadaqah. The Munafiqeen said, "He is a hypocrite." A Sahabi received a *Saa* for taking out a bucket of water from the well and giving it, by way of Sadaqah. On that, the Munafiqeen said, "Allah is not in need

of this meek alms." On that, this verse was revealed —

الَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقَاتِ وَالَّذِيْنَ لَا يَجِدُوْنَ إِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيْمٌ ○

"Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as those who give according to their means. And throw ridicule on them, Allah throw back their ridicule on them and they shall have a grievous chastisement." (Al Taubah 9:79)

TO GIVE ALMS ON BEHALF OF THE DEAD

The Sahabah ﷺ not only gave Sadaqah on their behalf but on behalf of their dead persons also, thus, sending the reward of it to them. When the mother of Hazrat Saad bin Ubaidah ﷺ died, he got a well dug, by way of recurring Sadaqah on her behalf. When the mother of a Sahabi died, he submitted to the Prophet ﷺ, "O Prophet ﷺ of Allah! My mother has died all of a sudden and she has made no will. If she had been having a chance, she would have given Sadaqah. Now, if I pay Sadaqah on her behalf will she get its reward?" The Prophet ﷺ obsverved, "Yes, she will get its reward."

TO GIVE SADAQAH ON BEHALF OF THE DEAR AND NEAR ONES

Generally, it is thought that giving Sadaqah and alms is particular with the beggars and meek persons, but, in fact, helping the near and dear ones is the greatest Sadaqah and Islam, first of all, told this minute point and the Sahabah ﷺ acted upon it.

Hazrat Abu Talhah ﷺ wished to make an endowment of his well Baer-i-Haa (بئر حا) in the way of Allah but, on the instruction of the Prophet ﷺ, he distubuted it among his dear and near ones. Once the Prophet ﷺ persuaded the women for Sadaqah

and alms. Hazrat Zainab the wife of Hazrat Abdullah bin Masood ﷺ said to him, "You are a poor man. Go to the Prophet ﷺ and ask him if I am allowed to give Sadaqah and Sadaqah property to you." But Hazrat Abdullah bin Masood ﷺ said, "Go for yourself." When she went to see the Prophet ﷺ another woman was aslo present for the same purpose at the house of the Prophet ﷺ. Both the woman sent the message to the Prophet ﷺ thourgh Hazrat Bilal ﷺ asking "Two woman want to give Sadaqah and want to give the Sadaqah money to their husbands and orphans who are under their care. Is that allowed?" The Prophet ﷺ replied, " Yes! They will get double reward one, for relationship and the second for giving the Sadaqah." Once Hazrat Umm-i-Salmah ﷺ asked the Prophet ﷺ, "O Prophet of Allah! I bare the expenses of the sons of Abu Salmah. Will I get the reward for it? I cannot leave them and they are my sons also." The Prophet ﷺ replied, "Yes, you will get the rerward."

A Sahabiya (female companion) had given her mother a slave-girl, by way of Sadaqah. When the mother died, she enquired from the Prophet ﷺ about the slave-girl. The Prophet ﷺ replied, "You got the reward for Sadaqah, that slave-girl belongs to you, by way of inheritence."

PERSISTENCE ON GIVING SADAQAH

Not only Sahabah ﷺ used to give Sadaqah, they used to persist on giving Sadaqah. Once a Sahabi brought gold equal to the size of an egg to the Prophet ﷺ and said, "I have found it from a mine. Please, accept it. It is Sadaqah in the way of Allah. I have nothing with me except this" The Prophet ﷺ turned his face away. Then he brought it from his right side and submitted the same request. The Prophet ﷺ turned his face away. Again, he came from the left side and the Prophet ﷺ, again, turned his face away. Then, he came from behind. Now the Prophet ﷺ took it from him and threw it so forcefully towards him that if it had hit him, it would have injured him and observed, "People like you give the whole of their property, by way of Sadaqah and then start begging. The best Sadaqah is that after giving it

something is left with the person."

Once when the Prophet ﷺ ordered for giving Sadaqah, a Sahabi said to the Prophet ﷺ, I have one dinar." The Prophet ﷺ said, "Give it to yourself, by way of Sadaqah." He said, "I have another also." The Prophet ﷺ said, "Give it to your son, by way of Sadaqah." He again said, "I also have one more." The Prophet ﷺ replied, "Give it to you wife, by way of Sadaqah." He said, "I have still one more." The Prophet ﷺ said, "Give it to your servant, by way of Sadaqah." Again, he said, "Still I have one more." The Prophet ﷺ said, "Now, understand yourself as to whom it should be given."

COMPETITION IN GIVING SADAQAH

Though Islam prohibited from gambling, they did not stop from laying at stake; but in such a stake, the property, thus, obtained was not unlawful. In fact, he got the pleassure of Allah and His Prophet ﷺ.

One day, the Prophet ﷺ ordered to give Sadaqah. Luckily, Hazrat Umar ﷺ had something at that time. He said to himself, "Today, I shall excel Hazrat Abu Bakr ﷺ." He brought half of his property and offered it before the Prophet ﷺ. He enquired, "Have you retained something for your family members?" Hazrat Umar ﷺ replied, "To the same extent." In the meanwhile, Hazrat Abu Bakr ﷺ came with all his assets. The Prophet ﷺ asked, "What have you left for your family members?" He replied, "Allah and His Prophet ﷺ." Then, Hazrat Umar ﷺ said, "I can never excel you."

GIVING SADAQAH SECRETLY

Though giving Sadaqah in every state is a good deed, giving it secretly still carries more excellence. That is why, it is given in the Holy Qur'an:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ

"If you disclose (acts of) charity, even so it is well, but if

you conceal them, and give to those (really) in need, that is best for you." (Al-Baqarah, 2:271)

Therefore, some Sahabah ﷺ liked very much giving the Sadaqah secretly. Thus, when the following verse was revealed.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"By no means shall you atain righteousness unless you give (freely) of that which you love." (Aal-i-Imran 3:92)

and,

مَنْ ذَا الَّذِيْ يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

"Who is he that will loan to Allah a beautiful loan."
(Al Baqarah 2:245)

Hazrat Talhah Ansari ﷺ said to the Prophet ﷺ: "Had it been possible, I would have given such and such garden, by way of Sadaqah, kept it secret and would not have declared it publicly."

THE BEST EXPENDITURE OF ONE'S PROPERTY

We are the people who cannot give, by way of Sadaqah, even a property of the least degree or value, but the Sahabah ﷺ always spent their best property as Sadaqah. When the verse:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"By no means shall you attain righteousness unless you give (freely) of that which you love." (Aal-i-Imran 3:92)

Hazrat Talhah ﷺ came to the Prophet ﷺ and said, "O Prophet of Allah, Allah says that you cannot attain righteousness unless you spend your best property. My best or the most beloved property is my Baer Haa (well) which I give, by way of Sadaqah in the way of Allah and hope to get its neward from Allah."

It was the custom with Hazrat Abdullah bin Umar ﷺ that he gave his property which he liked, in the way of Allah. Once he was on the journey to Hajj, riding on the female camel. He happened to like its gait and got down from it and asked his slave Nafi to keep it with the animals to be sacrified.

Though the Prophet ﷺ asked the Musaddiqeen (مصدقين) or the person collecting Sadaqah not to take the best of the property, by way of Sadaqah, the Sahabah ﷺ gave the best of their property as Sadaqah. A Sahabi gave the best of his female camels, by way of Zakat, but the collecter of Zakat refused to a accept it. He said "I wish you to accept my best camel. He, then offered a she-camel of a lesser standard. He, the collector, refused to accept even this. At last, he was pleased to accept a she-Camel of still a lesser standard."

One day, a Sabahbi was grazing the goats in the pass of a mountain. Two collectors of Zakat came to him and said, "The Prophet ﷺ had sent us to receive from you the Zakat of your goats. He enquired, "What shall I have to give? They replied, "One goat." He gave a very fat pregnant goat to them. They said, "We shall not accept it because the Prophet ﷺ has prohibited us to accept such a she-camel."

Once the Prophet ﷺ sent Hazrat Ubayy bin Kaab ﷺ to collect Zakat. He came to a Sahabi who brought all his Camels before him. He took an estimation of all the camels and said, "You will have to give only a calf of the camel." He replied, "It will be neither fit for riding nor it will give milk. Take this young fat she camel. I offer it." He said, "I cannot accept that unless I am ordered for that. They submitted, "The Prophet ﷺ is very near to you. You yourself can offer it to him. If he allows, I shall accept it." The owner took the she camel and went to the Prophet ﷺ and submitted, "O Prophet of Allah! Your collector of Zakat came to me. No collector came to me before. I pleaced all

my camels before him who said, "Only a Calf is obligatory upon you; but it was neither fit for riding nor does it gives milk. Therefore, I offered him a young fat she-camel but he did not accept that. Now I offer it to you." The Prophet ﷺ observed, "The obligatory dues cover only that. If you give more, it will be Sadaqah and He shall accept that."

He submitted, "Here I present it to you." The Prophet ﷺ allowed to accept it and prayed to Allah for blessings in his property."

FASTING

When the Fasting of Ramadan was made obligatory, in the beginning, eating and drinking become prohibited after the Isha Salah. Some of the Sahabah had to bear difficulties due to this restriction. In spite of all that, they were never taken over by carelessness. One day during Ramadan Hazrat Sarmah bin Qais Ansari رضی الله عنه demanded food from his wife. Unluckily, there was no edible in the house. She went out and fetched some edible, but in the meanwhile, he went to sleep and he could not take food. In the morning, he again, went for his job, in the state of fasting. With empty stomach for two consecutive days coupled with the hard work of the job, he fainted due to the severity of hunger.

If the fast of Sahabah was invalidated due to some event, they was very much depressed. A Sahabi happened to commit sexual intercourse with his wife. Afterwords, he become so confused that he went to the Prophet ﷺ , beating himself and clawing his hair and said, "I have been perished."

FASTING DURING JOURNEY

Though Fasting during journey is not obligatory, Sahabah bare even the severest troubles in this state also but did not like to give up fasting. A Sahabi observed fasting during the journey. In order to keep him safe from the severity of the sun, the people stretched a sheet of cloth over his head. When the Prophet ﷺ saw a crowd of people around him, he observed, "Fasting during the journey is not good."

Once the Prophet ﷺ was travelling and the sun was so hot that the people put their hands on their heads in order to keep safe from its severity but Hazrat Aabdullah bin Rawahah رضی الله عنه was fasting in this condition also.

Once the Sahabah were travelling on a very hot day. The

people who there fasting, fainted due to weakness. When they reached the destinations they fixed the teats etc.

When the Prophet ﷺ was travelling to Makkah, all the Sahabah were fasting. Reachng the destination, the Prophet ﷺ observed, "You have reached near the enemy and giving up fasting will be a source of increasing your stability". Even then many Sahabah did not give up fasting. When they reached the next stay, the Prophet ﷺ persuaded them not to fast with more emphasis. Then all the Sahabah gave up fasting.

FASTING ON AASHOORA

In addition to fasting in Ramadan, the Sahabah observed many other fasts also. In the beginning, fasting on Aashoora was obligatory. Therefore, the Prophet ﷺ proclaimed on the beat of the drum, on the morning of Aashoora, that "the people who had observed fast, should complete their fasts and the people who have eaten and drunk; should observe fast for the rest of the day." After this declaratien, the Sahabah complied with it so strictly that they not only themselves observed fast but asked their small children also to observe fast and when they wept due to hunger, they gave them wooden dolls in order to amuse them. After the Ramadan fasting become obligatory, this fast no longer remained obligatory. Even then some Sahabah maintained it. Once Hazrat Muawiah ﷺ delivered a lecture in Madeenah Munawwarah, in which he said, "Even fasting on this day is not obligatory, I am fasting. Those who wish to observe fast may do so and those who want to give it up, they can do so."

SAUM-I-DAWOODI (DAWOODI FASTING)

Hazrat Abdullah bim Amr ﷺ used to fast always. The Prophet ﷺ prohibited him from it and said, "Observe fast three days only in a mouth." But it could not satisfy his desire. He said, "I have more resisting power than that."The Prophet ﷺ said, "Take it necessary upon you to arrange for

Saum-i-Dawoodi i.e. observe fast on alternative days."

SAUNI-I-WISAAL (CONSECUTIVE FASTING)

The Prophet ﷺ observed fast for consecutive days. Seeing him as such, the Sahabah also started observing consecutive fasting. The Prophet ﷺ stopped them and observed, "My case is different from yours. Allah feeds me and causes me to drink." Even then, some Sahabah were regular in fasting consecutively. Thus, Hazrat Abdullah bin Zubair ﷺ observed Fast for a week continuously.

FASTING ON MONDAY AND THURSDAY

The Prophet ﷺ observed fasting on both these days and observed, "Our deeds are submitted before Allah on both these days." Some Sahabah also took it essential for themselves. Thus, one day, Hazrat Usamah ﷺ went to the valley of Qura and observed fasting on those days. The servant submitted, "An old man you are. Why do you observe fasting on these days?" He replied, "I do so became the Prophet ﷺ used to observes fasting on these days."

FASTING OF AYYAM-I-BAID

The Prophet ﷺ used to fast on Ayyam-i-Baid or the thirteenth, fourteenth and fifteenth day of every lunor month and said, "These fasts are like Saum-i-Dahr." The Sahabah were also directed for that.

FASTING ALL THE DAYS IN THIS LIFE

A Sahabah lived in the company of the Prophet ﷺ for a complete year and then went back. The next year, he, again, came, he had changed so much that the Prophet ﷺ could not recognise him. Therefore, he introduced himself to the Prophet ﷺ and said, "I am the same person who had come to you last year." The Prophet ﷺ asked, "What has happened to you? You were quite hale and healthy." He replied, "I have reached those condition since I parted with you. I never eat in the day time but at night." The Prophet ﷺ prohibited him from that.

In spite of all that, many Sahabah always fasted. Hazrat Abu Amamah ﷺ requested again and again to the Prophet ﷺ for praying for his martyrdom in a number of Ghazawat. But the Prophet ﷺ prayed for his well-being. In the end, he submitted, "Well! If that is not allowed, instruct me to do some such act as might benefit me." He directed him for fasting and he took it necessary upon himself to observe fasting consecutively. His wife and servants also joined him in fasting which was a prominent sign in their house. If smoke rose from and fire was bunrt in his house on a day, the people thought that some guest had come to their house otherwise how could food be cooked during the day in that house.

Hazrat Zaid bin Sahl ﷺ could not observe fasting due to perticipating in the Ghazwat. Therefore, when the Prophet ﷺ died, he started compensating that and continously fasted for forty years and never remained without fasting except on Eid when the fasting is prohibited. Hazrat Hamzah bin al Aslami was another who always fasted.

FASTING BY WAY OF NAFL

Hazrat Abu al Dardaa ﷺ was so fond of supererogatory fasting that, if he had known that there had been nothing to eat in the house that day, he would have said, "To-day, I am Fasting." The same was the case with Hazrat Abu Talhah, Hazrat Abu Hurairah, Hazrat Huzaifah and Hazrat Abdullah Bin Abbas.

Some female Sahabah kept supererogatory fasts which had been a source of trouble for their husbands. When their husbands stopped them, they went to the Prophet ﷺ and complained against them, but the Prophet ﷺ instructed that no woman can observe supererogatory fast without the permission of her husband.

FASTING ON BEHALF OF THE DEAD

The Sahabah observed fasts not only on their own behalf but observed on behalf of their dead persons also. A Sahabi came to the Prophet ﷺ and said, "My mother has

died and she had been under obligation to observe fasts for the whole mouth. Should I complete them?" The Prophet ﷺ said, "Yes."

CHILDREN TO FAST

The Sahabah not only themselves observed fasting, they made their children also to Fast. It is stated above that once the Prophet ﷺ declared on the beat of the drum for observing the Aashoora fast. The Sahabah themselves observed fast and asked their children also to fast. Once Hazrat Umar ﷺ punished an intoxicated person saying, "Our children observe fast. Alas! You are in the adverse position."

AITIKAAF

Once the Prophet ﷺ performed aitikaaf in the last ten days of Ramadan. The Sahabah also did the same.

The wives of the Prophet ﷺ had been so eager to perform aitikaaf that once the Prophet ﷺ himself fixed a tent for Aitakkaf. When Hazrat Aishah رضی اللہ تعالیٰ عنہا saw this, she pitched a tent for her separately. Emulating in imitation, all the wives got tents fixed for themselves. When the Prophet ﷺ saw that, he got all the tents dropped alone with his because it affected his peace and attention.

Hazrat Umar ﷺ made a vow for Aitikaaf during the period of ignorance. After embracing Islam, he sought permission from the Prophet ﷺ for fulfilling it. On permission being granted, he fulfilled his vow.

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Hazrat Abdullah bin Umar ؓ never missed the hajj even in the most heinous danger. When war took place between Hajjaj and Abdullah bin Zubair ؓ and Makkah itself was besieged, even in that situation, he wanted to perform hajj. His son advised him not to go for hajj but he said, "We have the example of the Prophet ﷺ before us. When he (the Prophet ﷺ) went for hajj, the pagans stopped him. If I am also stopped, I shall do what the Prophet ﷺ did."

The zeal with which the Sahabah used to perform hajj, its effective exhibition or witness was visible in Hajjat al Widaa for the world. When the Prophet ﷺ announced for this hajj, the Sahabah gathered in Madeenah Munawwarah in large numbers. Hazrat Asmaa bint Amees ؓ, though she was pregnant and she delivered her baby at the place called Zul Haleefah, yet she joined the journey for the hajj. When the Prophet ﷺ reached the place called Baidaa, there was so great a throng of the Sahabah that only the human-beings were visible all around.

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All the Khulafaa (Caliphs) took it a duty upon themselves to perform hajj during their respective period of caliphate and they themselves acted as Ameer al hajjaj or the leaders

of the pilgrims. The period of the Khilafat of Hazrat Uthman ﷺ is ten years during which he performed Hajj ten times. During the last years when he was under siege, he himself could not go for Hajj but he appointed Hazrat Abdullah bin Abbas ﷺ as Ameer al Hujjaj.

Though Islam invalidated monasticism, yet the Sahabah took necessary upon them many unnecessary things. A Sahabiya (female companion) made vow to go on foot for Hajj and when she enquired from the Prophet ﷺ, he observed, "Go on foot as well as riding." The Prophet ﷺ saw an old man walking on foot with the support of his two sons. He enquired about this case. It came to his knowledge that he had made a vow to go for Hajj on foot. He instructed him to go riding and observed, "Allah is indifferent to put him in torture."

If there had been a fear of Hajj being invalideted, the Sahabah were shocked. In Hijjat al Widaa, Hazrat Aishah رضی اللہ تعالیٰ عنہا was disabled due to some affaminate necessity. When the Prophet ﷺ passed by her, he found her weeping. He asked "What is the matter?" She submitted, "Alas! I should have not undertaken Hajj this year." He observed, "Allah is glorified. It is but natural. Perform all the essentials of ḥajj except circumabulation of the Kaabah."

PERFORMING HAJJ ON BEHALF OF THE PARENTS

Sahabah performed Hajj not only on their own behalf, they did it on behalf of their parents also. During the period of Hujjat al Widdaa, a Sahabiyah came to the Prophet ﷺ and submitted, "Hajj has become obligatory on my parents, but they cannot sit on the conveyance due to old age. Should I perform Hajj on there behalf?" The Prophet ﷺ gave her the permission.

The mother of a Sahabiya had died. She came to the Prophet ﷺ and submitted, "My mother never performed Hajj. May I perform Hajj on her behalf?" He granted

permission to her also.

UMRAH OR OFF-SEASONAL PILGRIMAGE TO MAKKAH

Some Sahabah considered Umrah as obligatory. Thus, Hazrat Abdullah bin Umar ﷺ was of the view that Umrah is also obligatory on every person like Hajj. The arguments advanced by Hazrat Abdullah bin Umar accured simultaneously in the Holy Qur'an:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

"And complete the Hajj and Umrah in the service of Allah." (Al-Baqarah: 2:196)

Any way, whether umrah is obligatory or not, the Sahabah performed it punctually. When it was missed, they felt very sorry. During the Hajj days, the Prophet ﷺ found Hazrat Aishah ﷺ weeping. On enquireing by the Prophet ﷺ, she replied, "I am hit under the disability of the women. The people are earning two rewards of Hajj and Umrah and I am getting only one." The Prophet ﷺ observed, "There is no harm. Allah will grant you the reward for Umrah also." Thus, he directed Hazrat Abdul Rahman bin Abi Bakr ﷺ and she went to the place called Taneem and there she dress herself with the Ihram and performed the Umrah and came back at mid night.

SACRIFICE

The Sahabah used to perform sacrifice with great regularity and great keenness. Once Hazrat Abu Kahash ﷺ brought some kids of goats, but nobody took care. He met Abu Hurarah ﷺ and asked him about the lawfulness or unlawfulness of the kids for sacrifice. He replieds that he had heard the Prophet ﷺ saying,

ونعمت الاضحية الجذع

"How suitable is the kid of a goat!"

Hearing that the Sahabah purchased all the kids in no time.

Once Hazrat Aswad bin Bilal ﷺ brought many camels in Madeenah Munawwarah and found Hazrat Umar ﷺ addressing the people and persuading them for hajji and sacrifice. When they came out of the mosque, every person purchased a camel and he became rich.

JIHAD

DESIRE OF JIHAD

Jihad or fighting in the way of Allah is the most difficult of the obligations and acts of Islam, but the Sahabah were so fond of it that Hazrat Zubair ﷺ continuously did Jihad from the period of the Prophet ﷺ till the time of Hazrat Uthman ﷺ.

Once the Prophet ﷺ made a general declaration for Jihad on the beat of a drum.There was an old Sahabi with no servant to serve him. Even then he had so much desire for Jihad that he hired a servant on wages and went for Jihad with him.

Wife and property are dear to every one but some Sahabah left them also in under to fulfil their desire for Jihad. Hazrat Saad bin Hisham stated, "I divorced my wife and went to Madeenah Munawwarah to sell my property located there and then, purchase war weapons and went for Jihad. Some Sahabah met him, who told me that they too, had the same intention but the Prophet ﷺ prohibited them.

THE DESIRE FOR MARTYRDOM

In the period of the Prophet ﷺ, martyrdom was considered an everlasting thing and every person always desired it earnestly. Hazrat Umm-i-Warqah bint Naufal ﷺ was a female companion. When the battle of Badr took place, she submitted before the Prophet ﷺ, "Please, grant me the permission for taking part in Jihad for I shall look after the sick persons and, perhaps, I may achieve the dignity of martyrdom." The Prophet ﷺ observed, "Keep inside the house and Allah shall grant you the dignity of martyrdom even by your remaining inside the house." How could this miraculous prediction could be false? She had made Mudbir one slave-girl and one slave. A mudhir slave is that whom

the master allows to be free after his death. The said two persons martyred her in order to be freed earlier.

A bedouine embraced Islam at the hands of the Prophet ﷺ and expressed his readiness for migrating with him but the Prophet ﷺ handed him over to some Sahabah.He used to graze their camels, but when the plunder of Ghazwah came and the Prophet ﷺ fixed his slave also, he said, "The aim of my faith and embracing Islam is not that. My aim has been to get may throat injured with an arrow and I am martyred and go to the paradise." After some time, the bettle started, and he was martyred by being injured right at this thoat with an arrow. When the Sahabah brought his dead body to the Prophet ﷺ, he observed, "He verified Allah and He (Allah) verified him." Saying that the Prophet ﷺ granted his gown for his coffin.

During the Ghazwah-i-Uhud, a companion asked the Prophet ﷺ, "If I die, where will be my abode? He replied, "In the paradise" Hearing that, he threw the dates which were in his hand, fought in the battle and was martyred.

During the Ghazwah when the polytheists of Makkah drew nearer, the Prophet ﷺ, addressing them, observed, "Rise up and get the paradise with its breadth equal to the sky and the earth." Hazrat Umair bin al Hammam al Ansari, said curiously, "O Prophet of Allah! Equal to the sky and the earth!" The Prophet ﷺ said, "Yes." He said, "Excellent excellent!" The Prophet ﷺ asked, "Why do you utter-Excellent excellent!" He replied, "In the hope that I may also get into that." The Prophet ﷺ said, "You will enter it." After these questions and answers, he took dates out of his bag and started eating them. Then, he became excited with the desire for martyrdom and said, "Even this interval in which I ate the dates, is enough for me." Saying that, he threw away the dates, went to the battlefield and was maryred.

The uncle of Hazrat Anas ؓ could not take part in

Ghazwah-i-Badr. That is why this idea always kept pricking him. When Ghazwah-i-Uhud occurred. he fought so bravely that, according to the statement of his sister he had eighty wounds of arrows, spear and sword on his body, and she could recognise his body due to his frigers only.

In a battle-field, a Sahabah narrated that the Prophet ﷺ said, "The doors of the paradise lie under the shadow of the swords." A Sahabi rose up and said, "Have you really heard it from the Prophet ﷺ?" He replied in the affirmative. He went to his companions, saluted them and begged their permission to leave, threw the sword out of the sheath penetrated into the rows of the enemy, fought and was martyred.

When Hazrat Abdullah bin Thabit (عبدالله بن ثابت) ؓ was attacked by plague, the Prophet ﷺ went to see him on whom the symptoms of death were visible. The women started mourning and weeping while his daughter, who was weeping, said, "I expected that he would be martyred. He had completed all the things which were needed for the Jihad." The Prophet ﷺ observed, "He has got the fruit of his intention."

Hazrat Amr bin al Jumooh was an old and lame Sahabi. The Prophet ﷺ left him in Madneenah Munawwarah at the time of Ghazwah-i-Badr due to his being lame, but at the time of Ghazwah-i-Uhud, he said to his sons, "Let me go to the battle-field." All the sons reminded him of being excused from participating in Jihad by the Prophet ﷺ. He said, "Alas! You have deprived me of Jihad in Badr and now you want to deprive me of Uhud also." Saying that, he made for the battle-field. At the time of fight, he spoke to the Prophet ﷺ, "O Prophet of Allah! If I am martyred, Shall I go to the paradise lame as such." The Prophet ﷺ said, "Yes." Hearing that, he advanced, fought and was martyred.

SINCERITY IN JIHAD

Sincerity is most prominent among the qualites and excellence of the Sahabah. Hazrat Waleed bin Waleed was arrested as a prisoner in the Ghazwah-i-Badr. He paid ransom and got release. Paying the ransom, he moved towards Makkah. Reaching the place called Zul Haleefah he came back and embraced Islam. On that, his brother Khalid said to him, "If you were determined to embrace Islam, you should have embraced Islam before paying the ranson so as to save the amount of ranson." He replied, "I have embraced Islam after paying the ranson so that the Quraish may not say that I have embraced Islam to save the amount of ranson."

The sincerity of Jihad emerged with still more severness. Hazrat Amr bin Ugaish remained a pagan till Ghazwah-i-Uhud. When the Uhud battle occurred, Allah granted guidance to him also. He came home and asked, "Where is my consin? Where are such ands such persons?" He was told that they have gone to Uhud field. On that, he wore armour, mounted the horse and went to Uhud. When the Sahabah saw him, they said, "Keep aloof from us." He replied, "Islam, I have embraced."Saying that, he attacked on the pagans. He was injured and came back to his house. Hazrat Saad bin Muaaz ﷺ made enquires though his sister if he had participated due to tribal sense of honour or due to Islamic sense of honour. He replied, "Only to defend the honour of Allah and the Prophet ﷺ."

When the Prophet ﷺ made declaretion on the beat of drum for participating in Ghazwah-i-Tabook, Hazrat Wathlah bin Asqaa ﷺ declared in the entire Madeenah Munawwarah, "Who is giving the conveyance to a person who will give, in return, his share of booty to him?" An old Ansari replied, "I give the conveyance." The Sahabi agreed to it and took part in the Ghazwah. When the booty was distributed among the paricipants, he got a few young she-camels. He brought those she-camels and made them stand before the Ansari. The

Ansari said, "Let them be moved here and there and shown to me." He moved them forward and then, moved them backward. Looking at them carefully, the Ansari said, "They are very fine." The Sahabi said, "According to the agreement, they belong to you alone." The Ansari said, "Take your she-camels and go. I did not aim at your share of the booty; it was something else." That is to say that he meant only participation in Jihad by providing the conveyance.

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BEHAVE ACCORING TO QUR'AN

Every Muslim recites the Qur'an to-day and all the verses relating to beliefs, rules, morals, temporal and spiritual needs pass from his sight but as the element of taking effect does not exit, he does not take lesson from them. The condition of the Sahabah was different. They accepted the effect of every single verse and it had been so firm that they always trembling.

During a jouney, Hazrat Umar ﷺ repeatedly put a question to the Prophet ﷺ. When no reply was made, he moved ahead of the Prophet ﷺ fearing that there might not be revealed a verse in connection to it. After some time, he was sent for by the Prophet ﷺ. He feared that the verse might have been revealed. He came to the Prophet ﷺ who recited this verse to him —

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ○

"Verily, we have granted you a manifest victory."

(Al-Fath 48:1)

On the death of the Prophet ﷺ the Sahabah were very much depressed. Hazrat Umar ﷺ did not believe that he was dead but when Hazrat Abu Bakr ﷺ delivered a lecture and in that address, recited this verse—

وَمَا مُحَمَّدٌ إِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

"Muhammad is no more than an apostle, many were the apostles that passed away." (Aal-i-Imran, 3:144)

The Sahabah were so much impressed as if this verse had not been revealed before. All the Sahabah memorised it and kept reciting it. Hazrat Umar ﷺ stated, "When I heard this verse from Hazrat Abu Bakr ﷺ, I felt jittery and I fell on

the ground."

Hazrat Saad ﷺ came to the Prophet ﷺ with a sword in Ghazwah-i-Badr and said, "To-day Allah has given me relief with the blood of the enemy. Therefore, grant this sword to me." The Prophet ﷺ observed, "It is neither mine nor yours." He went away saying to himself "This may be given to a person who has not done bravely any act like me." After a short while, a messanger of the Prophet ﷺ came. Hazrat Saad ﷺ was worried that a verse might have been revealed due to him. When he came to the Prophet ﷺ, he recited this verse—

يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ط قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ط

"They ask you concerning things taken as spoils of war. Say, such spoils are at the disposal of Allah and his Prophet."

He, then, observed, "Allah has given this sward to me but I give it to you."

Hazrat Abdullah bin Umar ﷺ stated, "During the period of the Prophet ﷺ we did not talk or laugh with women lest a verse may be revealed, but with the death of the Prophet ﷺ, this silence was broken." One day, the Prophet ﷺ was sitting under the shade of the wall of the Kaabah. Hazrat Abu Zar Ghifari ﷺ came over there. The Prophet ﷺ saw him and said, "They are under loss." He was very much worried lest some verse had been revealed relating to him.

Once the Prophet ﷺ said after the Fajr Salah, "Is there present any person of such and such tribe?" No one responded. Again, he repeated the same. A person arose. The Prophet ﷺ said to him, "Why did you not rise for the fast time?" He replied, "I feared if same verse had been revealed relating to this tribe."

The Sahabah used to get fightened particularly with those verses which revealed some threat or punishment for an act. Thus, when this verse was revealed—

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ○

"And there are those who bury gold and silver and spend it not in the way of Allah, announce to them a most grivious penalty." (Al-Taubah 9:34)

All the Sahabah felt as if a Hell of calamity had fallen on them. When Hazrat Umar ﷺ saw the Sahabah in this confusion, he said, "I will solve your problem." So, he went to the Prophet ﷺ and submitted before him, "This verse has shocked your companions." The Prophet ﷺ said, "Allah has made Zakat obligatory merely to purify the remaining wealth with you and He has fixed the inheritence so that the next generation may get the property." Hearing that, Hazrat Umar ﷺ shouted with happiness and satisfaction.

Hazrat Malik bin Tha'albah was a wealthy companion during the period of the Prophet ﷺ. One day the Prophet ﷺ was reciting this verse,

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ

"And there are those who...." (Al-Taubah, 9:34)

By chance, when Hazrat Malik ﷺ happened to pass by there, he heard this verse, and fainted. When his senses was restored, he went to the Prophet ﷺ and submitted before him, "O Prophet of Allah! Let my parents be sacrifice for you, has this verse been revealed in connection with those people who collect gold and silver." The Prophet ﷺ replied in the affirmatire. He said, "By the evening, a single dinar or dirham will not remain with Malik." Thus, by the evening, he spent all of his property, in charity.

Once Hazrat Aishah رضی اللہ تعالیٰ عنہا submitted before the Prophet ﷺ,

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

"Whosoever works evil, will be requinted accordingly."
(An-Nisa, 4:123)

Is very harsh." The Prophet ﷺ said, "O Aishah! You are unaware of the fact that even a thorn which pinches the foot of a Muslim is the result of his bad actions."

When the verse —

وَإِنْ تُبْدُوْا مَا فِيْ أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ

"Whether you show what is in your minds or cnceal it, Allah will call you to account for it". (Al-Baqarah 2:284)

Was revealed, all the companions came to the Prophet ﷺ, sat on their knees and said to the Prophet ﷺ, "O Prophet of Allah! We can offord to the obligations of Salah, Fasting, Jihad and Sadaqah but we cannot bear the requirement of this verse." Thus, after it, the following verse was resealed.

Then the verse—

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

"On no soul does Allah place a surden greater than it can bear."

When the verse:

الَّذِيْنَ آمَنُوا وَلَمْ يَلْبِسُوْا إِيْمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُوْنَ ○

"It is those who believe and confuse not their belilefs with wrong, they are truly in security, because they are on (right) guidance." (Al-Anaam, 6:82)

all the Sahabah became worried and submitted to the Prophet ﷺ, "O Prophet ﷺ of Allah! Who is amongst us,

who does not commit injustice to himself?" He observed, "Zulm (injustice) means shirk or polytheism."

The result was that the Sahabah used to get ready with enthusiasm to comply with the Ahkam or commands of the Qur'an. When the Qur'anic verse:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"By no means shall you attain righteousness unless you give (freely) of that which you love." (Aal-i-Imran, 3:92)

was revealed, Hazrat Abu Talhah رضي الله عنه came to the Prophet ﷺ and said, "Allah demands our property. Be you witness to the fact that I make an endowment of my land which is in Areeha to Allah." But the Prophet ﷺ observed, "Distribute it among your relatives."

Hazrat Abu Huzaifah bin Aqbah رضي الله عنه had adopted Salim رضي الله عنه as his son and he had got the rights of a real son as in the period of ignorance. But when this Qur'anic verse ادعوهم لابائهم "Call them by (the names of) their fathers (Al-Baqarah3:5) was revealed, the wife of Hazrat Abu Huzaifah رضي الله عنه came to the Prophet ﷺ and said, "We considered Salim as our son and he lived in our house and we never observed purdah from him, but with the revelation of this Surah, now what is your order in this regard?" The Prophet ﷺ observed, "Feed him your milk." Thus, by sucking his wife's milk he became like their faster son.

When the verse relating to (sahr) or early morning breakfast before fasting was revealed

وَكُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ

"And eat and drink until the white thread of dawn appears to you distinct from its black thread." (Al-Baqarah, 2:187)

Hazrat Abi bin Hatim رضي الله عنه went to sleep after placing

black and white pieces of thread under his pillow and watched them whether both of them became prominent or not. When nothing could be known, he mentioned this to the Prophet ﷺ who observed, "It is very strange that you are such a simpleton. Really, it means day and night or the blackness of night and whiteness of day." When the Qur'anic verse—

لَا تَأْكُلُوْا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ

"Eat not up your propety among yourselves in vanities, but let there be among you traffic and trade by muntual good will." (Al-Nisa 4:29)

Was revealed, the situation such that the rich people invited their dear and near ones to a feast, but those people refused saying that the poor deserve it more than us. Thus, another verse of Surah Noor repeated it.

During the period of ignorance, Arab women wore shawl without covering the chests and the heads, but Allah, against that, gave the direction to Muslim women —

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوْبِهِنَّ

"They should draw their veils over their bosoms."
(Al-Noor 24:31)

The result was that the women tore their sheets and used as garment for the lower part of body and made stoles from them and covered their heads with it in such a way that, according to the words of Hazrat Aishah رضی اللہ تعالی عنہا it seemed that crows had been sitting on their heads.

When the Prophet ﷺ came to Madeenah Munawwarah, the people used to be guilty of breach of trust in measurment. Due to that, *Surah Al Mutaffifeen* was revealed and now the people begen to work honestly.

Dependance of the means of livelihood of the Ashaab-i-Suffah was mainly on the generasity of the Sahabah. Thus, the Ansar brought the bunches of dates according to their means and hung them in the mosque. When these people came, they struck the bunches with sticks and ate the dates which had fallen down. Some of the people were such who brought rotten, decomposed and plain bunches and hung them. Then theis verse was revealed.

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا أَنْفِقُوْا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِآخِذِيْهِ إِلَّا أَنْ تُغْمِضُوْا فِيْهِ

"O you who believe! Give of the good things which you have honourably earned, and of fruits of the earth which We have produced for you, and do not even aim at anything which is bad, in order that out of it, you may give away something, when you yourselves would not receive it except with closed eyes." (Al-Baqarah 2:267)

Thereafter, this situation was revolutionized and all the people began bringing fine dates.

When the verse:

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ" (Al-Hajurat, 49:27)

Was revealed, Hazrat Umar رضی اللہ عنہ spoke so sofetly before the Prophet ﷺ that has voice had been unaudible.

Hazrat Qais bin Thabit رضی اللہ عنہ had been even more impressed by this verse. When this verse was revealed, be confined himself in the house. One day, the Prophet ﷺ asked Hazrat Saad bin Muaaz رضی اللہ عنہ if he had been sick. He replied, "I am his nighbour, I know nothing of that sort." On his

return, he stated this event to Hazrat Qais bin Thabit ﷺ. He said, "This verse has been revealed and you know that I had been talking to the Prophet ﷺ very loudly. Hence I am destined to go to the Hell." When this event came to the knowledge of the Prophet ﷺ, he said, "No. He is destined to go to the paradise."

Hazrat Mistah ﷺ was a relative of Hazrat Abu Bakr ﷺ, but when he slandered against Hazrat Aishah رضی اللہ تعالیٰ عنہا he withdrew supporting him. For this the following verse was revealed:

وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُّؤْتُوْا أُوْلِي الْقُرْبٰى
وَالْمَسَاكِيْنَ وَالْمُهَاجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ وَلْيَعْفُوْا وَلْيَصْفَحُوْا
أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

"Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their houses in Allah's cause; let them forgive and overlook. Do you not wish that Allah should forgive you? For Allah is oft Forgiving Most Merciful." (Al-Noor 24:22)

And, then, Hazrat Abu Bakr ﷺ again, undertook his security and said, "Yes, I do wish that Allah may forgive me."

Among the duties and acts of Islam, Jihad is the most dangerous but it is the effect of the Qur'an which prepared the Muslim for Jihad and due to this he had been steadfast in the most difficult of war dangers.

Once the Muslims had to fight against the Romans in Constantinople. The Romans were shooting arrows exactly with the city wall of Rome. One Muslim showed courage and started the attack. The people began shouting, "Certainly, you are putting your life in danger." Then, Hazrat Abu Ayyoob Ansari ﷺ who was accompaning the Muslims

spoke, "This verse was revealed about us, the Ansars. When Islam got deminance, we got involved in our worldly affairs." On that, this verse was revealed.

وَأَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِأَيْدِيْكُمْ إِلَى التَّهْلُكَةِ

And spend of your substance in the cause of Allah and make not your own hands contriubute to your destruction.

(Al Baqarah 2:195)

Therefore, the real perishment is that we get involved in worldly affairs and give up Jihad. The narator stated, "Hazrat Ayyoob Ansari ﷺ had always been busy in Jihad since this verse was revealed until he was martyed and buried in constantiople."

Once the Romans gathered an army against the Muslims and Hazrat Abu Ubaidah bin Jarrah ﷺ informed Hazrat Umar ﷺ about this dauger, he wrote to him," When a calamity falls on a Muslim, Allah later on, removes it from him and one danger cannot over come two faclities. Allah says in His book, the Qur'an,

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ
لَعَلَّكُمْ تُفْلِحُوْنَ ○ (آل عمران: ۲۰۰)

O you who believe! Persevere in patience and constancy. Compete in such perserverance, strengthen each other and fear Allah so that you may prosper. (Aal-i-Imran, 2:200)

In the war of Yamamah, when the flag was about to be given to Hazrat Salim ﷺ, the other people said, "We are not sure of his being steadfast. Therefore, we want that the flag should he given in the hands of some other person." He spoke, "In this state, I shall be the worst person who will be holding the flag." Thus, he held the flag in his right hand. When it was cut, he held the flag in his left hand. When that too was cut, he held the flag in grips of his lap and started

reciting this verse of the Qur'an.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ..... (آل عمران:١٤٤)

وَ كَاَيِّنْ مِّنْ نَبِيٍّ قَتَلَ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ

"Muhammad is no more than a Messenger..."

(Aal-Imran, 3:144)

Whenever a verse persuading for Jihad was revealed, the people who could not participate in Jihad due to some reason, was very sad. Once Hazrat Zaid bin Thabit ﷺ was sitting beside the Prophet ﷺ who was seen with symptoms of revelation on him. When he restored to his normal position, he asked Zaid ﷺ to write down this verse.

لَا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُوْلِي الضَّرَرِ

وَالْمُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ

"Not equal are those believers who sit (at home) and those who strive and fight in the cause of Allah."

(Al-Nisaa, 4:95)

Hazrat Ibn Umm-i-Makktoom ﷺ was a blind Sahabi. Therefore, he could not take part in Jihad. When he heard about the excelence of the Mujahideen or fighters in the way of Allah, he said to the, Prophet ﷺ, "O Prophet of Allah! Who cannot afford to take part in Jihad, what will be their distination?"

Now, the symptoms of revelation, again, appeared on him. When he came to his normal position the addition to the verse revealed was that, غير اولى الضرر after the word المؤمنين or the believers in verse 95 of the Surah Nisaa, thus, excluding the persons under disability.

On one side, there was the effect of Qur'an which led the Sahabah to the direction which it wished. On the other hand, it stopped the people from going into the direction which it

did not like. Once Hazrat Uyainah bin Hasan presented himself before Hazrat Umar ﷺ with his cousin Hur bin Qais and "You do not give us lavish grants and thus do not do justice for us." Hazrat Umar ﷺ got infurious and wanted to punish him, but Hur bin Qais said,

> O Leader of the believers! Allah had ordanied addresseing the Prophet ﷺ, in the following words,
>
> خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنْ الْجَاهِلِينَ ○
>
> "Hold to forgiveness, command what is right, but turn away from the ignorant." (Al-Aaraaf 7:199)

He added that Uyainah is also an ignorant person. Hearing that , Hazrat Umar ﷺ immediately, stopped because he, usually stopped before the ordinances of the Qur'an.

FOLLOWING THE SUNNAH

After the Qur'an, the center or axis around which all acts of the Sahabah took place, was the personality of the Prophet ﷺ. Therefore, they followed the Prophet ﷺ in all their acts and deeds.

When Hazrat Abdullah bin Abbas ؓ took post-coition bath, he poured water seven times on his left hand with the right hand; then, he washed his private parts and after all these steps, he performed ablution or and poured water on the whole body and said, "The Prophet ﷺ took a bath in this way."

It was a custom during the period of the Prophet ﷺ that the people used to give wheat, cheese, barley, dates or dry grapes equal to one Saa-a measurement, by way of Sadaqah-i-Fitr. In the later period, when Hazrat Ameer Muawiah ؓ came for hajj, he stated, while delivering Khutbah (sermon). In my opinion, two Madd of Syrian dates is equal to one Saa of dates."After that, all the people practically adopted this method, but Hazrat Abu Saeed Khudri ؓ did not like to change the method of the Prophetic period and continuously paid one Saa of dates by way of Sadaqah-i-Fitr.

During journey, the Prophet ﷺ fasted as well did not fast, but he persuaded others not to fast. Therefore, majority of Sahabah acted strictly on it. Once Hazrat Abu Basrah Ghifari ؓ got into a boat during Ramadan. No sooner did the shores of Egypt left his sight, he demanded food. When the table cloth was brought, some of his companions said, "You do not see towards Egypt." It meant that the shores of Egypt are witness to the fact that you had observed fast. He replied, "You go against the Sunnah of the Prophet ﷺ. It means that not fasting is better them fasting."

Once Hazrat Wahyah Ibn Khaleefah ؓ moved from a

village to another village in Syriya during Ramadan. There was a distance of three miles in between the villages; but he broke fast and many of his companions also did the same. Other people did not like it. On his return, he said, "To-day I have seen about which I never thought of. A nation deviated from the Sunnah of the Prophet ﷺ (viz: the people observing fast). O Allah! Now, send for me to Yourself."

Hazrat Abdullah bin Umar ؓ was very distingushed in following the Sunnah of the Prophet ﷺ from amongst all the Sahabah. When the Prophet ﷺ retuned from Hajj, first of all, after stopping his she camel at the gate of the mosque, he offered two rakaat Salah in the mosque. Then, he went inside his house. After that, Hazrat Abdullah bin Umar ؓ also adopted this practice. He used to touch only two Yamani pillars of the Kaabah; he were Sabti shoes and used hair-dye of yellow colour. As soon as the people saw the moon of Zul Hajj, they wore Ihram but he wore the Ihram on Yanm al Tarwiah. A person asked him, "Why do you alone do it? Other companion of yours do not do it." He replied, "I have seen the Prophet ﷺ acting on this practice. Therefore, I also like it" On the the event of Hajjat al-Widaa the Prophet ﷺ slept for some time in Bathaa before entering Makkah. Hazrat Abdullah bin Uamr ؓ also slept at this place for some time and, then, entered Makkah. Similarly, wherever the Prophet ﷺ stayed during this journey and offered the Salah, Hazrat Abdullah bin Umar ؓ also stayed there and offer the Salah.

Once he was on a journey. He saw that some people were offering Nafl. He said, "If I had to offer supererogatory Salah, I would not have offered the complete Salah. I have travelled with the Prophet ﷺ and I have seen that he never offered more than two Rakkaat and Allah says,

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ

"You have indeed in the Prophet of Allah a beautiful pattern of conduct." (Al-Ahzaab 33:21)

Once Hazrat Saeed bin Yasar was with Hazrat Abdullah bin Umar ؓ on a journey. At a certain situation, he got down from the camel and stayed in the rear. Hazrat Abdullah bin Umar ؓ enquired, "Why did you lag behind?" He replied, "I was offering Witr Salah." He enquired, "Is there no good pattern in the conduct of the Prophet ﷺ for you?" He used to offer his Witr Salah while sitting on the camel."

He used to pay Sadaqah-i-Fitr according to the same standard which the Prophet ﷺ had fixed.

Though following the habitual and sudden Sunnah is not essential, some Sahabah followed this also. Whenever Hazrat Abu al Dardaa said some word, he used to smile. Umm al Dardaa said, "Give up this habit else the people will befool you." He replied, " I had seen the Prophet ﷺ whenever he said something, he smiled."

Once Hazrat Ali ؓ uttered Bismillah or In the name of Allah, while putting his foot in stirrup, in order to ride the conveyance. When he sat on the back of the animal, he said Al-Hamdulillah. Thus, he recited this verse:

سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ○ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُوْنَ ○

"Glory to him who has subjected these to own use for we could never have accomplished this by ourselves, And to our Master, surely, we must turn back!" (Al-Zukhruf 43:13,14)

Then, he uttered Al-Hamdulilllah and Allah Akbar three times each. Then, he recited this prayer,

سُبْحَانَكَ اِنِّی ظَلَمْتُ نَفْسِی فَاغْفِرْلِی اِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

"Glory be to you. I have committed injustice to my soul. So, forgive me. Indeed none excuses sins except you.

Then, he laughed. The people asked the reason for laughing. He replied," Once the Prophet ﷺ mounted the conveyance with these very commitments and, at the end, he laughed. On my asking the reason for laughing, he observed, "When a servant recites this supplication with knowledge and belief, Allah is pleased with him."

A Sahabi came to the Prophet ﷺ for taking oath of allegiance to him. He saw the button-hole loop of his shirt open. Following him, he kept the button-hole loop of his shirt open for the whole of his life and never cared for the heat or cold.

AVOIDANCE FROM LEGALLY PROHIBITED ACTS

AVOIDANCE FROM EATING A HARAM OR PROHBITED THINGS

Though the Sahabah were penniless and cheerful even in adversity, they never got polluted with eating prohibited things and they always took pure and Halal or permissible things. In the period of ignorance, the slave of Hazrat Abu Bakr ﷺ performed soothesaying fraudulently and gave the earned money through it to Hazrat Abu Bakr ﷺ. He spent it on food but, later on, when it came to be known that it was unlawful property, he put his hand in his throat and vomitted all what he had eaten.

Once he came to a tent of bedouines, when he was travelling. By chance, the wife of one of the bedouines was pregnant and in this journey, another bedouine was accompaying Hazrat Abu Bakr ﷺ,who said to the woman, "Do you wish to have a male child?" If you give me a goat; you will get a male child." She gave a goat to him and he uttered some sentences like soothesayers and then, slaughtered the goat. Hazrat Abu Bakr ﷺ also ate the meat of the goat. Later on, when he came to know that it was earned through a probihited way, he immediately, rose up, expressed his indifferent and vomitted all what he had eaten.

The worst kind of the prohibited food is that which is obtained by selling *Deen* or religion. This very practice perished the religion of the Jews as is ordained in the Qur'an by Allah,

وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِیْلًا

"They (the Jews) purchased with it some miserable gain."

(Aal-i-imran 3:187)

سُبْحَانَكَ اِنِّی ظَلَمْتُ نَفْسِی فَاغْفِرْلِی اِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

"Glory be to you. I have committed injustice to my soul. So, forgive me. Indeed none excuses sins except you.

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A Sahabi came to the Prophet ﷺ for taking oath of allegiance to him. He saw the button-hole loop of his shirt open. Following him, he kept the button-hole loop of his shirt open for the whole of his life and never cared for the heat or cold.

AVOIDANCE FROM LEGALLY PROHIBITED ACTS

AVOIDANCE FROM EATING A HARAM OR PROHBITED THINGS

Though the Sahabah were penniless and cheerful even in adversity, they never got polluted with eating prohibited things and they always took pure and Halal or permissible things. In the period of ignorance, the slave of Hazrat Abu Bakr ﷺ performed soothesaying fraudulently and gave the earned money through it to Hazrat Abu Bakr ﷺ. He spent it on food but, later on, when it came to be known that it was unlawful property, he put his hand in his throat and vomitted all what he had eaten.

Once he came to a tent of bedouines, when he was travelling. By chance, the wife of one of the bedouines was pregnant and in this journey, another bedouine was accompaying Hazrat Abu Bakr ﷺ,who said to the woman, "Do you wish to have a male child?" If you give me a goat; you will get a male child." She gave a goat to him and he uttered some sentences like soothesayers and then, slaughtered the goat. Hazrat Abu Bakr ﷺ also ate the meat of the goat. Later on, when he came to know that it was earned through a probihited way, he immediately, rose up, expressed his indifferent and vomitted all what he had eaten.

The worst kind of the prohibited food is that which is obtained by selling *Deen* or religion. This very practice perished the religion of the Jews as is ordained in the Qur'an by Allah,

وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِیْلًا

"They (the Jews) purchased with it some miserable gain."

(Aal-i-imran 3:187)

According to the Sahabah, religion was priceless. In their opinion, no worldly thing could be its equal. The Muslims used to get annual stipend from the state exchequer. A person asked from Hazrat Abu Zar Ghifari ﷺ about its validity. He replied, "Accept it for so long as it does not become the price of your religion."

Ameer Muaawiah ﷺ wanted to persuade Hazrat Abdullah bin Umar ﷺ ready for taking oath of allegiance in return for a great deal of property and wealth. For this purpose, he sent Hazrat Amr bin al Aas ﷺ to him but he failed in his effort and wrote to Aameer Muaawiah ﷺ, "He has asked me to go away from him and never come to him, again, saying, "My religion cannot he sold for your dinars and dirhams. I have the only wish that my hands be pure and clean from the dirt of the worldly material when I pass away from this world."

This was not the case with the special Sahabah only, this was a common qualilty of all the Sahabah. Thus, many orphans were in the trusteeship of many Sahabah, whose edibles were mixd with theirs, but the Sahabah separated the edibles of the orphans from theirs when this verse was revealed–

إِنَّ الَّذِيْنَ يَأْكُلُوْنَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيْرًا ○

"Those who unjustly eat up the property of orphans, eat up a fire into their own bodies." (Al-Nisaa 4:10)

The situation reached to such a point that sometimes, their surplus edibles were rotten, but the Sahabah did not even touch them."

AVOIDANCE FROM ZAKAT AND SADAQAH

The property of Zakat and Sadaqah is prohibited on the wealthy people. Therefore, the Sahabah avoided it very

strictly. Once a person asked Hazrat Umar ﷺ to drink milk which was very tasty. He enquired, "Wherefrom have you brought this milk?" He replied, "I went to a Wharf where the people were milking the camels of Sadaqah after they drank water. The milk was given to me with which I filled my water-skin and of this milk is from that lot. Hazrat Umar ﷺ immediately, put his fingers in his throat and vomitted it."

Once Hazrat Abdullah bin Arqam ﷺ said to Hazrat Umm-i-Aslam Adawi , "Let me know of a riding camel with the Ameer al Momineen so that I may demand it from him." He replied, "Yes, there is a camel from the Sadaqah property." He said in reply, "Do you like that a fat man washes his private part and gives the used water to you for drinking?" He got angry and, uttering (I beg Allah's forgiveness), said, "Is it you who says that?" He replied, "Sadaqah is also dirt of the human-beings, which they separate from their body after washing it."

Once the slave of Hazrat Salman Farsi ﷺ said, "Make me Makatib" (a slave who pays his price for freedom). He enquired, "Have you got same property?" The slave replied in the negatives and said that he would make the payment of the consideration money by begging from the people, by way of Sadaqah. Hazrat Salman ﷺ spoke, "You want me to drink the dirty used water of the people."

Hazrat Abdullah bin Umar ﷺ gave a slave, by way of Sadaqah, to his mother. One day, he passed in a market where he saw goat with milk, which was being sold. As he liked to break his fast with the goat's, milk, he said to the slave, Purchase the goat from the money of your price." But when the milk was brought before him at the time of Aftaar, he said, "The milk is from the goat and the goat is from the earning of the slave and I have paid the slave and released him, by way of Sadaqah for my mother. Take away the milk. I do not need it."

It is given in Hadith that if the host serves the guest for

more than three days, it will be a Sadaqah. Accordingly when Hazrat Abdullah bin Umar ﷺ came to Makkah, his food was managed by Hazrat Khalid bin Asyad ﷺ who was his relative; but after three days, he said, "Now, stop your Sadaqah" and ordered his slave Nafi to manage his food from his means.

AVOIDANCE A FROM KILLING A MUSLIM

Killing a Muslim is *Haram* or probilited as is revealed in the Qur'an:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيْهَا

"If a man kills a believer intentionally, his recompense is Hell, to abide therein forever." (Al-Nisa 4:93)

The Sahabah observed great precaution frome blood-shed of the Muslims. After the conquest of Makkah, the Prophet ﷺ sent Hazrat Khalid bin Waleed ﷺ to the tribe of Banu Juzaimah for preaching Islam. When he invited them to Islam, they uttered "We became Sabi." As the Muslims were called Sabis, therefore, they embraced Islam uttering this very word, but Hazrat Khalid bin Waleed ﷺ was not satisfied with that he began to kill and arrest them. One day he ordered that everyone should kill his prisoners, but all the Sahabah refused to comply with this order. When they came to the Prophet ﷺ and narrated the event to him, the Prophet ﷺ supported them and observed, again, " O Allah! I am free from this act of Khalid."

When Hazrat Abu Bakr ﷺ wanted to go for Jihad against the objection of Zakat in the beginning , Hazrat Umar ﷺ disagreed with him and said, "How can Jihad be resorted against those who profess Islam?" When an Ajami slave attacked Hazrat Umar ﷺ someone complained to Hazrat Abbas ﷺ, " It is you people who have filled Madeenah Munawwarah with slaves." Hazrat Abbas ﷺ said, "If you direct us, we may kill all of them." He replied, "How can it

be done? They speak your language. They offer Salah facing towards your Qiblah and perform Hajj like you."

When the war broke during the period of Hazrat Abdullah bin Zubair ﷺ and Khanarif, a person, said to Abdullah bin Umar ﷺ "You offer your Salah under their Imamat whereas these people kill one antoher." He replied, "I shall accept the invitation of the person who says,

حَيَّ عَلَى الصَّلٰوة

Come to the Salah,

I shall accept the invitation of the person who says,

حَيَّ عَلَى الْفَلَاح

Come to the success,

But the person who say, come and kill your brother and loot their property, "I shall deny his invitation."

AVOIDANCE FROM INTEREST

Islam has prohibited intrest with so many restictions that, if minor negligence or carelessness takes place, ordinery monetery transactions of sale and purchase also get into the form of interest. The Sahabah took care of all these restrictions and avoided them very carefully. Once Hazrat Malik bin Anas wented to do the Sarf transaction with Hazrat Talha bin Ubaidullah i.e. he wanted to take Ashrafi in return of dirham and placed one hundred gold coin before him. He picked them up and said, "When the cashier comes from the jungle get them exchanged into dirhem from him. Hazrat Umar ﷺ was hearing this and said, "Do not go at all without taking your coins because the Prophet ﷺ, said, "If silver is not taken for gold inmediately, it will be a transaction of interest. Once Hazrat Muammar bin Abdullah ﷺ gave his slave one Saa of wheat to be sold for barely. He want to the markat, exchanged it for barley and found it a little bit more than one Saa. When Hazrat Muammar knew it,

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he said, Go and immadiately return it because I have heard from the Prophet ﷺ," Food-grains should be purchased, a kind with the same kind. The people said that there is only the custom of barley and wheat it cannot be bad. He said, I fear it might become like interest.

Sahabah not only avoided from interest themselves, they advised others also to avoid it. A person came to Hazrat Abdullah bin Salam ؓ for getting education. He treated him very kindly and said to him, "Suppose you live in a country with commerce. If you have advanced loan to someone who sends you a bundle of husk, by way of gift, do not accept it because it will be interest."

AVOIDANCE FROM DRINKING WINE

Taking wine had become second nature of the Arabs but a number of Sahabah like Hazrat Abu Bakr, Hazrat Uthman ؓ etc. had avoided it since the period of ignorance due to their good nature. The Sahabah who had been accustomed to it, they, too, gave it up, from the time when it was prohibited in such a way as if they had never taken wine. The prohibition of wine was revealed in stages, but when the last verse about it, viz;

إِنَّمَا يُرِيْدُ الشَّيْطَانُ أَنْ يُوْقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُوْنَ ○

"Satan's plan is to excite enmity and hatred between you with intoxicants and gambling and hinder you from the rememberance of Allah and from Salah. Will you not then abstain." (Al Maaidah 5:91)

Hazrat Umar ؓ spontancously exclaimed,

اِنْتَهَيْنَا ۔

"We abstain from it".

Hazrat Anas bin Malik ؓ stated, "I was offering wine to Hazrat Abu Ubaidah ؓ,Hazrat Abu Talhah and Hazrat Ubayy bin Ka`ab ؓ. In the meanwhile a person came and informed that wine had been prohibited. Abu Talhah, immadiately, said, 'Anas! rise and drop the wine.' It is given in another narration "I was offering wine to the people in the house of Hazrat Abu Talhah. The prohibition of wine was declared by the Prophet ﷺ on the beat of a drum. Abu Talhah asked me to go out and let him know about the call. I went out of the house and, on my return, told that a person is declaring, wine has been prohibited. Hazrat Abu Talhah ؓ said to me, "Then, drop the wine." And the people dropped the wine in such a quanity that it kept flowing in the streets of Madeenah Munawwarah."

AVOIDANCE FROM IMMORAL ACTS

During the period of ignorance, the Arabs had been greatly involved in sexual immoral acts, but Islam inculcated in them such a sense of chastity that, even on delicate situations, they did not let themselves be taken over with the pollution of this sin.

Hazrat Marthad bin Abi Marthad Al Ghanawi ؓ was assigned to bring to Madeenah Munawwarah from Makkah the Muslims suffering tortures, and had been left there after the migration to Madeenah Munwwarah. One night, he came to Makkah with the same object. There lived his paramour, who was a prostitute named Anaq. She came out and recognised him, seeing his reflection. She met him very warmly and said to him, "Pass the night with me in my house and have cohabitation with me." He declined to that as having been prohibited. When she raised a hue and cry, he fled and hid himself in the cave of a mountain. The pagans followed him but Allah saved him.

A person tried to attract Sahabiyah (lady Companion) whose moral conduct was not good during the period of ignorance, she spoke, "Go away. The period of ignorance

has gone and new Islam has come."

The chaste education of Islam and this chaste life of the Sahabah had such an effect that even the slave-girls refused committing illegal sexual intercourse. Thus, Abdullah bin Abi Salool who had been the head of the hypocrites, prepared his slave-girls to earn money through this unlawful way, but two of his slave-girls did not like this immodesty and nakedness and came to the Prophet ﷺ and submitted, "Our master forces us to commit Zina." On that, the following verse was revealed–

وَلَا تُكْرِهُوْا فَتَيَاتِكُمْ عَلَى الْبِغَآءِ

"But force not your maids to prostitution." (Al-Noor 24:33)

Commission of this crime was far from the Sahabah; rather they did not want even to cast a glance over a woman. A beautiful Sahabiyah used to join the Prophet ﷺ while offering the Salah in congregation. Some Sahabah went to the rows ahead in order to avoid casting a glance over her.

If some Sahabi took courge through some illegal means to do that, all the Sahabah considered it severely objectionable. Once Hazrat Muhammad bin Salmah wanted to marry a woman and liked to see her secretly before the marriage so much so that he saw her in her oasis. The people made an objection to that saying, "In spite of being a companion of the Prophet ﷺ you commit such on act?" He said "The Prophet ﷺ himself has permitted that."

Once Hazrat Mugheerah bin Shaabah ؓ wanted to marry and he sought advice from the Prophet ﷺ. He observed, "You had better first see the woman." He went to her house for this purpose. The woman said from behind the curtain, "If it is directed by the Prophet ﷺ, it is better otherwise, I put you under the oath of Allah, do not do it."

It is a great thing to cast a glance intentionally on a women. Hazrat Abu Musa Ashaari ؓ said, in this regard, "I would prefer that my nose may be filled with bad smell

than the good smell of a woman caming into it."

AVOIDANCE FROM MUSIC AND MUSICAL INSTRUMENTS

Only the voice of the recitation of the Qur'an seemed agreeable to the ears of the Sahabah. Therefore, they did not pay attention to the sound of the musical instruments like harp, lute etc. Once Hazrat Abdullah bin Umar ؓ heard the sound of a drum and closed his ears and said, "The Prophet ﷺ did the same."

Once he was riding on a camel. When be heard the sound of the lute of a shepherd, he, immeditely, thrust his fingers in his ears. He gave up that path and adopted another and repeatidly enquired from his slave Nafi, whether the sound had still been heard or not." When he told that the sound had not been coming, he took out the fingers from his ears and said, "The Prophet ﷺ used to do in the same way in such occasions.

Once he passed through a market and saw a girl singing. He said, "If satan had been misleading a person, it would have been this girl."

Once a few girls were singing near Hazrat Aishah رضی اللہ تعالیٰ عنہا some couplets in respect of the war of Biaath. When Hazrat Abu Bakr ؓ came, he remarked, "How is that the flute of the Satan is in the house of the Prophet ﷺ." He ﷺ observed, "O Abu Bakr! Today is the day of our Eid."

Once there was a function in a house and a person was singing. Hazrat Aishah رضی اللہ تعالیٰ عنہا saw that he is singing and moving his neck. She said, " For shame! He is a devil. Expel him, at once."

Singing and playing on a musical instrument is a great thing where as it was the case with Hazrat Aishah رضی اللہ تعالیٰ عنہا that she did not even like to hear the sound of a bell. If the sound of a bell would have come from the front side, she would say to camel-driver, "Stop so that this sound cannot be heard." If she would have heard it, she would have said,

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"Move fast so that I may not hear this sound."

AVOIDANCE FROM DOUBTFUL THINGS

Halal (permissible) and Haram (prohibited) both are clear; but there are many things, the prohibition and legality of which is doubtful and these are the real articles of mysticism and continance, piety and purity and care and precaution. In this basis, there has been stress to abstain from these things as given in a Hadith from Bukhari:

الحلال بيّن والحرام بيّن و ما بينهما امورمشتبهة فمن ترك ما
شبه عليه من الاثم كان لما استبان له اترك و من اجتراع على ما
يشك فيه من الاثم اوشك ان يواقع ما استبان والمعاصى حمى
الله من يرتع حول الحمى يوشك ان يواقع (بخارى، كتاب البيوع)

"Halal and as well as Haram is manifest. In between them are the doubtful things. Thus, the person who gives up doubtful sins, will give up the manifast sins more strongly and the person who commits the doubtful sins, there is a possibility that he will commit the manifest sins. A sin is like a meadow of Allah. The person who walks around it, is very likely to get into it also." (Bukhari)

The Sahabah always abtained from these doubtful things.

Hunting is not lawful for a person with Ihram on. Once the Sahabah were on a journey for Hajj. All of them had put on Ihram except Hazrat Abu Qutadah Ansari ﷺ. A wild donkey was seen. He followed it riding on the horse. He demanded ash and spear from them. All of the refused to provide these things to him as it was a doubtful act.

Once Hazrat Abu Talhah ﷺ directed a man to take one sheet on which he was laying. Hazrat Sahl bin Haneef ﷺ was sitting by him and asked him the reason. He said, "A picture is made on it and the rule told by the Prophet ﷺ regarding the pictures is known to you." Hazrat Sahl ﷺ said, "But he did not prohibit the picture made on cloth." He said, "Yes, but I shall be satisfied only in this way."

Once Hazrat Masoor bin Muhzamah ﷺ came to enquire about the health of Hazrat Abdullah bin Abbas ﷺ. Hazrat Abdullah was wearing the sheet of silk cloth. Hazrat Massor objected to it. He said, "The Prophet ﷺ prohibited from it due to pride and haughtiness and Al Hamdu lillah (praise to Allah), we are not houghty." Then, he said, "Why are these pictures made on stove." He replied, "Can you not see that we have burnt them?" Because these things were from amoughst the doubtful things, therefore, when he went away, he observed, "Take this sheet off from my body and cut the heads of these pictures."Someone remarked, "If they had been sold safe and sound in the market, we would gain". He replied, "No, it is not legal."

The Converts used to bring meat to the Sahabah. The Sahabah enquired from the Prophet ﷺ can they eat the meat brought by the convert, expressing that those people had newly came out of the period of ignorance and they (the Sahabah) did not know whether the meat had been lawfully slaughtered. "The Prophet ﷺ said, "You may eat it after eating Bismillah (بسم الله)."

The mother of Hazrat Asmaa رضى الله تعالىٰ عنها was still a pagan and Hazrat Abu Bakr ﷺ had divorced her in the period of ignorance. Once she brouhgt a few things as a gift for Hazrat Asmaa رضى الله تعالىٰ عنها. As the gift by a pagan woman was doubtful, she refused to accept it. She enquired about the gift from the Prophet ﷺ through Hazrat Aishah رضى الله تعالىٰ عنها. He permitted to accept the gift.

The income of the government officials is doubtful in certain aspects. That is why the mystics avoid associating with the courts of the kings and nobles. Till the period of the Sahabah, though the condition of government officials and nobles was much better religionsly and morally in that period, the Sahabah who were very precarious, did not like to have benefit from this kind of income. Hazrat Abu Zar

Ghifari ﷺ had adopted the desert life after keeping aloof from the world. Therefore, he passed his whole life with the same asaticism and piety. When he was at the verge of death, his wife said to him weeping, "I have not gotten even colth for your coffin." He said, to her, "Do not weep. One day, I was present with the Prophet ﷺ, accompained by some people. The Prophet ﷺ predictied that one of you would die in a jungle and a group of Muslims would join his funreal. The other people who had been present in that group has died. Only I am left and I am dying in a jungle. You, please, stay on the way and wait for the people." The wife said, "Now the chain of traffic of pilgrims has also been discontinued. He replied, "Will you just keep a watch on the way." Luckily, all of a sudden, a carevan came up there. The caravan asked his wife, "How are you?" She replied, "Bury a Muslim and earn the reward." When they heard the name of Hazrat Abu Zar Ghifair ﷺ they went to him hurrily and said, "Many our parents lay down their lives for him." When they drew near, Hazrat Abu Zar ﷺ said, "You are the people about whom the Prophet ﷺ informed me. If my garments are sufficiant the coffin should be prepared from them, but if anyone of you is rich, teacher or postman, he should not give me the coffin, but everyone of them had rendered this service except a young Ansari who said, "I have two garments which have been woven by my mother." Abu Zar Ghifari said, "Only you are my companion. Only you dress me with the coffin."

COMPREHENSIVE CHAPTERS

RECITATION OF THE QUR'AN

The Sahabah always kept busy in reciting the Qur'an. The method of recitation was that they had divided the Qur'an into different portions and recited them without break. A new or fresh Sahabi asked an older one, "How many surahs were included in one portion?" He replied, "Three, five, seven, nine, eleven and all the last small surahs were included in one portion."

Seeing this zeal and keenness in the Sahabah, the Prophet ﷺ get very pleased and encouraged them. Once the Sahabah who consisted of all Ajami or non-Arabs and bedouines, were reciting the Qur'an. The Prophet ﷺ came out of his house and said, "Go on reciting. The course of action of all of you is good. There will be, after it, a nation who will straighten the Qur'an like an arrow, but their object will not be reward of the world hereafter, it will, rather, be the worldly gain."

Similarly, one day the Sahabah were reciting. The Prophet ﷺ saw them and said, "I thank Allah. Allah's book is one and consists of all kinds of people-red, black and white in colour."

During Ramadan, this eagerness still developed. Thus, when the Prophet ﷺ saw this keenness of Hazrat Abdullah bin Umar ﷺ he said, "Recite the whole Qur'an completely in one month." He said, "I have still more capacity than that." The Prophet ﷺ observed, "You can do it in twenty days." He submitted, "I have still more capacity than that." The Prophet ﷺ observed, "In fifteen days. He said, "I have still more capacity than this." The Prophet ﷺ observed, "You may do that in ten days." He again submitted, "I have still more capacity." The Prophet ﷺ observed, "You may do

that in seven days and you are not allowed more decrease."

There could be no difference in the eagerness of the Sahabah even in a calamity; it was the Qur'an, which proved a source of satisfaction for them. When Hazrat Uthman ﷺ was mertyred, he was busy in reciting the Qur'an. Thus, the drops of his blood fell on this verse of the Qur'an,

فَسَيَكْفِيْكَهُمْ اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيمُ ○

"But Allah will suffice you as against them and He is the All-Hearing, the All-knowing." (Al-Baqarah 2:137)

We too recite the Qur'an, but it seems as if we are removing a load from our head. Some of the Sahabah recited the Qur'an so melodiously that the persons hearing it got absorbed in it. Once Hazrat Aishah رضی اللہ تعالیٰ عنہا came to the house late at night. The Prophet ﷺ asked the reason for it. She replied, "One of your companions was reciteing the Qur'an and I have never heard such recitation. The Prophet ﷺ accompanied her to the site. On seeing the Sahabi, he remarked, "He is Salam Maula bin Abi Huzaifah. I thank Allah that such people are present in my Ummah."

Hazrat Abdullah bin Qais ﷺ was very sweet-voiced. One day, he was reciting the Qur'an. On asking by the Prophet ﷺ, when the name was told to him, he observed, "He has been bestowed upon with a very sweet voice like of Hazrat Dawood ﷺ."

It is stated by Abu Uthman Nahdi ﷺ,"I have seen the period of ignorance also but I have not found even the voice of a harp as sweet as that of Hazrat Abu Musa Ashaari ﷺ. When he led the Fajr Salah in congregation, we desired him to recite the whole of *surah Al Baqarah*."

When he came to Hazrat Umar ﷺ, the latter said to him, "Inculcate in us the love of Allah." The former started the recitation from the Qur'an and Hazrat Umar ﷺ heard it with great obsorption. Once, in such a situtation, someone said, "Now, it is the time of Salah." He said, "Is it not the

Salah?" When he recited the Qur'an, the respectable wives of the Prophet ﷺ heard it very keenly. One day, when he came to knew about it, said, "If I had been informed about it, I would have further instigated their desire."

It was not only the quality of Hazrat Abu Musa Ashaari ﷺ, sweet melody was the distinct quality of the whole of his tribesmen. The Prophet ﷺ used to say, "When the people of Ashaari tribe came at night, I recognise the place of their residence due to their recitation of the Qur'an."

Hazrat Abdul Rahman bin Saib ﷺ was also very sweet-voiced. He himself stated, "One day Hazrat Saad bin Abi Waqqas ﷺ came to me and said, "I have heard that you recite the Qur'an very melodiously. I have heard from the Prophet ﷺ that the Qur'an has been revealed for grief. Therefore, when you recite it, you must weep. If you cannot weep, make your face like that of a weeping person and recite it with a sweet voice."

The Sahabah had great revence and respect of the Qur'an while being in the state of recitation. Hazrat Musaab bin Saad bin Abi Waqqas ﷺ stated, "I was holding the Qur'an in my hand and Hazrat Sadd bin Abi Waqqas ﷺ was reciting. When I scratched my body, Saad told me that perhaps I have touched my private parts." I affirmed it in the positive. He asked me to go and come back after performing ablution."

Whenever Hazrat Abdullah bin Umar ﷺ recited the Qur'an, he never talked to any person unless he finished the recitation.

HIFZ OR MEMORIZING OF THE QUR'AN

Though approimately all the Sahabah memorized miscellaneous surahs of the Qur'an, out of them Hazrat Abdullah bin Masood, Hazrat Abu Ayyob Ansari, Hazrat Ubaidah bin Samit, Hazrat Ubayy bin Kaab, Hazrat Muaaz bin Jabal, Hazrat Zaid bin Thabit, Hazrat Abu Zaid, Hazrat Salim and Hazrat Abu Al Dardaa had memorized the whole

Qur'an during the life the Prophet ﷺ. Hazrat Abdullah bin Masood himself was very proud of it. Once during a address, he said in a tone of pride, "I memorized verses, a few more than seventy in number, from the every blessed mouth of the Prophet ﷺ. All the Sahabah knew that I am more conversant with the Qur'an than all of them." Hafiz Ibn Hajar has written that it does not necessitate that there were no other Sahabah who had not memorized the Qur'an during that period. The numbers of other Huffaz or the memorizers of the Qur'an was very great. Thus, the seventy Sahabah who were martyred in the Ghazwah of Bair-i-Maoonah, all of them were called Qurraa (Reciters of Qur'an in sweet-voice).

In respect of Hazrat Ubayy bin Kaab ﷺ Hazrat Umar ﷺ used to say, "Ubayy is the best reciter of the Qur'an from amougst us." On this basis, when the Taraaweeh Salah was regularly established, Hazrat Ubayy bin Kaab ﷺ was made the Imam for it. Due to this excellence, the tribe of Khazraj was very proud of Hazrat Ubayy his Kaab, Hazrat Muaaz bin Jabal, Hazrat Zaid bin Thamit and Hazrat Abu Zaid ﷺ. Once there took place contention for dignity between the tribes of Aus and Khazraj. The tribesmen of Aus said, "To us belong Hanzlah bin Aamir who was given a bath my the angels, Aasim bin Thabit who was saved by the hornets agaisnt the cruelty of the pagans, Saad bin Muaaz with whose death oven the throne of Allah had shivered and Hazrat Khuzaimah bin Thabit whose evidence was considered equal to that of two witnesses." The tribesmen of Khazraj said, "Four persons belong to us who had memorized the Qur'an during the period of the Prophet ﷺ" and then they mentioned the names of those respected persons.

In addition to these venable persons, there were many Sahabah who had memorized the Qur'an. Out of them, the names of Hazrat Majmaa bin Jariyah Hazrat Ali, Hazrat Uthman, Hazrat Abdullah bin Amir bin Al Aas ﷺ are known to us; but the number of those whose names are not known to us is even far greater than that. The Huffaz

participated in the war of Yamamah abundantly. Thus, at their martyrdom the idea of editing of the Qur'an occured to Hazrat Umar ﷺ and he convinced Hazrat Abu Bakr ﷺ for it.

Regarding these people, Hafiz Ibn Hajar wrote in his book *Fath al Bari:*

ان كثيرا ممن قتل فى وقعة اليمامة كان قد حفظ القرآن

"The people who were martyred in the war of Yamamah, the majority of them were the Huffaz of the Qur'an."

TASBEEH AND TAHLEEL OR GLORIFICATION OF ALLAH AND DECLARATION OF UNITY OF ALLAH

Glorification of Allah and declaration of unity of Allah is by pronouncing,

لا اله الا الله

There is no God but Allah.

Tasbeeh and Tahleel is the special sign of pure and religious life. That is why, the Sahabah mostly engaged themselves in Tasbeeh and Tahleel.

When they moved for Jihad, all the hills resounded with their clamour of Tasbeeh and Tahleel. In those days rosary of amber or any other kind was not available, there was no dearth of pebbles or pits of dates. The Sahabah who had taken necessary upon themselves Tasbeeh and Tahleel, used them for rosery. Once the Prophet ﷺ saw a Sahabiyah reciting Tasbeeh and Tahleel using the pebbles and pits of dates placed before her. He observed, "I tell you an easy method." And then, he told her a Dua (supplication).

Hazrat Abu Hurairah ﷺ always kept busy in Tasbeeh and Tahleel. For this purpose he had made a bag which was always full of pebbles and date-pits which they counted while reciting. When the bag had gone empty, he ordered the maid servant to fill it again.

REMEMBERANCE OF ALLAH

Rememberance of Allah was the most beloved function of the Sahabah, which has been highlighted by Allah Himself in the Qur'an. Viz,

وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا

"And for men and women who engage much in Allah's praise, -for them has Allah prepared forgiveness and great reward."

One day, when Hazrat Ameer Muawiah come to the mosque, he saw that the people had made a circle. He asked, "Why are you sitting?" The people replied, "We are busy in remembering Allah". He, again asked, "Are you sitting for only this purpose?" They responded "Yes, for this very purpose." He then observed, "Similarly, once the Prophet ﷺ saw the circle of the Sahabah remembering Allah, he put the question in the same way and on getting the reply, he observed," Hazrat Gibriel ؑ came to me and told me that Allah feels proud before angels of you."

When the Sahabah were discharged from the Salah they remembered Allah loudly. Hazrat Abdullah bin Abbas ؓ stated, "Whenever I heard the resound of Allah, I understood that the Sahabah were coming back after offering the Salah."

FEAR OF RESURRECTION

The Sahabah were so much filled with the fear of Qiyama or Resurrection that they always shivered with its fear. Once, it became dark all of a sudden. A man asked Hazrat Anas bin Malik, "Did such occurance take place during the period of the Prophet ﷺ also?" He replied, "Allah forbid! We started fleeing to the mosque with the fear of resurrection even for strong wind."

This was the result of the fear of resurection that the Sahabah were overpowered by tenderness of heart with the mention of the events of the Hereafter. They because

unconscious and fell down due to it. Once a dispute arose between two Sahabah due to inheritance. None had a witness to support him. Both of them came to the Prophet ﷺ who observed, "I am a human-being. It is quite possible that anyone of you is every clever and sharp-tougued and I give the decision according to his statement, but if it is not his right, he must believe that I have hung a necklace of fire around his neck." Both the venerable persons stated weeping and everyone liked to give his share to the other. When the verse-

يَأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

"O mankind! Fear your Master. For the convulsion of the Hour (of judgement) will be a terrible thing."

(Al-Hajj 22:1)

was revealed, the Prophet ﷺ, addressing the Sahabah, observed, "Do you know this day? This is the day when Allah will say to Hazrat Adam ؑ "Send the army of fire". Hazrat Adam ؑ will say, 'O Allah! Who is the army of fire?' Allah will say, 'Nine hundred and ninety-nine out of one thousand will be sent to the Hell and only one to the paradise. Hearing that, all the Sahabah started weeping helplessly.

Once Shaqya Al Asbahi came to Madeenah Munawwarah. He saw a gathering before a saintly person. He asked, "Who is this saintly person?" The people replied, "He is Hazrat Abu Hurairah." He came near him. When the people got dispersed, he said, "Narrrate some Hadith of the Prophet ﷺ," He said, "I narrate it." Saying that, he cried and became unconscious. When he became normal, he said, "I narrate a Hadith which the Prophet ﷺ stated to me in this house." He, again, cried and became unconscious. When he restored to his senses he wiped his face and utterd the same words. Again, he cried and was about to fall down on the ground. Shaqya, immediately, caught hold of him. When Hazrat Abu Hurairah ؓ came to

his senses he said, "Allah will come down on the day of Resurrection for deciding the cases of the human-beings. First, three persons will be called a Qari, a rich man and a warrior in the way of Allah. Allah will ask the Qari, "Did we not impart the education of the Qur'an to you? How did you act upon it?" He will say, "I recited the Qur'an all day and night." Allah will say, "You are telling a lie. You did all that in order to be given the title of a Qari." When the wealthy man will be questioned, he will say, "I did kindness to my relatives and gave the alms." Allah will say, "It is a lie. You did all that merely to be called a generous person by the people." On asking the warrior, he will say, "You ordered for finghting, I fought and got martyrdom." Allah will say, "It is wrong. You did all that with the object of being called a brave man, by the people". Narrating that, the Prophet ﷺ hit on my knee and said, "Firstly, the fire of the Hell will flare up on these persons". Shaqya left from Madeenah Munawwarah and stated this Hadith to Hazrat Ameer Muawiah ﷺ who wept so much that he was at the verge of death.

The Sahabah underwent the worldly troubles happily. They were ready to sacrifice the worldly gains, but they did not like to be tortured in the Hereafter. Once the Prophet ﷺ went to an ailing perosn for enquiring about his well-being. He had become very lean. He observed, "Did you not pray to Allah for health?" He replied, "I prayed to Allah to give me punishment in this very world if you want to punish me in the Hereafter."

When Hazrat Umar ﷺ was injured, Hazrat Ibn Abbas ﷺ said, "You need not get worried. You have performed the right of dealing good towards the Prophet ﷺ and he got pleased with you. Then, you fulfilled the rights of dealing good towards Hazrat Abu Bakr ﷺ and he got pleased with you. Then you fulfilled the rights of dealing good towards his companions. If you part with them, they will remain pleased with you." Hazrat Umar ﷺ said, "The good association of the Prophet ﷺ and Hazrat Abu Bakr ﷺ and

their pleaseure was a bounty from Allah. The present state of affair is only for you and your companions. By Allah, if gold is spread on the whole earth for me, I shall prefer giving it up being safe from the Divine punishement." With the severity of the fear of the Resurrection, they considered it a blessing that if they would not go to the paradise, they would be safe from the torture of the Hell. Once someone asked a Sahabi, "Do you like it that we get rewarded in return for believeing in the Prophet ﷺ, migrating to Madeenah Munawwarah, fighting in the way of Allah and doing many other good deeds but after that we get only salvation from the Hell in return for the good deeds done by us after the death of the Prophet ﷺ and thus, reward and punishment become equal." The Sahabi replied, "By Allah! I do not like it. We fought in the way of Allah, fasted, offered Salah, did many good deeds, many people embraced Islam at our instance we have great expectation of all these deeds." Hazrat Umar ﷺ observed, "By Allah in whose possession is my life, it seems enough for us that we get rid of the torture in return for them and all our good and bad deeds become equal."

FEAR OF THE TORTURE IN GRAVE

The grave is the first stage of the journey to the world hereafter. Therefore, the Sahabah considered this stage very difficult and always shivered due to its hard and dangerous ways. Once the Prophet ﷺ delivered a sermon on the test and examination in the grave. Hearing that, the Sahabah cried out. When Hazrat Amr bin al Aas ﷺ was at the verge of death, he bequeathed, "When you bury me, put a little dust. Then, stay so long by the grave that the camels are slaughtered, by way of Sadaqah and their flesh is distributed in order to establish love with you and think the reply to the Messengers of Allah i.e, Munkar and Nakeer, the two angels cross-questioning the dead in the grave."

MOANING

Allah had made the hearts of the Sahabah soft and melted like wax. When they heard the sermons and addresses of the Prophet ﷺ, recited the Qur'an and got a chance of fearing Allah, tenderness of heart covered them and tears came out from their eyes helplessly.

Once the Prophet ﷺ observed in an address, "If you had known what I know, you would have laughed less and wept more." All the Sahabah covered their faces and began weeping.

Once the Prophet ﷺ observed, "If a person is possessed of haughtiness equal to a grain of mustard, he will go to the Hell after death." Hearing that, Hazrat Abdullah bin Qais Ansari ؓ started weeping. The Prophet ﷺ questioned, "Why do you weep?" He submitted, "Due to what you have observed." The Prophet ﷺ said, "You are destined to the paradise."

Whenever Hazrat Abdullah bin Umar ؓ recited this Qur'anic verses,

أَلَمْ يَأْنِ لِلَّذِيْنَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

"Has not the time arrived for believers that their hearts in all humility should engage in the rememberance of Allah." (Al-Hadeed, 57:16)

He started weeping helplessly and continued for a long time.

Once Hazrat Abdullah bin Umar ؓ heard Hazrat Umar ؓ reciting this verse—

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ

"How then if We brought from each people a witness".
(Al-Nisaa 4:41)

He wept so much that both his beard and collar become wet.

Whenever Hazrat Suhail bin Amr ؓ recited the Qur'an, tenderness of heart overtook him.

Among all the Sahabah, Hazrat Hazrat Abu Bakr ؓ was the most kind-hearted. Whenever he recited the Qur'an, he was so much impressed that he started weeping helplessly.

Once Hazrat Ikramah ؓ asked Hazrat Asmaa رضی اللہ تعالیٰ عنہا, "Did ever unconciousness overtake the Sahabah due to fear of Allah?" She replied, "No, they only wept."

THE LOVE FOR ALLAH

Islam is a relationship of unity which fetched the Sahabah from for off places and linked them in a continuous chain of love. Both Mahajireen and Ansar belonged to different dynesties, genealogy, and different way of living; but it was only the relationship of Islam which united them so much that both became brothers and participated in one another wealth, property and inheritance. This thing is called Hubb Fi Allah (Love for Allah) and everyone of the Sahabah was taken over by this love. A Sahabi came to the Prophet ﷺ and said, "I had two brothers. I had love for one only for Allah and enmity for the other only for Allah and His Prophet ﷺ."

Hazrat Mujahid ؓ stated, "A Sahabi cought me by the shoulder and said, "I have love for you". The Sahabi replied, I love you for the sake of Allah for the sake of Whom you love me."

It was the consequence of Hubb Fi Allah, that the Sahabah had love for those people who did some good deed. Once the mention of Hazrat Abdullah bin Masood ؓ took place before Hazrat Abdullah bin Umar ؓ said, "You have mentioned the person that, since the Prophet ﷺ had told to learn the Qur'an from four persons mentioning the name of Hazrat Abdullah bin Masood, first of all, I have been having love for him since the that day."

Once the Sadaqah from Banu Muqeem came and the Prophet ﷺ said, "This Sadaqah is from my tribe and these people are the most powerful of all the men against great

deceivers." Hazrat Abu Hurairah ﷺ said, "No tribe in Arabia was the object of Allah's wrath more than this tribe but since the day I have heard these words relating to this tribe from the Prophet ﷺ, this tribe has become my beloved."

WRATH FOR ALLAH

The Sahabah were the embodiment of love. Therefore, nothing was more hateful than hatred; however, they forgot the love of others before the love of Allah. If they loved, it was for the sake of Allah and if they hated, it was also for the sake of Allah.

A son is always loved by every person, but if he does not love Allah, no lover of Allah can love him. When Hazrat Abdul Rahman bin Abi Bakr had not embraced Islam, Hazrat Abu Bakr ﷺ had sworn to deprive him from his inheritance.

A wife is always loved but the love of Allah and his Prophet ﷺ had made such a beloved thing hateful before the love of Allah in respect of the Sahabah. The wife of a Sahabi (Umm-i-Walad) used to scold the Prophet ﷺ. He always strictly forbid her repeatedly but she did not stop from this attitude. The Sahabi had expressed the nature of his relations with her in these words:

> "I had two sons like pearls from her and she was friendly to me. But one night she was rebuking the Prophet ﷺ at night. I heard it, and all of sudden, I forgot all the relations with her. I took an axe and tore belly."

Hazrat Ibn Maktoom ﷺ stayed with a Jewish women as her guest. Though she entertained him well, yet she rebuked Allah and His Prophet ﷺ. Therefore, he killed her.

Who does not love his dear and near ones, but the Sahabah gave up the love of all for the sake of Allah. When being arrested, prisoners of Badr were brought to the Prophet ﷺ. He consulted Hazrat Abu Bakr and Umar ﷺ, and Hazrat

Abu Bakr ﷺ suggested to free them after accepting ransom, but Hazrat Umar ﷺ said, "Grant us authority to kill them so Ali kills his brother Aqeel and I kill a dear one of mine because these people are the leaders of the pagans."

VISITING THE SACRED PLACES

The Sahabah got honoured by visiting the other sacred places like the Kaabah.

Once a woman fell ill and she made a vow to Allah that she would go to the Bait-al Muqaddas and offer the Salah there if she had been restored to the normal health. When she recovered from the illness, she got ready for the journey. Before travelling, she came to see Hazrat Maimoonah رضی اللہ تعالٰی عنہا who told her, "Offer the Salah in the Masjid-i-Nabawi because the Prophet ﷺ has remarked that one Salah offered in my mosque fetches thousand times reward more than other mosques except Kaabah."

Hazrat Abu Juma Ansari ﷺ came to Bait al Muqaddas for offering Salah. After having offered the Salah, when he was about to leave, the people came to see him off. He said, "You have a right upon me, in return of which I narrate a Hadeeth to you."

"The Mount Sinai was the manifestated place of illumination of Allah. Therefore, Hazrat Abu Hurairah ﷺ went there and offered the Salah upon it. On his return, he met with Hazrat Abu Basrah ﷺ who said, "Had I reached here before you, you would not have gone there." The Prophet ﷺ has observed, "No more reward can be had except offering the Salah in the Masjid-i-Nabawi, Baitullah and Masjid al Aqsa."

The Prophet ﷺ used to go to Quba, as a routine on every Saturday. Hazrat Abbdullah bin Umar ﷺ has also made it necessary for him. One day, Hazrat Abdullah bin Qais bin Muhzimah ﷺ passed by the Quba Mosque riding on a mule. He saw Hazrat Abdullah bin Umar ﷺ going on Foot. He got down from mule and said, "My dear uncle, please, ride on

this mule." He replied, "If I had wanted the conveyance, it would have been available; but the Prophet ﷺ came to this mosque on foot for offering the Salah. Therefore, I also like to come here on foot."

A Sababiyah had made a vow to go to Quba mosque on foot. Still she could not fulfil the vow when she died. Hazrat Abdullah bin Abbas ؓ gave the vedict that her daughter should fulfil the vow on her behalf.

ENDURING THE PHYSICAL TROUBLES IN PERFORMANCE OF RELIGIOUS OBLIGATIONS

We are possessed of all sorts of facilites, yet we do not performed the religious duties and function. The Sahabah endured all sorts of troubles and, performed the obligations of Islam happily. Hazrat Ali ؓ was mainly effected by the minor involuntary seminal dischange. Therefore, he commonly took a bath. When his back cracked due to repeatedly taking a bath, he mentioned it to the Prophet ﷺ. He observed, "For it, ablution is sufficient."

When the Prophet ﷺ used to offer Zuhr Salah, the ground used to get so hot, due to the severity of sun, that some Sahabah took some pebbles in their hand, cooled them dwon and placed them in front of them to perform prostration on them. Hazrat Zaid bin Thabit ؓ observed:

"The Prophet ﷺ said his Zuhr Salah exactly at noon and no Salah under his Immamat was difficult and hard on the Sahabah except Zuhr Salah."

Once the solar eclipse took place and the Prophet ﷺ led the solar eclipse Salah and spent so much time while performing Qiyam (standing), Qunood (sitting) Ruku, (bowing) and Sujood (prostration) that many Sahabah became unconscious and water-skins were puton them.

Islam, though eliminated celibacy, Hazrat Hamnah bint Jahash kept busy in offering the Salah and when she got tired, she began hanging from the rope which had been tied to two pillers of the mosque in order to keep awake. When the

Prophet ﷺ saw that rope, he observed, "She must offer the Salah only as much as she can. If she gets tired, she must sit down." Thus, that rope was ordered to be removed and thrown away.

EAGERNESS TO ACHIEVE REWARD

The centre of all deeds of the Sahabah was the reward in the world hereafter. That is why they endured many troubles; they had sacrificed all their comfort and facilities. The house of a Sahabi was very far from the mosque. But he missed no Salah with congregation. Another Sahabi said to him, "Alas! You would have purchased a donkey which you would have used during the hot sun of the day and darkness of the night." He responded, "I would not like that my house is by the side of the mosque." When this was mentioned before the Prophet ﷺ, he asked the reaseon for that. He replied, "My object is that my eagerness may fetch reward." The Prophet ﷺ observed, "Allah has granted you all that."

The Prophet ﷺ had said, "Every step which moves to the mosque, fetches reward." That is why when the Sahabah came for offering Salah they walked with short steps in order to increase the number of steps fetching more reward.

When Hazrat Malik bin Abdullah ؓ saw Hazrat Habeeb bin Muslimah ؓ having a horse and going on foot, he said, "When Allah has granted you conveyance, why do you not ride on it?" He replied that the Prophet ﷺ has observed, "Allah prohibits the fire of the Hell on the person who moves in the way of Allah and his feet get dusty." That is to say, I walk on foot so that my feet get dusty and I also get a share from this tiding.

One day Hazrat Jabir ؓ was going, guiding his mule in scharching sun. On the way, he met an army. The army commander said to him, "Allah has granted you the conveyance. Why do you not ride on it?" He replied that he had heard from the Prophet ﷺ saying, "Allah prohibits the fire of the hell on the person who moves in His way and his

feet get dusty." Hearing that, all the army got down from their horses.

COMPLIANCE OF VOW AND OATH

We people continuously swear and do not realize how great a responsibility is attached to it. The Sahabah took oath very rarely and they fulfilled their oath when they did so. Once Hazrat Aishah رضی اللہ تعالیٰ عنہا got angry with Hazrat Abdullah bin Zubair ﷺ and swore that she would never talk to him; but when Hazrat Abdullah bin Zubair ﷺ managed recommendation to her by some other Sahabah, she wept and said,

إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ

"I have made a vow to Allah and it is very serious to make a vow to Allah."

Hazrat Umar ﷺ kept busy in the affairs of the Khilafate. Therefore, he had ordered his servant to give to ten beggars five Saa (صاع) wheat in expiation if the former swears and does not fulfil it being busy.

Hazrat Karrom ﷺ made a vow to Allah, for slanghtering fifty goats on the mount Bawanah. When he sought permission to fulfil it from the Prophet ﷺ, he enquired, "Is there fixed no idol there!" He replied in the negative. The Prophet ﷺ permitted him to fulfil the vow. He collected fifty goats and took them there for slaughtering. When he was slaughting them, by stroke of bad luck, one goat ran away. He went for searching it he continued uttering, "O Allah! Fulfil my vow." Thus, when he caught hold of that goat and slaughtered it, he felt satisfied.

Islam, though, approved monaticisim as unlawful, yet some Sahabah made vow due to ignorance which were very troublesome and fulfilled them. An old Sahabi made a vow to go for Hajj on foot but was unable to fulfilled it; the Prophet ﷺ did not allow him to go through with this. Once the Prophet ﷺ saw a Sahabi who was standing. When he

enquires about it, it was told that he had made a vow not to sit nor stand under shadow and neither to talk with anybody and would observe fast. The Prophet ﷺ observed, "Give up all the things and fulfil only observing fast."

RESPECT TO THE PROPHET ﷺ

GETTING BLESSING

The Sahabah used to get blessings from the Prophet ﷺ in different ways. For example, if the children fell ill or were born, they brought them to the court of the Prophet ﷺ who patted them on their heads, he chewed the date and put a portion of it in the child's mouth and invoked blessing. Hazrat Saib bin Yazeed ؓ stated, When I fell ill, my aunt took me to the Prophet ﷺ. He patted me on the head and invoked blessing for me. After it, he performed ablution and I drank from the used water." When a boy was born in the family of Hazrat Abu Musa Ashari ؓ, he was brought to him. The Prophet ﷺ gave him a name. He put a date in his mouth, chewed it and put a part of it in his mouth and invoked blessing for hm. Sometimes, he gargled in his mouth. Sometimes, he put his mouth saliva in the mouth of the child and sometiems he patted his hand on their eyes.

Hazrat Zuhrah bin Maabad ؓ was a Sahabi. In the time of his childhood, his mother brought him to the Prophet ﷺ and said, "Please, administer him the oath of alegiance to you." The Prophet ﷺ said, "No, still he is a child." Saying this, he patted his hand on his head and invoked blessing for him. Thus, whenever his grandfather went to purchase food-grain from the market with him and met Hazrat Abdullah bin Umar ؓ and Abdullah bin Zubair ؓ, they said to the child, "Join us also in the blessing which the Prophet ﷺ has granted you." Commenting on this, Hazrat Hafiz Ibn Hajar writes, " From this Hadith it is proved that the Sahabah had been very fond of taking their children to the Prophet ﷺ for blessings." After the Fajr Salah, the servants of the Sahabah came to the Prophet ﷺ holding vessels with water, the Prophet ﷺ put his hand in them to make the water blessed.

They presented the first fruit after its becoming ripe on their trees to the Prophet ﷺ. He prayed for their blessing and for the first smallest baby present there. The water left over after the ablution by the Prophet ﷺ, was even more than the water of life for the Sahabah for which they could sacrifice their lives even. Once Hazrat Bilal ؓ took out the water left over after his ablution, the Sahabah snatched it.

One day, when some water was left over after the ablution of the Prophet ﷺ all the Sahabah took it and applied it to their bodies.

One day Prophet ﷺ was getting his head shaved. The Sahabah surounded him. As soon as the barber shaved the head the Sahabah swoop down the hair from the head.

One day, the Prophet ﷺ caressed on the fore-head of Hazrat Abu Makhdoorah ؓ. He afterwards, never shaved the hair of his fore-head throughout his life nor did he make a line on head where hair is parted, rather he maintained it as a blessed memory.

Whenever the Prophet ﷺ went to the house of a Sahabi, he begged for getting blessing. Once the Prophet ﷺ went to the house of a Sahabi, he prepered a feast for him. When the Prophet ﷺ was about to leave, he held the bride of the horse and submitted, "Please, give me a blessing." The Prophet ﷺ prayed for his blessing and forgiveness.

Once the Prophet ﷺ came to the houes of Hazrat Saad ؓ and, staying at the door, saluted. He responded slowly. His son said, "Are you not giving the permission to the Prophet ﷺ." He replied, "Keep quiet so that the Prophet ﷺ sents Salam or salutation on us again and again. The Prophet ﷺ, again, soluted. Again the response was in the same way. Suluting for the last time, the Prophet ﷺ moved from there. Hazrat Saad ran after him and said, "I heard your Salam but responded slowly so that you may send Salam to us again and again. "

PRESERVATION OF THE RELICS OF THE PROPHET ﷺ

During the period of Sahabah, may relics of the Prophet ﷺ were intact which they held dearer than their lives and got blessing from them. Hazrat Ali bin Husain ؓ stated that when they come to Madeenah Munawwarah after returning from the court of Yazeed during the period of the martyrdom of Hazrat Husain ؓ, We met Hazrat Masoor bin Mubzimah ؓ. He said to me, "Give the sword of the Prophet ﷺ to me lest these people snatch it from you. By Allah! If you give this sword, nobody can extend his hand to snatch it from me so long as I am alive."

A gown of the Prophet ﷺ was intact with Hazrat Aishah رضی اللہ تعالیٰ عنہا. When she died, it was taken by Hazrat Asmaa رضی اللہ تعالیٰ عنہا and kept intact. Thus, whenever a person from his family fell ill, she gave water to the ailing perosn obtained after washing the gown for recovery.

Many Sahabah considered these relics as the source of the provisions for the Hereafter and did not want to part with them even after their death. Whenever the Prophet ﷺ came to the house of Hazrat Anas ؓ, his mother filled a small bottle with the sweat of the Prophet ﷺ and mixed it with perfome. Thus, when Hazrat Anas ؓ was about to die, he bequeathed that bottle should be added at the time of embalming his body. In this report, it is also given that she filled his hair also in this battle, but while commenting on this, Hazrat Hafiz Ibn Hajar, in beginning, has considered this event as inharmonius, but after that, he has written that according to the view of some persons, these hairs are those which fell while combing by the Prophet ﷺ. Then, he has narrated a statement from Hazrat Anas ؓ that when the Prophet ﷺ got his head slaved in Mina, Hazrat Talhah ؓ took those hairs and handed over to the mother of Hazrat Anas ؓ, which she included in her perfume. It is implied from it that she added the sweat of the Prophet ﷺ to the perfume which contained these hair.

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In the Ghazwah-i-Khaibar, the Prophet ﷺ himself put a

necklace around the neck of a Sahabiyah who valued it so much that she never parted from it throughout her life and when she was about to die, she bequeated that the same may be buried with her body.

Hazrat Ameer Muawiah ﷺ had one shirt, one cloth sheet for wearing for the lower portion of the body and a few hairs which belonged to the Prophet ﷺ. At the time of his death, he bequeathed those garments should be attached to the coffin and the blessed hair should be filled in his mouth and nose.

The clothes warn at the time of the death of the Prophet ﷺ, were kept intact by Hazrat Aishah رضی اللہ تعالیٰ عنہا. Thus, one day she showed a sheet of cloth used as a garment for the lower porton of the body, from Yeman and a blanket to a Sahahbi and said, "By Allah! The Prophet ﷺ had died while wearing these garments."

The Prophet ﷺ had granted a black turban to a Sahabi and he had kept it intact and was proud of it. Thus, once he came out in Bukhara riding on a mule and showed the tuban to the people and said, "The Prophet ﷺ had granted this to me."

Hazrat Umm-i-Salamah رضی اللہ تعالیٰ عنہا had kept a few hairs of the Prophet ﷺ intact as a relice. Whenever a person fell ill, he sent a vessel filled with water to her. She washed the hair therein and returned it which the ailing person drank or used for taking a bath in order to recover from the illness.

The Khulafaa (Caliphs) had a great respect for these relice and achieved blessing from them. Once the Prophet ﷺ wanted to write a letter to some Persian king. The people said to him, "The Persians do not read a letter unless it bears a stamp." Therefore, the Prophet ﷺ got a silver ring made; the gem of which was ingraved,

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Muhammad ﷺ is the Prophet of Allah.

This ring was kept intact by the first three caliphs. In the end, it fell down into a well from the hand of Hazrat Uthman ﷺ. He managed all the water of the well drawn out but this rare valuable ring could not be found.

As a reward for the ode written by Hazrat Kaab Bin Zubair ﷺ in the honour of the Prophet ﷺ, he granted him his own shawl. This shawl was purchased by Hazrat Ameer Muawiah ﷺ from his son. After Hazrat Ameer Muawiah ﷺ, and all the Khulafaa came out wearing the same shawl on Eid al-Fatr and Eid al Adha.

The bowl which was used for drinking water by the Prophet ﷺ was intact with Hazrat Anas bin Malik ﷺ. Once it broke and he got it studded with silver thread; there was fixed an iron circle also, but afterwards, Hazrat Anas wanted a gold or silver circle fixed on it, however Hazrat Talhah ﷺ prohibitted him from it stressing that no change should be made in what had been done by the Prophet ﷺ. Two more bowls of Prophet ﷺ were intact with Hazrat Sahl ﷺ and Hazrat Abdullah bin Salam ﷺ.

Once the Prophet ﷺ came to the house of Umm-i-Saleem رضی اللہ تعالیٰ عنہا. There was hanging a water-skin in the house. He put its opening to his mouth and drank water from it. Hazrat Umm-i-Saleem ﷺ cut the opening of the water-skin and kept it with her as a relic .

The Prophet ﷺ took a nap off and on in the house of Hazrat Shifaa bint Abdullah ﷺ. For this purpose, she had got made a special bed and a special dress for the lower portion of the body. The Prophet ﷺ put it on and rested.

In addition to these relics the Sahabah considered eveything of the Prophet ﷺ as a relic and used to allow people to see it. Hazrat Nafi ﷺ stated that Hazrat Abudllah bin Umar ﷺ showed him the place in the mosque where the Prophet ﷺ used to retire for worhip.

RESPECT AND REGARD OF THE PROPHET ﷺ

The manner in which the Sahabah respected the Prophet ﷺ, was exhibited in many ways. Whenever they presented themselves in his court, they put on special garments in accordance with the decorum and excellence of the Prophetic court. A Sahabiyah stated:

> "When it was evening, I put on all the clothes and I presented myself in his office."

The Sahabah did not endure to present themselves in his office or shake hands with the Prophet ﷺ without ablution. On the way to Madeenah Munawwarah, Hazrat Abu Hurairah ؓ came face to face with the Prophet ﷺ. At that time he needed post coition bath. It was not bearable for him to come before him. He deviated his path and presented himself in his office after taking the bath. When the Prophet ﷺ saw him he asked, "O Abu Hurairah! Where have you been?" He replied, "My body was not purified. Therefore, I did not like to sit beside you."

Whenever the Sahabah sat beside the Prophet ﷺ, they struck dumb due to entreme courtesy. This very state has been described in books of Ahadtih in these words:

> "The Sahabah sat in the office of the Prophet ﷺ so calm and quiet as if there had been sitting the sparrows on their heads and they might fly with their speech and movement."

Whenever the children were born in their families, they did not name them as 'Muhammad' due to reverence. Once a child was born in the family of a Sahabi, he was named Muhammad; but his tribesmen said, "We will neither let you give this name to the child nor will we call you with Kunyat or filial appellation. You can take the advice of the Prophet ﷺ yourself." He took the child and presented himself in the office of the Prophet ﷺ and narrated the event to him, who said, "You are allowed to name the boy after my name but

do not adopt my filial appellation."

If by chance, they met the Prophet ﷺ on the way, they did not like to ride on the conveyance with him due to courtesy and decorum. Once Hazrat Aqbah bin Aamir ؓ was guiding Prophet ﷺ mule. He observed, "Why do not you ride on." He considered it a great thing and above his dignity to ride on the Prophet ﷺ mule, however, he rode on it for some distance by way of compliance.

Due to respect, the Prophet ﷺ did not like competition in anything. During the journey for Ghazwa-i-Tabook, he got separated from the Sahabah in order to respond to the call of nature. When the time of the Fajr arrived, the Sahabah started the Salah under the Imamat of Hazrat Abdul Rahman bin Auf ؓ. When the Prophet ﷺ joined the Sahabah, one rakat of Salah had been offered. Therefore, the Prophet ﷺ joined the congregation in the second rakaat. After the end of the Salah, all the Sahabah considered it discourtesy rather a sinful act and all of them started uttering,

سُبْحَانَ اللّٰهِ سُبْحَانَ اللّٰهِ

Glory be to Allah! Glory be to Allah!

by way of seeking forgiveness from Allah. When the Prophet ﷺ finished the Salah, he observed, "You have done well." That is to say, by offering the Salah in congregation before my return, you have done well.

Once the Prophet ﷺ went to the tribe of Banu Amr bin Auf ؓ for settling a dispute. The time for the Salah arrived and the Muazzin came in the office of Hazrat Abu Bakr ؓ and requested him to lead the Salah. He was leading the Salah when the Prophet ﷺ arrived and joined the congregation. The people started clapping. Hazrat Abu Bakr ؓ, though, never attended to anyone while offering the Salah, yet he turned at the contineous clapping of the people and saw that the Prophet ﷺ had arrived who indicated to Hazrat Abu Bakr ؓ to stick to his position. First he thanked Allah for liking his Imamat by the Prophet ﷺ. Then, he

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steped aside and the Prophet ﷺ advanced forward and led the Salah. After ending Salah he observed, "When I had ordered you, why did you get back from your position?" He replied, "It was not the status of Ibn Qahafah (son of Qahafa) to lead the Salah in the presence of the Prophet ﷺ."

Once the Prophet ﷺ was going on foot when a Sahabi met him on the way. When he saw him going on foot, in respect, he moved behind on the back of the conveyance and wished the Prophet ﷺ to ride on the conveyance but he observed, "You deserve more to sit in the front side, however, if you permit me, I can sit in the front side."

If the Sahabah had sometimes, a chance to take food with the Prophet ﷺ, they did not extend the hand to the food unless the Prophet ﷺ started with it.

Due to courtesy and decorum the Sahabah did not like to walk ahead of the Prophet ﷺ. During a journey, Hazrat Ibn Umar رضي الله عنه was riding a rebellious camel. which was forcing to ride ahead of the Prophet ﷺ. Hazrat Umar رضي الله عنه rebuked that none should move ahead of the Prophet ﷺ.

The Sahabah did not have the courage to compete with the Prophet ﷺ in anything. Once a few Sahabah from the tribe of Aslam, were competing mutually. The Prophet ﷺ observed, "O Banu Ismail! Shoot the arrows because your father was an archer and I will be with such and such tribe." The people of the other tribe stopped inmediately. The Prophet ﷺ put the question, "Why do you not shoot the arrows?" They replied, "How can we compete when you are siding them?" The Prophet ﷺ observed, "Shoot the arrows. I am with all of you." Hafiz Ibn Hajar, while commenting on this Hadith, writes that these people stopped from it because, if they overpowered the apposite party when the Prophet ﷺ is also with them, the Prophet ﷺ will be over powered. Therefore, due to respect, they gave up the competition.

The result of this countesy and decorum was that the Sahabah could not afford any kind of disrepect towards the Prophet ﷺ. When he migrated to Madeenah Munawwarah,

he stayed in the house of Hazrat Abu Ayyoob Ansari رضي الله عنه. He stayed in the lower portion and he and his family in the upper portion. One night, Hazrat Abu Ayyoob got up and said, "How is it that we move on the upper portion and above the Prophet ﷺ?" With this thought, he kept his family in a corner. In the morning, he submitted to the Prophet ﷺ to stay in the upper portion. The Prophet ﷺ observed, "The lower portion is more suitable to us." He replied, "We cannot mount on the roof under which you are residing." Compulsorily, the Prophet ﷺ had to live on the upper portion.

Some Sahabah were older than the Prophet ﷺ in respect of age but they could not afford, due to respect, to be called older then him. Once Hazrat Uthman questioned a Sahabi, "Who is older, you or the Prophet ﷺ?" He replied, "Older, the Prophet ﷺ is but I was born before him."

Even if, unconsciously,a word of diserspect was uttered by the Sahabah, they sought pardon for it. The child of a Sahabiyah had died and she was weeping. The Prophet ﷺ observed, "Fear Allah and be patient." She said, "What concern do you have for my trouble?" When the Prophet ﷺ went way ,the people said, "That was the Prophet ﷺ." She, immediately, want to the Prophet ﷺ and submitted, "I had not recognised you. Please forgive me."

If the Sahabah thought or apperhended another person committing disrespect to the Prophet ﷺ, they got very angry. Once Hazrat Abu Bakr رضي الله عنه came to the house of the Prophet ﷺ and found that Hazrat Aishah رضی اللہ تعالیٰ عنہا had been speaking loudly. He, immediately, raised his hand to slap her and said, "Never dare to speak loudly before the Prophet ﷺ."

Some debt was due from the Prophet ﷺ to a person. He demanded it in a rude manner. The Sahabah rushed upon him. At last, the Prophet ﷺ settled the matter.

Once the Prophet ﷺ was on a journey. A bedouine came and spoke loudly in a wild tone, "O Muhammad! O

Muhammad!" The Sahabah said, "Oh! Is that the way of speaking? It is prohibited here."

Once the Prophet ﷺ observed, "From amongst all the tribes of Ansar, the most excellent is Banu Najjar, then, Banu Abdul Ashal ,then Benu Harth bin Al Khazraj and then, Banu Saeedah. In addition to them, all the families of the Ansar are good." Hazrat Saad bin Ubaidah was from the tribe at Banu Saeedah. When he come to knew that the Prophet ﷺ has placed his tribe of number four, he felt it a bit unpleasant. He spoke, "Set the saddle on my donkey. I shall go and talk myself to the Prophet ﷺ about this matter." His nephew Hazrat Sahl ؓ said, "Will you be going for refuting the Prophet ﷺ whereas he knows the best about the causes of excellence. It is enough that you have been placed at number four."

After the treaty of Hudaibiayah, the pagans and the Muslims mixed with one another. Hazrat Salamah ؓ came and rested under a tree. Four polytheists also came there and began scolding the Prophet ﷺ. Hazrat Salamah ؓ could not bear it. He got up and went to another place. "The four polythecists continued sleeping after hanging their weapons. In this condition, a noise was made that Ibn Zaneem had been killed. Hazrat Salamah availed himself of this opportunity and whipped out his sword from the sheath and attacked on the four and took possession of all their weapons and said, "I swear the Being who has given the honour to Muhammad ﷺ that I shall break into pices the head of the person who raises a rebellion."

The name of a person was Muhammad. Hazrat Umar ؓ saw that a person is abusing him. He called him and said, "Look here. Hazrat Muhammad ﷺ is being abused due to you. Now, you cannot be called with this name till your death. Thus, immediately, Hazrat Umar ؓ named him Abdul Rahman. Then, he sent a message to Banu Talhah that the names of all the persons who had been given this name, should be changed. By chance, such persons were seven in

number and the name of their chief was Muhammad, who told that the Prophet ﷺ himself had given this name to him. Hazrat Umar ؓ said, "Now, I cannot do anything about that."

The Sahabah scolded even the small children if they had been rude to the Prophet ﷺ in any way. Hazrat Umm-i-Khalid ؓ came to the office of the Prophet ﷺ with her father and began playing with the last Prophet, Hazrat Muhammad ﷺ due to her childhood. Her father rebuked her but the Prophet ﷺ observed, "Let her play."

The things which had been against the dignity of Prophethood, the Sahabah considered their mention before the Prophet ﷺ as discourtesy. When the Prophet ﷺ performed Umrah-i-Qada (missed Umrah), Hazrat Abdullah bin Rawahah ؓ walked ahead of him, reciting the couplets. When Hazrat Umar ؓ heard that, he said, "Do you recite the verses before the Prophet ﷺ and within the bounds of the Haram?". But the Prophet ﷺ himself viewed it with appreciation.

Once some people raised a hue and cry on Friday before the pulpit of the Prophet ﷺ. Hazrat Umar ؓ rebuked them and prohibited them from speaking aloud before the pulpit of the Prophet ﷺ.

This discipine, this decorum and this respect was not restricted only to his life but the Sahabah respected him in the same way after his death also. After his deah, there arose a difference in connection with the grave whether Lahad (niche) inside of grave whenever the carpse is placed, should be dug or the box. On that, the people started to raise a hue and cry. Hazrat Umar ؓ observed, "Do not raise your voices, before him both during and after his life."

When Urwah saw this sceene of decoum and courtesy of the Sahabah at the time of Hudaibiyyah treaty, he was very much impressed. When he talked to the Prophet ﷺ about the treaty, he wanted to extend his hand to the beard of the Prophet ﷺ according to the custom of Arabia, but whenever

he extended his hand, Hazrat Mugherah bin Shubah ﷺ stopped him by hitting his hand with the sword. From this event, the attention of Urwah was deviated to it and he stared to watch the conduct of the Sahabah carefully and he got the above impression. When he returned, he said to the pagans, "I have seen the courts of Qaiser and Kisra or (Caesar and Chosroes) but the courades of no king respect him as much as the Sahabah of Muhammad ﷺ respects to him. If he spits, the spittle falls into their hands and they apply it on their bodies and faces; if he issues an order, everyone of them wished to compete with his follows, if he performs ablution, they fight with each other in order to achieve the water left over after his performance of the ablution, if he speaks before them, their voices become inaudible and they cannot look at him till their hearts are fill."

DEVOTION

During the treaty of Hudaibiyyah, when Urwah said to the Prophet ﷺ, "I see before you such coutenances and double-minded people who will desert you," this ironical sentences ripped so much on the heart of Hazrat Abu Bakr ﷺ that he got infuriated and said, "It is impossible that we shall desert him and run away." This was a statement which the Sahabah collaberated by their practice on every situation.

Once in the beginning of Islam, the Prophet ﷺ was offering Salah, Uqbah bin Abi Mueet came and he wanted to press his throat. Hazrat Abu Bakr ﷺ pushed him away and said, "You want to kill a person merely on this basis that he says that my creater is Allah whereas he has brought arguments from your creater."

After the migration, the Prophet ﷺ was involved in still further dangers. In addition to these, there were the pagans, Munafiqeen and the Jews also became the new enemies who were a constant source of danger day and night. Therefore, he needed protection and the Sahabah put themselves in all

sorts of dangers for his protection. Thus, in the beginning of migration, he got up on a night and said, "Alas! Some pious man would have guarded me to-night." After some time, rattle of the weapons was heard. Hearing the rattle, the Prophet ﷺ enquired, "Who is that?" The reply was, "It is me, Saad bin Waqqas." The Prophet ﷺ said, "Why have you come?" He replied, "Apprehension occurred to my mind about you. Therefore, I have come for your protection.

Due to these dangers, if the Prophet ﷺ was out of sight even for a while, they began feeling uneasy. One day, the Prophet ﷺ was present among the Sahabah. He left for some work and got late in returning. The Sahabah got worried lest he might have gotten injured by the enemies. In this worry, Hazrat Abu Hurairah ﷺ went to for search him and reached a garden. He searched for the door but it was not found. He saw a drain of water in the wall. He penetrated into it and reached the Prophet ﷺ and narrated the sad story of the Sahabah to him.

During the Ghazwat, these dangers still increased. Therefore, the bravery of the Sahabah still increased.

During the Ghazwah of Zat al Raqaa, a Sahabi arrested the wife of a polytheist. He swore to take a revenge, "Unless I see the ground with the blood of one of the Companions of Muhammad ﷺ, I shall not take rest." Therefore, when he returned, he followed the Prophet ﷺ. When the Prophet ﷺ reached the destination, he enquired, "Who will take upon himself the responsibility of my custody?" One brave-man each from the Muhajreen and Ansar rose to be honoured. The Prophet ﷺ ordered them to be go to the pass of the valley and take the positions over there (as the same would have been the ambush of the pagans). Both the venerable persons reached there. The Muhajir went to sleep and the Ansari started offering the Salah. A polytheist came and, immediately, guessed that they are the protectors and guards. He shot three arrows which hit their bodies but they did not move from their position.

When the Prophet ﷺ came out for the Ghazwah-i-Hunain, a Sahabi informed in the evening, "I went forward upon the hill and found that the men and women of the tribe of Hawazan have gushed forth with cots and cattle." The Prophet ﷺ smiled and observed, "Who will guard me to-day?" Hazrat Anas bin Abi Murthad Ghenawi said, "I, O Prophet of Allah." The Prophet ﷺ observed, "Ride on the converyance." He came riding on the horse. The Prophet ﷺ ordered, "Go up this valley." When the Prophet ﷺ got up for the Salah, he said to the Sahabah, "Have you any information of your horseman?" The Sahabah submitted, "We have no information." The congregation started. The Prophet ﷺ went in lead the Salah and went on looking at the valley again and again turning to it. When he ended the Salah, he observed, "Congratulations to you. Your horseman has come." The Sahabah peeped through the trees of the verlley and found that the horseman had reached and he had saluted after reaching the station of the Prophet ﷺ and said, "I mounted up the highest part of the velley where you had posted me. In the morning, I saw both the valleys also where no man was seen." The Prophet ﷺ enquired, "Had you ever come down?" He replied, "Yes, but I did so only for offering Salah and answering for the call of nature." The Prophet ﷺ observed, "You have achieved the paradise. There is no harm if you do not do any good act after that."

During a Ghazwah, the Sahabah stayed at a hillock. It was so cold that some people dug a pit on the ground and rushed into it and covered the pit from above with the shield. When the Prophet ﷺ saw this situation, he observed, "Who will guard me to-night?" I shall pray for him, "A person from the Ansar said, "I shall do that, O Prophet ﷺ of Allah." The Prophet ﷺ called him near and enquired his name and kept praying for him for some time. When Hazrat Abu Rahanah ﷺ heard this prayer, he said, "O Prophet of Allah! I shall act as the second guard." The Prophet ﷺ

called him near, enquired his name and prayed for him also."

In the Ghazwah of Badr when the Prophet ﷺ called the Sahabah fight against the pagans, Hazrat Miqdad ﷺ spoke:

"We are not one who will say like the nation of Musa ﷺ,

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا

"Go you and your Sustainer fight."

We shall, rather, fight from your right and left and from your front and back." When the Prophet ﷺ heard these sentenses embracing full devotion, his face sparkled with joy.

The devotional passion of the Sahabah emerged mostly in the Ghazwah-i-Uhud. Thus, in this Ghazwah, once only nine Sahabah seven from Ansar and two from tribe of Quraish vis, Hazrat Talhah and Hazrat Zubair ﷺ were left with the Prophet ﷺ. In this condition when the pagans, suddenly, attached the Prophet ﷺ observed, "Who can remove these unfortunate people from me?" Immediately, an Ansari advanced, fought and sacificed his life. The pagen kept attacking the Prophet ﷺ in the same way, continuously and the Prophet ﷺ, again and again, repeated his words and all the seven great men from Ansar advanced one by one and sacrificed their lives. When the time for the devotion a act came for Hazrat Talhah and Hazrat Zubaair ﷺ the Prophet ﷺ spread his own arrows from his quiver before Hazrat Saad ﷺ and observed, Shoot the arrows. May my parents he sacrificed for you? Hazrat Abu Talhah ﷺ took his shield and stood before the Prophet ﷺ and began shooting arrows so swiftly that two or three bows were broken. If the Prophet ﷺ raised his neck to look at the pagans, he said, "May my parents be sacrificed for you. Do not raise your neck lest some arrow may hit you. My chest is in front of yours."

The devotion of Hazrat Shamaas bin Uthman ﷺ, in this Ghazwah, was such that whenever the Prophet ﷺ looked

towards his right and left, and on every side, he was seen waving his sword. When fainting overtook the Prophet ﷺ, he made himself as a shieds for the Prophet ﷺ, until he was martyred in the some condition.

In this very Ghazwah, the Prophet ﷺ sent a Sahabi for enquiring about Hazrat Saad bin Rabeen ؓ. He began searching for him in the dead bodies. Hazrat Saad bin Rabeea Ansari himself asked him, "What do you want?" He replied, "I have been sent by the Prophet ﷺ for enquiring about you." He said, "Go you, please and convey my Salam or salutation to him and tell that I have received twelve injuries with the spear and make the announcement in your tribe, 'If the Prophet ﷺ is martyred and even a single man from them remains alive, no excuse on their part will he accepted before Allah."

Not only men but women also had the desire for sacrificing their lives for the Prophet ﷺ. When Hazrat Talaib bin Umair ؓ embraced Islam and informed his mother Arwa bint Abdul Muttalib , she said, "The person whom you have helped, deserved it the most. If we had the capability li! men, we would have guarded him and fought for him."

SERVICE TO THE PROPHET ﷺ

Rendering service to the Prophet ﷺ was considered the greatest dignity by the Sahabah. Therefore, many venerable persons had devoted themselves for the service of the Prophet ﷺ. Since the very innunciation, Hazrat Bilal ؓ took the management of the house-hold affairs of the Prophet ﷺ upon himself and suffered many kinds of disgrace and troubles for it, but he never thought to give up the dignity of service to him. It was his practice that whenever a poor Muslim came to the Prophet's office and he had no garments on his body, he would have ordered Hazrat Bilal ؓ to arrange for his dress and food after taking loan. Once the loan was taken from a polytheist. One day, he saw Hazrat Bilal ؓ and said to him in

a very harsh tone, "O Negro! Do you know how many days are left for the end of the month? Only four days are left. I shall receive the loan during these days, otherwise I shall get you graze the goats as you used to do previously." It meant that he would enslave him. Hazrat Bilal ؓ was very much distressed with it. He came to the office of the Prophet ﷺ after the Isha Salah and submitted to him, "The polytheist has made us realize that you as well as I have nothing to pay the debt and he is disgracing me. If you allow me, I may run away to the Muslim tribes and take shelter over there." When he returned home and made all the arrangements for going away, the Sustainer of the universe managed himself for repayment of the loan.

Hazrat Abdullah bin Masood ؓ had this dignity that whenever the Prophet ﷺ had to go anywhere, he caused him first to wear the shoes and then, he walked ahead of him with a staff. If the Prophet ﷺ wanted to sit on an assembly, he use to take off his shoes from his feet. Then, he handed over the staff to him. When the Prophet ﷺ had to rise, he caused him to put on the shoes in the same way, walked ahead of him with the staff and escourted him to his room. If the Prophet ﷺ had to take a bath, he managed the privacy. When the Prophet ﷺ was asleep, he would awaken him. If he had to go for a journey, Hazrat Abdullah bin Masood ؓ, would manage his bed, brush and water for ablution for him. That is why he was called the Saabib-i-Sawad-i-Rasool (steward of the Prophet ﷺ.)

Hazrat Rabeeah Salami ؓ kept also busy in his office. When the Prophet ﷺ had returned to his house after offering the Isha Salah, he would stay at the gate lest the Prophet ﷺ might need anything. Once the Prophet ﷺ advised him to become a family man. He replied, "This relation might interrupt in rendering service to you, which I do not like." But he was forced to marry on the repeated persistance of the Prophet ﷺ.

Hazrat Aqbah bin Aamir ؓ was his permenant Khadim

(servant). His duty was to drive his she-camel during journeys.

The mother of Hazrat Anas bin Malik ﷺ had endowed her son for the service of the Prophet ﷺ since his very childhood.

Hazrat Salma رضی اللہ تعالٰی عنہا was a Sahabiyyah who rendered service with perseverence to the Prophet ﷺ that she had been given the title of Khadimah-i-Rasool or the (maid servant) of the Prophet ﷺ. Hazrat Safeenah رضی اللہ تعالٰی عنہ was the slave of the mother of Hazrat Salmah رضی اللہ تعالٰی عنہا. She wanted to free him on the condition that he would pass all his life in the service of the Prophet ﷺ. The replied, "If you had not fixed this condition, I would not have seperated myself from his service till death."

In addition to there noble persons, the Sahabah who had been mostly in his office, had also been given this dignity of service to the Prophet ﷺ.

Once the Prophet ﷺ sat for answering the call of nature, Hazrat Umar ﷺ kept standing holding the water container for him. The Prophet ﷺ said, "Omar, what is the matter?" He replied, "Here is water for purification." The Prophet ﷺ said, "It is not needed always."

Hazrat Abu Hurairah ﷺ who had always been present in the office of the Prophet ﷺ, mostly had this honour that he always would have brought water in a large bassin or earthen-ware for purification, whenever the Prophet ﷺ went to answer the call of nature.

Once Hazrat Husain ﷺ passed urine while in the lap of the Prophet ﷺ. Hazrat Lubabah رضی اللہ تعالٰی عنہ requested the Prophet ﷺ to change the dress and hand over his cloth sheet used as the garment for the lower portion of the body to her enabling her to wash it. The Prophet ﷺ observed, "It is sufficient only to sprinkle water on the garment affected a by the urine of the child."

Hazrat Abu Samh ﷺ always kept busy in his office. Thus, when the Prophet ﷺ had to take a bath, he stood with

his back towards him and the Prophet ﷺ bathed himself. Once Hazrat Hasan or Husain ﷺ passed unine on the chest of the Prophet ﷺ. He wanted to wash away the urine but the Prophet ﷺ observed, "Only water should be sprinkled on the cloth effected with the urine of the boy."

During the Hajjat Al Widaa, the Prophet ﷺ wanted to perform the Ramy Jamrah (stones-throwing), the Khuddam (servants) present with the Prophet ﷺ were Hazrat Usamah and Hazrat Bilaal ﷺ. One of them was holding the bridle of the she-camel and the other venerable person walking was stretching his cloth over the head of the Prophet ﷺ to protect him from the hot rays of sun.

LOVE FOR THE PROPHET ﷺ

In the Hadith it is given:

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْن

"You cannot become a true Muslim unless you love me more than your father, your children and all the people."

The Sahabah had reached this perfect degree of fatih, Thus, when the father of Hazrat Jahir ﷺ was about to move for participating in the Ghazwah-i-Uhud, he said to his son, "I am destined to be martyred and there is nobody dearer than you, except the Prophet ﷺ. You will pay my deht and treat well towards your brothers." In addition to that, the Sahabah expressed their love to the Prophet ﷺ in many other ways.

Once a Sahabi presented himself to his office. He over turned his shirt in exreme love. He hugged and kissed him.

Hazrat Usaid bin Hudair ﷺ was a cheerful Sahabi. One day, he was talking by way of joke. The Prophet ﷺ pricked with a stick on his body. He wanted to take revenge of this and Prophet ﷺ agreed to it. He said, "You are wearing a

shirt on your body whereas my body was naked when you pricked me."

The Prophet ﷺ put off the shirt accordingly. As soon as the Prophet ﷺ took off the shirt from his body, he embraced the Prophet ﷺ and kissed his sides and said, "O Prophet of Allah! Only that was my object."

When the delegate of Abdul Qais came to his office, as soon as they got down from the conveyance, they rushed to the Prophet ﷺ and kissed his hands and feets. When Hazrat Karoom ؓ saw the Prophet ﷺ at the time of Hajjat Al Widaa, he kissed his feet and testified in his Prophethood and continued listening to his conversation. Hazrat Zahir ؓ was a bedouine Sahabi who loved the Prophet ﷺ very much. He used too send gifts to him. The Prophet ﷺ too had a great love for him and used to say, "Zahir is our bedouine or nomadic and we are his towns men." One day, he was selling his merchandise, the Prophet ﷺ come from behind and took him in his lap. He said, "Who is that? Leave me." When he turned and found that it was the Prophet ﷺ, he pressed his back to adhere with the chest of the Prophet ﷺ for more and more satisfaction.

It was thought in Arabia that if the feet of a person get benumbed and he remembers his beloved, this state would end. Once the feet of Hazrat Abdullah bin Umar ؓ got benumbed and someone suggested him to remember his beloved. Thus, he uttered, "O Muhammad ﷺ".

Hazrat Umm-i-Atiyyah ؓ was a Sahabiyyah. Whenever she remembered the Prophet ﷺ, she uttered with possion of love, "Baba." That is to say, "My father! May I be sacrificed for you."

The Sahabah were very careful to comfort the Prophet ﷺ due to respect and love for him and did not tolerate any kind of trouble for him.

The Prophet ﷺ was on a journey and a Sahabi, with special arrangement, prepared cool water for him.

There was a woman who always swept in the

Masjid-i-Nabawi. When she died, the Sahabah buried her and did not inform the Prophet ﷺ. When the Prophet ﷺ come to know about it, he observed, "Why did you not inform me?" They replied, "As you were observing Fast and taking a nap, we did not think proper to inform you about it. Similarly, another Sahabi died and the Sahabah did not inform him and said, "It was a dark night and the Prophet ﷺ would have felt uneasy."

The thing which the Prophet ﷺ loved, the Sahabah also developed love for it. Pumpkin was very desirable for the Prophet ﷺ. Therefore, Hazrat Anas ؓ also ate it very eagerly. Thus, one day, while he was eating pumpkin he started, voluntarily saying, "O Tree! How desirable are you for me due to the love which the Prophet ﷺ has for you."

Love to the Prophet caused the Sahabah to have love for everything of the Prophet ﷺ. It was the practice of the Prophet ﷺ that he started every act from the right side. Once Hazrat Abdullah bin Abbas ؓ and Hazrat Khalid bin Waleed ؓ were sitting to the right and left sides respectively of the Prophet ﷺ in the house of Hazrat Maimoonah رضی اللہ تعالیٰ عنہا. Hazrat Maimoonah رضی اللہ تعالیٰ عنہا brought milk and the Prophet ﷺ drank some of it and then, addressed Hazrat Abdullah bin Abbas ؓ, " Thought the right to drink belongs to you, if you sacrifice, you can give it to Khalid." He replied, "I cannot give anyone that which is left over by you."

Once the Prophet ﷺ drank water or milk and handed the left over the Hazrat Umm-i-Haani رضی اللہ تعالیٰ عنہا. She said, "Thought I am Fasting, I do not like to return what is your left over."

Once a Sahabi came in his office while the Prophet ﷺ was taking food. He wanted to associate with him in eating. He was observing fast. Therefore, he was very regretful for not eating the food of the Prophet ﷺ.

If the Prophet ﷺ had been regretful due to love, the Sahabah too had been regretful. If the Prophet ﷺ had been

happy, all the Sahabah shared that happiness. When the Prophet ﷺ adopted separation from the choste wives, all the Sahabah came to the Mosque and wept britterly.

When the Prophet ﷺ wanted to make Hazrat Abu Bakr ؓ as Imam, during his death bed illness, Hazrat Aishah رضی اللہ تعالیٰ عنہا submitted to him, "He is a tender-hearted man. When he will not find you there, he will be weeping and all the Sahabah too."

Hazrat Amr bin Al Jumooh ؓ was a generous Sahabi. He loved the Prophet ﷺ so much that whenever the Prophet ﷺ married, he arranged the Waleemah feast on behalf of the Prophet ﷺ.

Whenever the Prophet ﷺ went to participate in a Ghazwah, the Sahabiyyat made a vow to Allah for his safe return with extreme love. Once when the Prophet ﷺ returned from a Ghazwah, a Sahabiyyah (A slave-girl, Saudaa, by name) said, "O Prophet of Allah! I had made a vow to Allah that if you come back safe and sound, I shall sing with playing on Daf or small tomburine."

The Prophet ﷺ usually lived a penniless and stared life. When this situation of the house-hold affairs of the Prophet ﷺ came to the knowledge of the Sahabah, they burst into tears. Once Hazrat Umar ؓ went to the house of the Prophet ﷺ. He found him lying on a mat without a bed. He was wearing nothing except a cloth sheet for the lower portion of the body and marks of the mat were on his side and there was left nothing in the wardrobe except a handful of barley. Suddenly, his eyes were filled with tears. The Prophet ﷺ observed, "O Umar! Why are you weeping?" He replied, "Why should I not weep? You are in this state whereas the Caesar and Chosroes are living a luxurious life." The Prophet ﷺ observed, "Do you not like that we live happily in the world hereafter and they enjoy only in this world?" After the death of the Prophet ﷺ, whenever the Sahabah recollected this condition of the Prophet ﷺ, their eyes used to be filled with tears. Once

the leaves was brought before Hazrat Abu Hurairah ؓ, he saw them and wept bitterly, saying, "The Prophet ﷺ had never seen a leaf."

One day, Hazrat Abdul Rahman bin Auf served his friends with meat and pulse and burst into tears, saying, "The Prophet ﷺ even died but he never ate his fill with a barley loaf."

If the Prophet ﷺ could not be benefited from a thing, the Sahabah also did not went to be benefited from it. When the Prophet ﷺ died, an expensive garment was purchased for his shroud but, later on, he was shrouded in other garments. This garment was taken by Hazrat Abudllah Bin Abi Bakr to keep it infact for his own coffin but, then, he said, "When it was not the will of Allah that it might be the coffin of the Prophet ﷺ, then, why should it be mine?" Saying so, he sold it and the price money was given, by way of Sadaqah.

The Ghazwah-i-Tabook took place in secorching heat of summer. Hazrat Abu Khuthaimah ؓ was a Sahabi who could not take part in this Ghazwah. One day, he went to his house and found that the women had arranged all sorts of facilities for him. They had sprinkled water on the upper story, they had cool water and they had cooked tasty dishes, seeing all those things, he said, "When the Prophet ﷺ is in the searching heat in the battle-field and Abu Khuthaimah is enjoying shade, cool water and nice dishes and in the company of beautiful women, it is not justice at all. I will not go to the upper story." Thus, he, immediately, managed the provisions for the journey and went to Tabook.

After Prophet ﷺ death, whenever, the Sahabah remembered him, they burst into tears voluntarily. One day, Hazrat Abdullah bin Abbas ؓ observed, "Thursday! How hard was Thursday." After that, he wept so much that all the earth got wet with tears. Hazrat Saeed bin Juhair ؓ asked him, "What do you mean by Thursday?" He replied, "The same day, the severity of his illness occurred on Thursday."

When the memory of his blessed associations was

recalled, the tears continued flowing voluntarily from their eyes. One day Hazrat Abu Bakr and Hazrat Abbas Ansari ﷺ went to a gathering. There, they found that all the men had been weeping. When they asked them the reasor for that, they replied, "We had recalled his association." Hafiz Ibn Hajr, while commenting on this event, wrote, "This relates to the period of illness of the Prophet ﷺ from which the Ansars were very concerned lest the Prophet ﷺ dies leaving no chance for his company. Therefore, they wept with this grief."

Whenever Hazrat Abdullah bin Umar ﷺ made a mention of the Prophet, he started weeping.

RESPECT AND LOVE FOR THE MEMBERS OF THE FAMILY AND DEAR AND NEAR ONES OF THE PROPHET ﷺ

The Sahabah had a great respect and love for the members of the Holy family of the Prophet ﷺ due to his relations with them. Once Hazrat Imam Baqar ﷺ came to the office of Hadrat Jabir bin Abdullah ﷺ to know the details of the Hajjat al Widaa. Though at that time he came in the capacity of a student with obedience, yet Hazrat Jahir bin Abdullah ﷺ welcome him with great warmth. First, he extended his hand towards his head, opened his upper and lower button-hole loops, placed his hand on his chest and then, said, "Marhaba or (welcome)!" Then, he permitted him to talk on the perpose of visit.

Once a Syrian asked Hazrat Abdullah bin Umar ﷺ "What is Hukm or injunction regarding the blood of a mosquito, which sticks on the cloth?" He said, "Look at him who with other Iraqis or Syrians martyred the grandson of the Prophet ﷺ and now enquires about the blood of a mosquito."

A few days after the death of the Prophet ﷺ Hazrat Abu Bakr ﷺ passed by a way and found Hazrat Hasan ﷺ playing. He picked him up and placed him on his shoulders

and read this couplet:

وا بـــابی شـــبـــه الـــنـــبی

لـــیس شـــبـیـهـا بـــالـعـلی

"May my father he sacrificed for you. You resemble the Prophet ﷺ and not Hazrat Ali ﷺ. Hazrat Ali ﷺ was also with him." He laughed on that.

One day, Hazrat Abu Hurairah ﷺ met Hazrat Imam Hasan ﷺ and said to him, "Take off the cloth from your belly where the Prophet ﷺ had kissed because I want to kiss same place." Thus, he took off the cloth from that place and he kissed it.

Once many people were sitting in the mosque. By chance, Hazrat Imam Husain ﷺ happened to come over there and bid Salam or Salutation. All responded to him but Hazrat Abdullah bin Amr bin Al Aas kept quiet. When all the people became quiet, he said loudly, "Assalamo Alaikom wa Rahmatullah wa Barakatuhu." May Allah's protection, mercy and blessing be on you." Uttering this, he addressed all the people and said, "Shall I tell you who is the most beloved person from amougst those living on the earth to those who live at the sky? This is the one. He had not talked to me after the battle of Siffeen. If he is pleased with me, it will be more precious to me even than the red camels." That is to say, if he is pleased me , my joy will know no bounds.

Hazrat Abu Al Tufail ﷺ was a great supporter of Hazrat Ali ﷺ." After his death, once Hazrat Muawiah ﷺ asked him, "How depressed you are with the death of your friend Abu Hasan?" He replied, "I am depressed to the same extent as that of the mother of Musa (Mosses) ﷺ about his grief."

When Hazrat Fatimah ﷺ demanded legacy of the Prophet ﷺ from Hazrat Abu Bakr ﷺ and Hazrat Ali ﷺ pointed out the rights relating to the nearness of the Prophet ﷺ, the speech which Hazrat Abu Bakr ﷺ made at that time,

he made special mention of his love with the members of the family of the Prophet ﷺ and said, "I swear by Allah to whom belongs my life, that I have great regard for the rights of the relationship to the Prophet ﷺ than my own relationship" and he directed the people also to have regard for these rights.

In a certain, matter, Hazrat Abbas ؓ laid stress to Hazrat Umar ؓ and said, "O Leader of the believers! If the uncle of Hazrat Musa (Moses) ؑ had come to you, after embracing Islam, what would you have done to him?" He repleid, "I would have treated him well." Hazrat Abbas ؓ said, "I am the uncle of the Prophet ﷺ." He spoke. "O Abul Fazl! What is your opinion? By Allah! The father of the Prophet ﷺ is more beloved to me than my own father because I know that he was more beloved to the Prophet ﷺ than my father and I prefer the love of the Prophet ﷺ to my own love."

When Hazrat Abbas ؓ died, both Banu Hashim and Hazrat Uthman ؓ announced separate in different inhabitated areas. The people gathered in such a large number that nobody could go near the coffin. Banu Hashim themselves were surounded by the people in such a way that Hazrat Uthman ؓ got them away with the help of police. Whenever Arabia was struck with famine, Hazrat Umar ؓ prayed to Allah for rain through his mediation and said, "O Allah! Previously, we made the Prophet ﷺ as intercessor, and you gave rain and now we make the uncle of the Prophet ﷺ as intercessor, please, send rain for us."

Once Hazrat Umar ؓ sent for Hazrat Shifaa bint Abdullah Al Adawiyyah ؓ. When she came she saw that Aatikah bint Asyad, had been there before. After some time, Hazrat Umar ؓ gave both of them a shawl each. The shawl of Shifaa was of a lesser quality. Therefore, she said, "I embraced Islam earlier than Aatikah and am your neice. You had sent for me specially for this purpose and Aatikah had come by chance." He replied, "I had kept this shawl only for

you, but when Aatikah came, I had to consider her relationship with the Prophet ﷺ."

Hazrat Hind bin Abi Halah ؓ was the son of Hazrat Khadijah ؓ. On the basis that the Prophet ﷺ had brought him up, the people considered it very well. The detail of the event is that when his son died of plaque in Basrah, his funeral procession was taken out, in the beginning in the state of helplessness. Seeing that situation, a woman cried loudly, "Alas! The funeral of Hind bin Hindah and the son of the step-son of the Prophet ﷺ." As soon as the people heard it, they left their own dead bodies and come to the join his funeral.

As the tribe of Banu Zahrah was the maternal grandfather's family of the Prophet ﷺ, therefore, Hazrat Aishah رضی اللہ تعالیٰ عنہا had been greatly concerned with entertaining the members of Banu Zahrah. Thus, when she was angry with Hazrat Abdullah bin Zubair ؓ, he chose a few venerable persons of this tribe as his intercessors.

RESPECT AND LOVE FOR THE FRIENDS OF THE PROPHET ﷺ

The people whom the Prophet ﷺ loved, the Sahabah also had a great regard and reverance for them. When Hazrat Umar ؓ fixed the stipend of Hazrat Usamah and Hazrat Abdullah bin Umar ؓ three thousand and five hundered and three thousand respectively, the latter objected, "Why have you preferred Usamah to me and he had not been more active in any war than me?" Hazrat Umar ؓ replied, "Hazrat Zaid ؓ is more beloved to the Prophet ﷺ than your father and the Prophet ﷺ loved Usamah more than you. Once Hazrat Abdullah bin Umar ؓ saw that a person is moving in the mosque dragging his skirt. He asked, "Who is he?" A person replied, "You do not know him. He is Muhammad bin Aslamah and , hitting his hand on the ground, said, "If the Prophet ﷺ had seen him, he would have loved him."

The Sahabah not only respected the friends of the Prophet ﷺ but they would have loved and entertained slaves also who had been freed and made friends. Once the Prophet ﷺ observed, "The slaves whose noses and ears have been cut or burnt, or freed, they are *Maula* or friends of Allah and his Prophet." Hearing this, the people brought a eunuch whose name was Sundur. The Prophet ﷺ freed him. Whenever he visited Hazrat Abu Bakr and Hazrat Umar ؓ after the death of the Prophet ﷺ, both the caliphs and venerable persons treated him nicely. Once he wanted to go to Egypt, Hazrat Umar ؓ wrote a letter to Hazrat Amr bin al Aas ؓ advising for a good treatment with him in accordance with the bequest of the Prophet ﷺ.

PASSION FOR VISITING THE PROPHET ﷺ

The hearts of the Sahabah were brimful with the passion of visiting the Prophet ﷺ. Therefore, when the time for visiting the Prophet ﷺ drew near, this passion still emerged more which was expressed in the from of sacred singing.

When Hazrat Abu Musa Ashari ؓ reached near Madeenah Munawwarah with his comrades, they started singing the following perfomity in the form of a course:

غـــدا نـــلـــقى الاحـــبـه

مـــحـــمـــداً و حـــزبـــهٗ

"We shall join Muhammad ﷺ and his group."

The custom of shaking hands was started by them for the frist time which is a very delicate device of expressing one's love and passion. Being absent from the court of the Prophet ﷺ was viewed as a great crime. One day, the mother of Hazrat Huzaifah ؓ asked, "Since when have you not visited the Prophet ﷺ?" He replied, "For so many days." On that, she rebuked him. He spoke, "Let me go to his office so that I can say the Maghrib Salah with him and request him for

your and my pardon."

After his death, this was the passion which drew the Sahabah towards his grave. Once Hazrat Abu Ayyob Ansari ؓ came and placed his sacred cheeks on the sacred grave. Marwan saw it and questioned him, "Do you know what you on doing?" He repleid, "I have not come to the bricks or stones. I have presented myself in the office of the Prophet ﷺ."

PASSION FOR SEEING THE PROPHET ﷺ

Sight of the Prophet ﷺ was a source of enhancement of faith. Due to it, the Sahabah always were eager for it. When the Prophet ﷺ came to Madeenah Munawwarah after migration, the people who were keen to see him, could not recognise him for they had not seen him, but when the sunrose high, and Hazrat Abu Bakr ؓ spread the shawl above the Prophet ﷺ in order to protect him from heat, all the people increased their faith by seeing him.

On the occasion of Hajjat al Widaa, the lovers of his sight took the Prophet ﷺ in a circle like a halo. The bedouines eagerly came and satisfied themselves with the sight of the Prophet ﷺ and said, "This is a blessed face."

During the death-bed illness, when the Prophet ﷺ removed the curtain, he noticed the Sahabah offering the Salah and smiled. This last sight of the Prophet ﷺ by the Sahabah absorbed them in such a way that their fear and sincerity of Salah was apprehended to be disturbed. Thus, Hazrat Anas ؓ observed,

كان وجهه ورقة مصحف ما راينا منظراً كان اعجب الينا من

وجهه النبى صلى الله عليه وسلم حين وضح لنا (بخارى)

"The face of the Prophet ﷺ was as clear as the leaf of the Qur'an. No scene was ever visible for us pleasant as it was seen at that time when the face of the Prophet ﷺ became prominent."

The Sahabah not only respected the friends of the Prophet ﷺ but they would have loved and entertained slaves also who had been freed and made friends. Once the Prophet ﷺ observed, "The slaves whose noses and ears have been cut or burnt, or freed, they are *Maula* or friends of Allah and his Prophet." Hearing this, the people brought a eunuch whose name was Sundur. The Prophet ﷺ freed him. Whenever he visited Hazrat Abu Bakr and Hazrat Umar ﷺ after the death of the Prophet ﷺ, both the caliphs and venerable persons treated him nicely. Once he wanted to go to Egypt, Hazrat Umar ﷺ wrote a letter to Hazrat Amr bin al Aas ﷺ advising for a good treatment with him in accordance with the bequest of the Prophet ﷺ.

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"The face of the Prophet ﷺ was as clear as the leaf of the Qur'an. No scene was ever visible for us pleasant as it was seen at that time when the face of the Prophet ﷺ became prominent."

Some Sahabah had a love for their eyes because they saw the Prophet ﷺ with their help but when Allah deprived them of this nobility, they became indifferent to them also.

A Sahabi lost his eye-sight. When the people came to him for visiting, he said to them, "The object of my eyes was simply to see the Prophet ﷺ but he has passed away from this world, I will not like it even if any eye-sight comes back at any cost."

DESIRE FOR THE COMPANY OF THE PROPHET ﷺ

The compnay of the Prophet ﷺ was such a permanent favour, that the Sahabah sacrificed every kind of worldly wealth and material for it. Once the Prophet ﷺ said to Hazrat Amr bin Al Aas ؓ, "I want to send you for an expedition. On Allah's giving booty on this occasion I shall grant a consideredable portion of it." He replied, "I have not embraced Islam for the sake of getting wealth, rather I have embraced Islam only for achieveing the favour of your company."

The Sahabah who had been independent of the worldly relations, they had confined their conection with the court of the Prophet ﷺ and got favour of his association. When Hazrat Qeelah ؓ became widow, the custody of her children was taken by their uncle. Having become independent of all the worldly gains, she came to the office of the Prophet ﷺ accompanied by a companion and kept benefiting herself with the teachings and instructions of the Prophet ﷺ throughout her life.

Hazrat Umar ؓ lived in "Aaliya", a far off place from Maddeemah Munawwarah. Therefore, he could not avail himself daily of the society of the Prophet ﷺ. Nevertheless, he had adopted the practice that one day he himself came in the office of the Prophet ﷺ and the other day he sent Atbah bin Malik a brother of his in Islam, to the Prophet ﷺ in order not to be deprived of his education and instructions.

Having not been saturated with the favour of the

compnay of the Prophet ﷺ, some Sahabah desired to achieve this asset in the Hereafter also. Hazrat Rabeeah bin Kaab Aslami ؓ was his servant who always lived with the Prophet ﷺ during his travel and stay. Once the Prophet ﷺ asked him, "Demand something." He replied, "I went to have your company in the paradise." The Prophet ﷺ said, "Demand something more." He replied, "I want only this thing." The Prophet said, "Offer the Salah well regularly and you will get that asset."

THE EFFECTS OF THE COMPANY OF THE PROPHET ﷺ

The Sahabah presented themselves in his office with sincerity and clear-mindedness in order to achieve favour of his guidance and advice. Therefore, his company had a deep effect on them. Once Hazrat Abu Hurairah ؓ submitted,"O Prophet of Allah! Tell us how is that when we are in your company, our hearts become tender. The thinking about asceticism and the world hereafter becomes dominant and when we go away from you, meet our families and our children, the same situation no longer remains." The Prophet ﷺ observed, "If this condition had prevailed, the angels would have come to visit you."

Once Hazrat Hanzalah Asyadi ؓ came, weeping to Hazrat Abu Bakr ؓ and said, "Hanzalah has become *Munafiq* or hypocrite. When we are in the company of the Prophet ﷺ and he mentions the paradise and the hell, we realize them and when we return to our families and keep busy in our prefession of ploughing etc, we forget that situation." He said, "The same is the case with us also. Let us go to the Prophet ﷺ." They went to the office of the Prophet ﷺ and narrated the case to him." The Prophet ﷺ said, "If the same state had prevailed, the angels would have come to you on your beds and ways and shoke hands with you. This condition is not necessary to prevail continuously."

RECEPTION OF THE PROPHET ﷺ IN MADEENAH MUNAWWARAH

When the Prophet ﷺ migrated, he was not accompanied with drums, banners, camp, tent or pavilion. He had only two she-camels and a devoted fellow traveller; but when this ilequipped caravan reached Madinah, Madinah became a haven of happiness. This sentence was on the lips of all the women, children and slave-girls, "The Prophet of Allah has arrived! The Prophet of Allah has arrived!" The news of migration had already reached Madinah. Therefore, all the Muslims would come out of their houses and gathered together outside Madeenah at dawn for the reception of the Prophet ﷺ. They would have kept waitintg for him till noon and then returned to their houses. One day, when the Muslims had returned to their houses after waiting for the Prophet ﷺ as usually, a Jew saw the Prophet ﷺ from his roof and called loudly, "O Arabs! Here your intended sweetheart has arrived! All the Sahabah over flew and came out of their houses decorated with weapons. The Prophet ﷺ reached Qubaa and stayed with the dynasty of Banu Amr bin Auf ؓ. All the tribe raised the slogan, "Allah Akber!" The Ansar came from all sides and saluted with the passion of devotion. The people from amongst the Ansar, who had not seen the Prophet ﷺ, were inpatient due to the passion of wanting to see him but they could not recognise him. When Hazrat Abu Bakr ؓ spread a shawal over his head in order to protect him from the sun, only then all the people knew the Prophet ﷺ and saw him.

When the Prophet ﷺ moved from Qubaa to the inhabited area of Madeenah, a crowd of the devotees was with him. On the way, the Prophet ﷺ stayed at a place and called the Ansar. All of them came to him and soluted him and submitted, "Please, ride on the converyances. There is no danger. We are at your disposal for any service". The Prophet ﷺ moved under the protection of

the swords of the Ansar.

From Qubaa to Madeenah Munawwarah, the devotees were standing in rows on both sides of the streets. On the way, the tribes of the Ansar came and submitted to the Prophet ﷺ, "Your Honour! My house, my property and my authority is at your disposal." When the star of the prophethood reached near the city, a clamon took place. The people went upstairs and peeped through the windows and uttered the words, "The Prophet ﷺ of Allah has arrived! The Prophet ﷺ has arrived!"

The veiled women sang the anthem!

طلع البدر علينا

من ثنياتِ الوداع

وجب الشكر علينا

ما دعى لله داعى

"The full moon merged from across the tower of the Widaa Moutain. Thanks-giving for Allah is essential for us so long as the praying people supplicate."

When the she-camel of the Prophet ﷺ sat at the door of the house of Hazrat Abu Ayyoob Ansari ؓ, the damsels of the tribe of Banu Najjar sang the following song on the beat of small tamburenes.

نحن جوار من بنى النجار

يا حبذا محمدا ﷺ من جار

"We are the damsels of the tribe of Banu Najjar. How good it is that Muhammad ﷺ is our neighbour."

ENTERTAINMENT OF THE PROPHET ﷺ

Luckily if the Sahabah had got the honour of arranging a feast for the Prophet ﷺ, they would have performed this obligation with great respect and honour and decorum and courtesy. Once an Ansar submitted to his honour, "I am a corpulent man. I cannot join you in the Salah. Please, come to my house some time and offer the Salah there enabling me to offer the Salah as you do." He had already got the food prepared. Thus, the Prophet ﷺ came to his house and offered two Rakaat Salah.

Once the Prophet ﷺ went to the house of Umm-i-Haraam رضی اللہ تعالٰی عنہا. She served him the food and tried to take out the lice from his head.

Once the Prophet ﷺ went to the house of Hazrat Abu al Haitham bin al Tabyan al Ansari ؓ with Hazrat Abu Bakr and Hazrat Umar ؓ. He had gone out of his house. When he arrived, he embraced the Prophet ﷺ and expressed extreme affection and concern for him. Then, he took all of them to the garden, made the bedding, plucked the dates and plaçed them before him so that he might select from the lot and eat them. Afterwards, he slaughtered a she-goat and all of them ate it to their fill.

Once the Prophet ﷺ promised to visit Hazrat Jabir ؓ at his house. He arranged a feast with great effort for him and said to his wife, "Look here! The Prophet ﷺ is about to visit us. You should keep away and do not bother him in any way and do not talk to him." When the Prophet ﷺ came, he set the bedding and pillow. When the Prophet ﷺ went to take siesta, he said to the slave to slaughter the kid (goat) and get it cooked before the Prophet ﷺ gets up-lest he might leave as soon as he gets up. When the Prophet ﷺ got up, he washed his hands and face. Immediately, after that, the table cloth was spread. When he was taking food, all the people of the tribe of Banu Salamah were having the honour of seeing him from far away lest they coming near

would have resulted in any unpleasantness for him. When he was finish from taking food and was about to leave, his wife said from behind the curtain, "O Prophet of Allah! Pray to Allah for taking mercy on me and my husband." The Prophet ﷺ observed, "My Allah shower peace on you and your husband!"

Once the Prophet ﷺ was pleased to come to the house of Hazrat Saad ؓ. He took a bath. After the bath, he put on saffron coloured shawl. Then, he served him with food. When he was about to leave, he arranged for the conveyance and sent his son to escort him to the house.

Occasionally, the Prophet ﷺ, voluntarily, expressed his desire for something and the Sahabah managed it and offered it to him. Once the Prophet ﷺ observed, "Alas! if I had the bread of white wheat lubricated with oil and milk!" A Sahabi, immediately, rose, got it prepared and brought it to him.

Some Sahabiyyat (lady companions) voluntarily cooked some new thing and presented it in his office. Once Hazrat Umm-i-Aiman ؓ sifted floor, made chupattis from it and presented them in the office of the Prophet ﷺ. The Prophet ﷺ observed, "What is this?" she said, "This thing is in practice in our land. I enjoyed to preparing the chupattis of the same kind and presenting them to you." But due to perfect aceticism and piety, the Prophet observed, "Mix some chaff in flour and then knead it."

EPITHET OF THE PROPHET ﷺ

The sermons described in the Holy Qur'an and the sacred words of the Prophet ﷺ, though wiped away the poetry during the period of the Sahabah, yet the nightingals of the sacred garden, off and on, sang eulogy. As this poetry emerged from the depths of heart and consisted of true qualification, it had an effect on the hearts. Hazrat Abdullah bin Rawahah, Hazrat Kaab bin Zubair and Hazrat Hassan bin Thabit ؓ had adopted this peculiar hobby. Some eulogistic

couplets of Hazrat Abdullah bin Rawahah ﷺ, mentioned in the *Sahih Bakhari* are given as under:

وفينا رسول الله يتلو كتابه

اذا انشق معروف من الفجر ساطع

"Amongst us is the Prophet of Allah. When it is morning, he recites the Book of Allah."

ارانا الهدى بعد العمى فقلوبنا

به موقنات ان ما قال واقع

"We were on the wrong path. He showed us the right path. Therefore, we have firm belief that whatever he has said must take place."

يليت يجافى جنبه عن فراشه

اذا ستثقلت بالمشركين المضاجع

"He keeps awake during nights whereas the polytheists sleep deeply at that time."

When Hazrat Kaab bin Zubair ﷺ came to the office of the Prophet ﷺ and presented his well-known titled ode, "Banat Suaad" before the Prophet ﷺ, he listened to it and advised the Sahabah, "Listen to it."

During the marriage of a Sahabiyyah, the damsels were singing on the beat of small tamburine, the events of the battle of Badr. One of them, when song this hemistich,

و فينا نبى يعلم ما فى غد

"Amougst us is a Prophet who knows what is going to happen tommorrow."

The Prophet ﷺ stoped her from singing it and said, "Sing the same which you have been singing before."

Hazrat Abu Hamamah Sulami was a poet. Once he submitted to the Prophet ﷺ, "O Prophet of Allah! I have written praising Allah and eulogzing you." He observed, "Read out to me what you have written in the praise of Allah and keep aside my epithet."

PLEASURE OF THE PROPHET ﷺ

The Sahabah were very much worried from the displeasure of the Prophet ﷺ and sought shelter against it from Allah.

Once someone rebuked one of the fore-fathers of Hazrat Abbas ﷺ. When the Prophet ﷺ got this information, he observed, "Hazrat Abbas is from me and I am from Hazrat Abbas. Do not rebuke our dead persons, which tortures our alive persons." Hearing this, the Sahabah said, "We seek refuge of Allah against your displeasure. Please, pray to Allah for pardoning us."

Once someone asked the Prophet ﷺ about his fasting which enraged him. When Hazrat Umar ﷺ saw this condition, he said,

رضينا بالله ربا و بالاسلام دينا بمحمد نبينا نعوذ بالله من

غضب اللهو غضب رسوله۔

"We have admitted Allah as our God, Islam as our religion and Muhammad as our Prophet and we seek refuge from Allah against the anger of Allah and the Prophet ﷺ."

He continued repeating this sentence again and again till his anger disapeared.

If the Prophet ﷺ was angry on some unpleasant event, the Sahabah would have tried to please him in one way or the other. When the Prophet ﷺ took an oath for obstention from his wives, a Hell of calamity fell on the Sahabah. Hazrat Umar ﷺ wanted to please the Prophet ﷺ and he went to his

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house. When the gate-keeper did not pay attention, he thought that perhaps the gate-keepers had considered his visit for seeing his daughter (Hazrat Hafsah ﷺ. Therefore, he said to the gate-keeper, "If you think so, convey to the Prophet ﷺ that I am ready to kill Hafsah if you so order me." Hazrat Abu Bakr ﷺ had already got the admittance at the court of the Prophet ﷺ. When Hazrat Umar ﷺ arrived, Hazrat Abu Bakr ﷺ said to the Prophet ﷺ in order to amuse him, "If Bint Kharijah (wife of Hazrat Abu Bakr ﷺ) had demanded maintenance from me, I would have broken her neck." The Prophet ﷺ laughed and, pointing out the pious wives, said, "The manitenance, they are demanding from me." Both the remarkable persons- Hazrat Abu Bakr ﷺ and Hazrat Umar ﷺ rose and wanted to beat Hazrat Aishah and Hazrat hafsah ﷺ respectively and said, "You are demanding from the Prophet ﷺ the thing which he does not have." When the Prophet ﷺ got angry with Hazrat Kaab bin Malik ﷺ and severed relation with him and ordered all the Sahabah to treat him in the same way, all of them were anxious mostly about the pleasure of the Prophet ﷺ. In this situation, Hazrat Kaab bin Malik ﷺ stayed in the mosque for some time after offering the Salah. In this state, he came to the Prophet, saluted him and, in his heart of hearts, imagined if the blessed lips of the Prophet ﷺ moved in reponse to his Salam or salutation or not. Then, he offered his Salah sitting adjacent to the Prophet ﷺ and kept looking at him with side-long glances.

When the Prophet ﷺ went to perform the Hajjat al Widaa, all the chaste wives were with him. Unluckily, the camel of Hazrat Safiyah ﷺ got tired and sat on the way. She started weeping. When the Prophet ﷺ got the information, he himself went to her and wiped away her tears with his own hand. The more he advised her not to weep, the more and more she wept. When she did not stop from weeping in any way, the Prophet ﷺ rebuked her and ordered all the people to stay there and got his own tent encamped. Hazrat

Safiyah ﷺ thought that the Prophet ﷺ had become angry, therefore, she adopted the ways to please him. For this purpose, she went to Hazrat Aishah رضی اللہ تعالیٰ عنہا and said to her, "You know that I cannot give the day of my turn (for living with the Prophet ﷺ) in return of even the most precious thing, but if you get the Prophet ﷺ pleased with me, I shall assign my turn to you." Hazrat Aishah رضی اللہ تعالیٰ عنہا showed her willingness and put on a stole which had been coloured in saffron. She sprinkled water on it to spread more fragrance. After that, she did her make-up and went to the Prophet ﷺ. When she removed the curtain of the tent, the Prophet ﷺ said, "Aishah! It is not your turn to day." She uttered,

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَّشَآءُ

"This is grace of Allah, which he bestows on Whom He pleases." (Al-Hadeed 57:21)

Mostly, the Prophet ﷺ did not disclose his anger expressly, but when the Sahabah came to knew about it from his facial expression, they immediately, pleased him. Once the Prophet ﷺ passed on a path, a very high tent was seen. He observed, "Whose tent is that?" The people told that it belonged to an Ansari and told his name also. The Prophet ﷺ felt this pomp and show very unpleasent but did not express it. After same time, the venerable Ansari came and saluted him, but the Prophet ﷺ turned his face being angry. When this happened again and again, he informed the other Sahabah about the anger of the Prophet ﷺ. When he came to know about the cause of him being angry, he demolished the tent and levelled it to the ground.

If the Prophet ﷺ would have gotten happy after being displeased, the Sahabah felt as if they had gotten the everlasting joy. Once he was on a journey. The she-camel of Hazrat Abu Raham Ghifari ﷺ was walking side by side with that of the Prophet ﷺ. Hazrat Abu Raham ﷺ was

house. When the gate-keeper did not pay attention, he thought that perhaps the gate-keepers had considered his visit for seeing his daughter (Hazrat Hafsah ﷺ. Therefore, he said to the gate-keeper, "If you think so, convey to the Prophet ﷺ that I am ready to kill Hafsah if you so order me." Hazrat Abu Bakr ﷺ had already got the admittance at the court of the Prophet ﷺ. When Hazrat Umar ﷺ arrived, Hazrat Abu Bakr ﷺ said to the Prophet ﷺ in order to amuse him, "If Bint Kharijah (wife of Hazrat Abu Bakr ﷺ) had demanded maintenance from me, I would have broken her neck." The Prophet ﷺ laughed and, pointing out the pious wives, said, "The manitenance, they are demanding from me." Both the remarkable persons- Hazrat Abu Bakr ﷺ and Hazrat Umar ﷺ rose and wanted to beat Hazrat Aishah and Hazrat hafsah ﷺ respectively and said, "You are demanding from the Prophet ﷺ the thing which he does not have." When the Prophet ﷺ got angry with Hazrat Kaab bin Malik ﷺ and severed relation with him and ordered all the Sahabah to treat him in the same way, all of them were anxious mostly about the pleasure of the Prophet ﷺ. In this situation, Hazrat Kaab bin Malik ﷺ stayed in the mosque for some time after offering the Salah. In this state, he came to the Prophet, saluted him and, in his heart of hearts, imagined if the blessed lips of the Prophet ﷺ moved in reponse to his Salam or salutation or not. Then, he offered his Salah sitting adjacent to the Prophet ﷺ and kept looking at him with side-long glances.

When the Prophet ﷺ went to perform the Hajjat al Widaa, all the chaste wives were with him. Unluckily, the camel of Hazrat Safiyah ﷺ got tired and sat on the way. She started weeping. When the Prophet ﷺ got the information, he himself went to her and wiped away her tears with his own hand. The more he advised her not to weep, the more and more she wept. When she did not stop from weeping in any way, the Prophet ﷺ rebuked her and ordered all the people to stay there and got his own tent encamped. Hazrat

Safiyah ﷺ thought that the Prophet ﷺ had become angry, therefore, she adopted the ways to please him. For this purpose, she went to Hazrat Aishah رضی اللہ تعالیٰ عنہا and said to her, "You know that I cannot give the day of my turn (for living with the Prophet ﷺ) in return of even the most precious thing, but if you get the Prophet ﷺ pleased with me, I shall assign my turn to you." Hazrat Aishah رضی اللہ تعالیٰ عنہا showed her willingness and put on a stole which had been coloured in saffron. She sprinkled water on it to spread more fragrance. After that, she did her make-up and went to the Prophet ﷺ. When she removed the curtain of the tent, the Prophet ﷺ said, "Aishah! It is not your turn to day." She uttered,

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَّشَآءُ

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wearing the shoes made of hand leather. Due to the resistence of the she-camels, the toe of his shoes touched and scratched the belessed leg of the Prophet ﷺ and the Prophet ﷺ whipped a lash on his foot and said, "You have troubled me. Remove your foot." He was very much worried if a verse had been revealed regarding him. Reaching the place-Jaaranah he went out in the desert for grazing the camels lest the messenger of the Prophet ﷺ had come to call him, even though it was not his turn for grazing camels. When he returned in the evening, he came to know that the Prophet ﷺ had sent for him. He felt very uneasy and presented himself to the Prophet ﷺ who observed, "You tortured me and I have also whipped you with a lash which tortured you. Please, take these goats in compensation." He stated that this pleasure of the Prophet ﷺ was more beloved for him than this world and all that it contained.

MOURNING FOR THE PROPHET ﷺ

The love with which the Sahabah expressed for the Prophet ﷺ, the ways in which its effect appeared in the life of the Prophet ﷺ had been described in the previous pages, but after his death its expression could be made only through weeping and crying, groans and lamentation and in order to mourn his death, the Sahabah raised painful cries so loudly that not only every nook and corner of Madeenah was affected but the whole of Arabia was also affected. The symptoms of death appeared on the Prophet ﷺ gradually. The illness become severe on a Thursday. Whenever Hazrat Abdullah bin Abbas ؓ recalled this day, he used to say, "Thursday! Which Thursday! The day on which the illness of the Prophet ﷺ increased." When the last breath drew near, fainting overcame the Prophet ﷺ. When Hazrat Fatimah ؓ saw this condition of the Prophet ﷺ, she, voluntarily cried, "Alas! Agany of death to my father!" When the Prophet ﷺ died, she uttered the words and wept and the lamentation

made by her depicts the relation of love which she had for her father and the Prophet of the Muslims.

When the people came back after his burial, they asked Hazrat Anas ؓ in a very painful tone, "Yes, Anas! How did you afford to pour dust on the Prophet ﷺ?"

Hazrat Aishah رضی اللہ تعالیٰ عنہا observed, "After the death of the Prophet ﷺ, the death-bed illness of nobody troubled me."

This was the case with the members of the family of the Prophet ﷺ immediately after the Prophet ﷺ death; in addition to them, the circle of all the other Sahabah was set the Masjid al Nabawi and Hazrat Umar ؓ was assuring the people that he could not die as yet. When Hazrat Abu Bakr ؓ came and saw this situation, he spoke to no one and went straight to the dead body of the Prophet ﷺ. He removed cloth from his face, kissed it and wept. Then, he left there and consoled the people.

Seeing this state of distress and axiety of the people, a person come from Madeenah to Amman and informed the people about the death of the Prophet ﷺ and stated, "I have left the people of Madeenah in such a condition that their chest's are boiling like large saucepans." Hazrat Abdullah bin Abi Laila Ansari ؓ stated, "At the time of the death of the Prophet ﷺ, I was a child. The people were casting dust on their heads and garments and I was weeping due to their grief."

When this wild news reached outside Madeenah, the people of the tribe of Bahlah demolished their tents as a token of mourning and did not set them for seven days.

DELEGATION OF RIGHTS AND POWERS TO THE PROPHET ﷺ

The Sahabah had completely finished their personal capacity and they had handed over themselves, their children and their descendants to the Prophet ﷺ. Hazrat Fatimah bint Qais ؓ was a Sahabiyyah. On one side,

Hazrat Abdul Rahman bin Auf ﷺ who was a wealthy Sahabi, wanted to marry her and on the other hand, the Prophet ﷺ had negotiated with her for the marriage of Hazrat Usamah bin Zaid ﷺ, who had been possessed of the excellence that the Prophet ﷺ had spoken about him, "Who loves me, he should love Usamah also." But Hazrat Fatimah bint Qais ﷺ made the Prophet ﷺ the master of her fate and said, "My affair is in your hand. You can give my hand in merriage to him whom you wish."

Hazrat Imamah Asaad bin Zararah Anari ﷺ had bequeathed about the marriage of his three daughters to the Prophet ﷺ, out of whom the Prophet ﷺ married Hazrat Fareeah ﷺ to Hazrat Nabeet bin Jahir ﷺ.

It was the practice of the Ansar that they did not marry their widows without the consent of the Prophet ﷺ. One day, the Prophet ﷺ said, to an Ansari, "Marry your daughter with me." He was already waiting to do that. Hearing this from the Prophet ﷺ, his joy knew no bounds, but the Prophet ﷺ observed, "I do not want it for myself, rather I propose it for Jalbeeb." Jalbeeb was a witty Sahabi who used to talk humerously and jokingly to the women. The Sahabah did not like him. When they heard the name of Jalbeeb, they said, "Consent her mother." When the mother heard the name of Jalbeeb, she refused, but the girl said, "The word of the Prophet ﷺ cannot be disagreed. Please, hand me over to the Prophet ﷺ. Do not waste me."

PRESTIGE AND AWE OF THE PROPHET ﷺ

Due to the honour and dignity of the Prophet ﷺ, the Sahabah was so much awe-stricken before him that they would suffer from the shaking palsy. Once a person offered the Salah before the Prophet ﷺ, but two persons who were in a corner of the mosque did not join the Salah. The Prophet ﷺ called them for explanation. They were so awed that their bodies shivered.

A Sahabi came to the Prophet ﷺ and talked to him. He

was so over-awed with the excellence of the Prophethood that he began suffering from the shaking palsy. The Prophet ﷺ said to him, "Do not be worried. I am a son of the woman who used to eat dry pieces of meat." Once a Sahabiyyah saw the Prophet ﷺ in the mosque sitting on the hams. She was so much impressed that she began shivering.

This prestige and awe had so much effect that the Sahabah could not object with him or anything. Once the Prophet ﷺ was overtaken by forgetfulness in the Zuhr or Asr Salah and he performed only two Rakaat. Many Sahabah came out of the mosque saying, "A decrease has been effected in the Salah." Hazrat Abu Bakr and Hazrat Umar ﷺ were also present in the congregation, but they could not ask him for explanation due to his awe. At last Hazrat Zul Yadain ﷺ asked from the Prophet ﷺ, "Did you forget or a decreased, his taken place in the Salah." All the Sahabah verified it but they could not talk, rather they supported Zul Yaddain in hints.

Hazrat Amr bin al Aas ﷺ, the conqueror of Egypt, was a Sahabi having a great status but he states "I canot describe the features of the Prophet ﷺ because I never dared to look at him deeply or constantly." The Prophet ﷺ went on a she-camel on the occasion of Hajjat al Widaa and he had a whip in his hand. The people were so awe-stricken that they were saying, "Beware of this whip."

The awe and prestige of the Prophet ﷺ penetrated even in the veins and fibers of the children of the Sahabah. Once Hazrat Ayad came to the Prophet ﷺ with his father while he was a child. When he saw the Prophet ﷺ, his father asked him, "Do you know who he is?" He replied in the negative. The father said, "He is the Prophet ﷺ." As soon as he heard this, his hair stood on ends. He had thought that the shape and appearance the Prophet ﷺ might be different from that of a human-being; but he found him in the from of a human-being, having long hair on the head.

OBEDIENCE OF THE PROPHET ﷺ

The Sahabah obeyed the Prophet ﷺ so willingly and voluntarily that there are many examples in the books of Ahadith. In order to estimate the same, some events are mentioned herebelow:

Once Hazrat Zainab ؓ was getting her garments coloured. The Prophet ﷺ entered the house, but as soon as he found the garments being coloured, he went back, even though he uttered no words; however Hazrat Zainab ؓ knew fully the displeaseure of the Prophet ﷺ and got the colour of the garments washed away.

When the Prophet ﷺ saw a Sahabi putting on a coloured shawl, he observed, "Why so?" He understood that the Prophet ﷺ had disliked it. He immediately went to his house and put it on fire."

Hazrat Khareem Asadi ؓ was a Sahabi who ware the cloth sheet for the lower portion of the body in such a way that it touched the ground. He also had long unset hair. One day, the Prophet ﷺ observed, "How handsome Khareem Asadi would have been if he had not worn the cloth sheet of the lower portion of the body, touching the ground and had not kept long hair, without setting them." When Khareem Asadi came to know that, he immediately managed scissors and trimmed the hair with it and wore the cloth sheet which did not touch the ground.

A wife is always very dear to the husband, but when the Prophet ﷺ directed all the Muslims to boycot against Hazrat Kaab bin Malik ؓ due to not taking part in the Ghazwah-i-Tabook and lagging behind, and in the end, he instructed him to separate from his wife also, he asked, "Should I divorce her or just separated from her." The messenger of the Prophet ﷺ responded "Only separation is aimed at." Thus, he immediately, sent his wife to her paternal home.

The matter relating to marriage is very delicate, but the

obedience of the Prophet ﷺ made them independent of thinking about these matters. Hazrat Rabeeah Aslami ؓ was a very poor Sahabi. Once the Prophet ﷺ advised him for marrige and said, "Go to such and such tribe of Ansar and get married." He went to the tribesmen and said, "The Prophet ﷺ has sent me for marrying with such and such girl." All of them welcomed him and said, "The messenger of the Prophet ﷺ cannot go back unsuccessful." Thus, they, at once, complied with the instruction of the Prophet ﷺ.

COMPLIANCE OF THE ORDERS OF THE PROPHET ﷺ

The Sahabah complied with the timely orders of the Prophet ﷺ, immediately. So far as his permanment orders are concerned, they continuously fulfiled them and no movement against those orders was committed by them.

During the period of the Prophet ﷺ, women also joined the congregational Salah. In such a situation, the requirement of perfect chastity and continence demanded that a special gate of the mosque must be fixed for them. On this basis, one day, the Prophet ﷺ observed,

لو تركنا هذا الباب للنساء۔

"Alas! We would have left this gate only for the use of women!"

Hazrat Abdullah bin Uamr ؓ complied with this direction of the Prophet ﷺ so firmly that he did not enter the mosque through that gate till his death. The Prophet ﷺ had observed,

من زارقو مافلايومهم وليومهم رجل منهم۔

"The person who goes to any nation or tribe, should not lead the congregational Salah, rather a person from that nation or tribe should lead the Salah."

Once Hazrat Malik bin Huwairath ؓ entered a tribal mosque. The people requested him to lead the Salah. He

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refused saying that the Prophet ﷺ had prohibited from that.

Once Hazrat Abu Saeed Khudri ؓ was offering the Salah. A young man from the tribe of Quraish was about to pass from across him, he pushed him back. He did not stop and he, again, pushed him away. He, again, came and he, for the third time, pushed him away. When he had offered the Salah he told that the Prophet ﷺ had said, "Though nothing can invalidate the Salah, however if something comes across you, you repel it so far as it is possible because it is Satan."

Once the Prophet ﷺ observed, "The person who left even a single hair dry while taking post coition bath, will be punished for it in the Hell." The firmness with which Hazrat Ali ؓ complied with this order, is expressed by himself in these words.

فمن ثم عاديت راسی فمن ثم عاديت راسی۔

"Since then, I have become an enemy of my head, I have become the enemy of my head."

That is to say, he continuously got his head shaved. The Prophet ﷺ has fixed three days, for the other dear and near ones except the husband. The Sahabiyat acted upon it so strictly that when the brother of Hazrat Zainab bint Jahash ؓ died, probably on the fourth day after that, she used perfume and said, "I did not need perfume but I have heard the Prophet ﷺ saying on the pulpit 'no Muslim woman should Mourn for more than three days for a person except the husband,' therefore, this was in compliance of the same order."

When the father of Hazrat Umm-i-Habeebah ؓ died, she applied perfume on her cheeks on the thrid day after the death of her father and said, "I did not need to use the perfume. I did that only for complying with the same order."

Previously, it was a custom that whenever the Sahabah stopped at a stage of a journey they scattered here and there.

Once the Prophet ﷺ observed, "The division and disunity is from amongst the satanic actions." Afterwards the Sahabah acted upon it so strictly that when they stayed at a stage, they drew so close together, that they could be accommodated under one cloth-sheet, if spread over them.

One of the rules for commerce told by the Prophet ﷺ was:

لا يبيع حاضر لباد۔

"No person (staying locally) of the city should manage to sell the property (camels etc) of a villager or (a person coming from a distant place)."

Once a bedouine brought some property and stayed with Hazrat Talhah bin Ubaidullah ؓ but he said, "I myself cannot manage your property to be sold. Go to the market and search the customer, however I shall give you the advice."

A rich person of Madain offered water in a silver utensil to Hazrat Huzaifah ؓ who picked the utensil and threw the water and observed, "I had stopped him from it but he did no abstain from it. The Prophet ﷺ has forbidden from drinking water in a utensil of silver."

The Prophet ﷺ appointed the governorship of Yeman, firstly, to Hazrat Abu Musa Ashaari ؓ and then, Hazrat Muaaz bin Jabal ؓ.

When the latter reached there, he saw an accused person before Hazrat Abu Musa Ashaari ؓ. Hazrat Abu Musa Ashari ؓ asked him to get down from the conveyance but, pointing to the accused person, he asked, "Who is he?" He replied, "He was a Jew, embraced Islam and then he turned apostate." Hazrat Muaaz bin Jahal ؓ observed, "Unless he is killed in accordance with the verdict of Allah and His Prophet ﷺ I shall not come down." He persisted him to come down, but he gave the same reply. Thus, when he was killed, Hazrat Muaaz ؓ got down from the conveyance.

Once Hazrat Abu Bakr ﷺ came to a gathering. A person stood and vacated his seat for him. He declined to sit there and said, "The Prophet ﷺ has prohibitted from doing that."

Once a beggar come to Hazrat Aishah رضی اللہ تعالیٰ عنہا who gave him a piece of loof. Then, a beggar dressed in fine garments came. She seated him and served the food. When the people raised an objection, she replied, "The Prophet ﷺ has observed to treat in that way; quoting him: "Treat with every person according to his status."

Once when the Prophet ﷺ was coming out of the mosque, he saw that the men and women had been walking, mixing with one another. He addressed the women saying, "Keep behind and you must not walk in the mid of the path." After that, the situation was that the women walked by the side of the street so closely that sometimes their garments were entangled with the walls of the streets.

Hazrat Muhammad bin Aslam was a very old Sahabi but when he retuned home from the market and recollected, after taking off his sheet of cloth that he had not offered the Salah in the Masjid-al-Nabawi he uttered, "By Allah! I have not offered the Salah in the Mosque of the Prophet ﷺ whereas the Prophet ﷺ had told us not to return home unless we had offered two rakaat in the Masjid-al-Nabawi on coming to Madeenah." Saying that, he took the sheet and went to the Masjid al Nabawi, offered the two rakaat and then returned home.

In the Ghazwah-i-Ahzaab, the Prophet ﷺ ordered Hazrat Huzaifah ﷺ to bring news about the pagans but not to commit any provocations to them. He went accordingly and found that Abu Sufyan had been warming himself up before the fire. He set an arrow in his bow and was about to shoot the arrow when he recalled the order of the Prophet ﷺ and stopped from shooting.

The Sahabah who had gone for killing the Jew, Rafi bin Abi al Haqeeq by name, were ordered by the Prophet ﷺ not to kill the children and women. They complied with the

order so strictly that they did not even beat the wife of Rafi bin Abi al Haqeeq, in spite of the fact that she raised so much noise that their secret was going to be disclosed.

RESPECT OF WOMEN'S APARTMENT OF THE PROPHET ﷺ

The Sahabah respected the blessed wives of the Prophet ﷺ, due to his relation with them, so much that when the Prophet's respected haram died, Hazrat Abdullah bin Abbas ﷺ fell for prostration. The people asked him, "What is meant by prostration at this time?" He replied, "The Prophet ﷺ had observed, 'Do perform prostration when you see some sign of Resurrecion.' what will be more significant regarding Resurrection, then the death of any blessed wife of the Prophet ﷺ?

When the funeral procession of Hazrat Maimoonah رضی اللہ تعالیٰ عنہا was taken out at the place called Saraf, Hazrat Abdullah bin Abbas ﷺ was also with her. He said, "It is Maimoonah. When you take out her funeral procession, do not give any movement to her at all."

Some Sahabah made endowments for the blessed wives of the Prophet ﷺ due to respect and love for them. Thus, Hazrat Abdul Rahman bin Auf ﷺ endowed a property for the *Azwaj-i-Mutahharat* or the chaste wives of the Prophet ﷺ, which was sold for forty thousand dirham. He had also made an endowment of a garden which was sold for four lac Dirham.

The Khulafaa (Caliphs) were so concerned about the respect and house of the *Azwaj-i-Mutahharat* that Hazrat Umar ﷺ had got prepared nine bowls according to the number of the *Azwaj-i-Mutahharat* during the period of his khilafat. Whenever he received fruit or some other fine thing, he filled these bowls with it and sent to all of them.

In the year 23A.H., when Hazrat Umar ﷺ performed Hajj, he took all the *Azwaj-i-Mutahharat* with him with great respect and honour. He directed Hazrat Uthman and Hazrat

Abdul Rahman bin Auf ﷺ to be with their conveyances. These persons were moving ahead of them and behind the conveyances and let nobody come near their conveyances. When the *Azwaj-i-Mutahharat* alighted from the conveyances on the destination, they stayed in the vicinity of Hazrat Umar ﷺ. Hazrat Uthman and Hazrat Abdul Rahman bin Auf ﷺ also did not permit anybody to come near their residences.

EXCELLENCE OF MANNERS

FAVOURING THE POOR

The Sahabah favoured the poor so much that Hazrat Abdullah ibn Umar ﷺ never ate food without participation poor men. When the table was served and a respectable person passed by there, his family members would have ask them to share their food. He voluntarily did not call anyone, however if some poor man passed by him, he did cause him share the food and said, "The people called him for food who does not have a desire for it and desert him who has a desire for the same."

One day, he desired to eat fish. His wife cooked fish with great care. No sooner was the table served the voice of a poor man was heard. He observed, "Give the fish to him." The wife hesitated but he kept persisting. At last, the poor man was concilitated for accepting one Dinar.

Once the people rebuked his wife that she did not serve him well. She asked, "What should I do? Whenever food is prepared for him, he call a poor man to share." Thus, in order to stop it, she sent a message to those poor men who used to sit on his way, not to sit as such. When he came out of the mosque, he sent for them from their houses. His wife had already advised them not to come even on his call. So, they did not come and he did not take his dinner on that night.

Hazrat Harithah bin al Nuaman ﷺ had become blind. Therefore, he had tied a piece of thread from his prayer-mat to the door of his house. Whenever a beggar came, he took some dates from the basket, and came to the door with the help of the thread and gave them to him. The family members said to him, "We can do this for you." He replied,

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Hazrat Harithah bin al Nuaman ﷺ had become blind. Therefore, he had tied a piece of thread from his prayer-mat to the door of his house. Whenever a beggar came, he took some dates from the basket, and came to the door with the help of the thread and gave them to him. The family members said to him, "We can do this for you." He replied,

"The Prophet ﷺ has told that giving something to the poor saves from falling in a bad place."

One day Hazrat Aishah رضی اللہ عنہا was observing fast and there was nothing in the house except a loaf. In the meanwhile, a needy person begged and she said to the maid, "Give that loaf to this person." She asked, "With which will you open fast?" She said, "Give this loaf." When it was evening, someone sent meat of the goat. She called the maid and said to her, "Take it and eat it. It is better than your loaf."

ISTIAFAAF OR MODESTY OR ABSTINENCE FROM BEGGING

Though the Sahabah had been penmiless and poor, yet they never begged from anyone. Once a few Sahabah came in the office of the Prophet ﷺ and took the oath of allegiance. One of its conditions was, as observed by the Prophet ﷺ.

لا تسالوا الناس شيئا۔

"Do not beg anything from the people."

Some people were so committed to it that if their whip had fallen down, they would not have said to anyone, "Please, pick it up and hand it over to me."

If while riding on his she-camel Hazrat Abu Bakr ؓ brible fell down from his hand, he made the she-camel sit and caught hold of it himself. The people said to him, "Why did you not ask us for that? We would have done it for you." He observed, "My beloved Prophet ﷺ had asked us not to beg anything from anyone."

Once the Prophet ﷺ observed, "The person who undertakes not to demand anything from anyone, I shall undertake for him to enter the paradise." His Maula (friend) Suban spoke, "I give security for that." Thus, afterwards, he never asked anything from anyone.

Once Hazrat Hakeem bin Hizam ؓ demanded something from Prophet ﷺ. The Prophet ﷺ fulfilled his demand. He,

again, demanded soemthing. The Prophet ﷺ, again, granted him. He, again, made a demand. He, again, granted him and also advised him, "O Hakeem! This property is a very sweet and colourful thing. The person who takes it generously, he gains blessing and the person who receives it with greed and avarice, he does not get blessing from it and he is like that man who eats but he cannot eat his fill. In any way, the upper hand (who gives) is better than the lower one (who receivs)." Hazrat Hakeem bin Hizam, determined from that movement that he would never demand anything from anyone and he fulfilled this vows. Whenever Hazrat Abu Bakr ؓ called him to give a gift, he used to refuse to accept it. Hazrat Umar ؓ wanted to make an endowment for him, in his Khilaafat or caliphate, he retured it. At last, Hazrat Umar ؓ observed, "O Muslim! Be a witness to the fact that I give him his right and he does not accept it."

Hazrat Malik bin Sanan ؓ considered demanding something the basis of shamefulness and disgrace so much so that, once, he kept hungry for three days but did not demand anything from anybody. Being informed of the same, the Prophet ﷺ observed, "The person who wants to see a pure responsible man, should see Malik bin Sanan."

Ashab-i-Suffah were dependent on others being penniless and it was beyond their dignity to demand earnestly. That is why Allah has expressly appreciated this distinct characteristic of theirs in the Holy Qur'an.

يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيْمٰهُمْ لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا۔

"The ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark, they beg not importunately from all and Sundry"

It is far greater to demand something from the strangers before the people. The Sahabah did not tolerate even

demanding something from their parents also. Hazrat Fatimah رضی اللہ عنہا got tired of the house-hold labour. Some slaves and maids were brought to the Prophet ﷺ. She presented herself in the office of the Prophet ﷺ in order to demand a slave. When she saw some people talking to the Prophet ﷺ, due to modesty, she returned home. The Companions did not make the demand publicly, rather they did it in a nice way of asking. Hazrat Abu Hurairah ؓ belonged to *Ashaah-i-Suffah* whose medal of distinction was only pennilessness and starvation. His condition was such that he kept lying on the ground on the strength of his belly due to hunger. He starved but he demanded nothing publicly from anyone. One day, he sat on the thorough fare. Hazrat Abu Bakr passed from there from whom he asked a verse. He did not pay any heed to Abu Hurairah ؓ. This happened with Hazrat Umar ؓ also but this nice way of asking was to attract the attention of a gentleman who should take him with himself and feed him.

SELFLESSNESS

Generosity is a moral quality but *Ithar* or selflessness is the superior quality of generosity and it was found in the Sahabah so much that when the Prophet ﷺ made on endowment for Hazrat Umar ؓ, he refused to accept it, submitting to him, "Please, grant this to one who is more needy than I."

Once a starving person came in the office of the Prophet ﷺ. By chance, there was nothing except water in the house of the Prophet ﷺ. He observed, "Who will take him tonight for a feast?" One Ansari viz. Hazrat Talhah ؓ submitted, "I, O Prophet ﷺ of Allah!" Thus, he took him to his house. He asked his wife, "Is there something edible in the house?" She replied, "Yes, There is some food for the children." He said to her, "So far as the children are concerned, cheer them in one way or the other. When I bring the guest in, please, put off the lamp, making the impression on the guest that we are eating the food with him." Thus, they did the same when

he presented himself in the office of the Prophet ﷺ, he observed, "Allah has been very pleased with your good treatment with the guest and he has revealed this verse:

وَيُؤْثِرُوْنَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"But they gave them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 59:9)

Hazrat Aishah رضی اللہ عنہا had specified some place for her graves near the sides of the Prophet ﷺ and Hazrat Abu Bakr ؓ but when Hazrat Umar ؓ requested her to allow him to be buried on that place, she made an endowment of that place, like paradise to him and said:

كنت اريده لنفسى ولا وثرن به اليوم علٰى نفسى۔

"I had specified this place for myself but to-day, I prefer you over myself."

During a Ghazwah, Hazrat Ikramah, Hazrat Harith bin Hisham and Hazrat Suhail bin Amr ؓ were injured and fell on ground. In this state, Hazrat Ikramah ؓ demanded water. When water was brought he saw that Hazrat Suhail had been looking towards the water. Hazrat Ikramah said, "First let him drink. When water was brought to Hazrat Sahail ؓ he saw that Hazrat Harith ؓ is looking towards the water. He said, "Ask Hazrat Harith to drink it." Consequently, even a drop of water did not enter into the mouths of anyone and all of them died of thirst.

GENEROSITY

Through the moral qualities of the Sahabah strengthened Islam, yet generosity and flavour of the Sahabah mostly strengthened Islam. Madeenah was the land of honour for the Prophet ﷺ but the generosity of the Ansar liked the Prophet ﷺ very much. They accommodated the Muhajireen in their own houses and made them partners in the produce of their oasis with some conditions.

Hazrat Saad bin Al-Rabeea ﷺ wished to give to Hazrat Abdul Rahman bin Auf ﷺ one of his wives, after divorcing her, in addition to his property but he refused it with thanks.

The state of mind of the Prophet ﷺ was such that, when he wanted land for building the mosque, he wished to pay the price for it but the Ansar wanted to take its compensation from Allah and said with great courage:

لا نطلب ثمنه الا الى الله۔

"We demand its price only from Allah."

In Islam *Umari* Hibah is a special gift which means that a person gifts something for some person for his whole life. When the Muhajireen came to Madeenah, the Ansar wanted to give many properties to the Muhajireen, by way of *Umari* Hibah, and every kind of help and assistance but the Prophet ﷺ stopped them from it.

From amongst the Ansar, Hazrat Saad bin Ubaidah ﷺ was commonly well-known in generosity. From above the wall of a fort, a man called aloud daily, "The person who desires meat and fat, should come here." When the Prophet ﷺ came to Madeenah, usually he managed the food for the Prophet ﷺ and sent it to him. The means of livelihood for the *Ashaab-i-Suffah* usually depended on his generosity. Thus, in the evening the other Sahabah took with them only one or two persons each, but he took about eighty men with him and fed them. Hazrat Jaafar bin Abi Talib ﷺ had been also very kind and hospitable to *Ashaab-i-Suffah* because he had great love for the poor, associated with them and talked to them. Hazrat Abu Hurairah ﷺ was also included in the *Ashaab-i-Suffah*. Therefore, he had specially experienced his generosity. He stated, "I used to ask the Sahabah the verses of the Qur'an which had been better known to me than them and its only object was to be fed by someone. Thus, whenever I happened to ask from Hazrat Jaafar bin Abi Talib ﷺ, first he took me to his house and fed satisfactorily so much that he tore the oil container and we licked it up."

From amongst the Muhajireen, Hazrat Abu Bakr ﷺ accompanied the Prophet ﷺ while migrating. He took the whole of his assets amounting to five or six thousand dirhams, with him, for spinding in good deeds. When his father, Abu Qahafah came to the house, he said in respect of Hazrat Abu Bakr ﷺ, "Having involved you in trouble, he has left." Hazrat Asmaa ﷺ collected many pieces of stone in a niche, covered them with a piece of cloth and said, "Father! Examine it by feeling with the hand (as he was blind). He has left all of this."

Among the Muhajireen, Hazrat Uthman ﷺ was a very rich man as well as very generous. When the number of the Muslims increased in the period of the Prophet ﷺ, the Prophet ﷺ wanted to extend the mosque. There was a piece of land adjacent to the mosque, about which the Prophet ﷺ observed, "Who will buy this piece of land and hands it over to Allah?" Hazrat Uthman ﷺ bought it for twenty thousand Dirham and made it an endowment for the mosque. The Muslims were feeling difficulty in respect of availability of water. He purchased the Bair-i-Roomah or Roomah well and made it a general endowment. During the Ghazwah-i-Tabook, the Muslims had confronted against a civilised kingdom and the Sahabah had dearth of war weapons. Hazrat Uthman ﷺ alone provided all the arrnaments.

During the Ghazwah-i-Tabook, the messenger of Hercules came in the office of the Prophet ﷺ. As the Prophet treated the messengers with kindness and privileges, he apologizd, "At present, we are on journey, if it is possible, we shall compensate you." When Hazrat Uthman ﷺ heard it he exclaimed, "I shall give him the reward." Thus, he took out a Hullah Sufooriyah a viz; precious garment from his provisions and gave it to him. Then, the Prophet ﷺ asked, "Who will take him as his guest?" An Ansari said, "I am ready for it."

In addition to strengthening Islam, the Sahabah,

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In addition to strengthening Islam, the Sahabah,

individually, were very generous. Hazrat Miqdam ﷺ was a Sahabi. He came with some of his companions to the coutrs of Hazrat Ameer Muawiyah ﷺ and he made only a monetory endowment for him, but he distributed it equally among all his companions. On that, Hazrat Ameer Muawiyah ﷺ remarked, "Miqdam is a generous man."

Hazrat Qais bin Saad ﷺ was a generous and brave Sahabi. It was he who held the flaq of the Ansar during Ghazwat and he maintained this honour with his generosity. During a Ghazwah, he took loan and supplied food to the army. Hazrat Abu Bakr and Hazrat Umar ﷺ were also participating in this army. Both the venerable persons consulted each other and concluded that he would finsh all the asset of his father if he behaves this way and they wanted to stop him from this behaviour. When Hazrat Saad ﷺ came to know about it, he stood behind the Prophet ﷺ and said, "Who will protect me from Ibn Qahafah and Ibn Khattab because they went to make my son miserly." His generosity was not limited only to this extent. He had a big bowl wherever he went, a man held the bowl full of meat and mashed bread follwed him and kept announcing, "Come and eat meat and mashed bread." Once an old woman said to him, "Mice do not live in my house." He replied, "What a beautiful metaphor! Fill her house with bread, meat, oil and dates."

Hazrat Adi ﷺ was the son of Hatim Tai. Once a person demanded one hundred Dirham from him. He replied, "You demand only one hundred Dirham from the son of Hatim! By Allah! I will not give it to you."

Hazrat Aishah رضی اللہ عنہا was so generous that whatever she got, she would give it by way of Sadqah. When Hazrat Abdullah bin Zubair ﷺ wanted to stop her, she got so angry that she swore not to talk to him. Hazrat Asmaa ﷺ was also generous of the same degree but there was a difference between the practice of both the sisters. The practice of Hazrat Aishah ﷺ was that she continuously gathered money

etc. When sufficent amount of money would have been accummulated, she would distribute it, but Hazrat Asmaa ﷺ never saved anything for tomorrow. Whatever she had, she spent it.

Once Hazrat Mautada bin Abdullah ﷺ came to Hazrat Aishah ﷺ. She said to him, "Do you have any sons?" He replied in the negative. She observed, "If I had possessed ten thousand Dirham, I would have given it to you." Luckily, that evening, Hazrat Ameer Muawiyah ﷺ sent her the money. She said, "How early my desire is fulfilled." Immediately, she sent him ten thousand Dirham. He purchased a slave-girl from this money and a number of children were born from the womb of this slave girl.

The generosity of Hazrat Saad bin Aas ﷺ was so dignified that if he had nothing to give to a needy person, he would write a document that he would pay when he received some money. On every Friday, he would call his dear and near ones and held a feast for them, clothed them with garments and sent presents at their homes. When he was the governor of Kafah, every Thrusday, he sent bags of gold coins in the Kufah's mosque to he placed in front of the devotees. Due to that, there was a great throug of the devotees in the mosque. He was under debt to the tune of eighty thousand gold coins at the time of his death. His son asked, "How has this debt been incurred?" He replied, "Sometimes, the need of a needy person was fulfilled and at others I gave to a man before he demanded. All such situation increased the debt."

Hazrat Abdullah bin Umar ﷺ was so generous that once he got twenty thousand Dirham, he distributed all of it till nothing was left with him. Afterwards, he borrowed from one of them and gave it to a needy person. He usually fasted, but whenever there was a guest, he invalidated his fast because it was desirable for him to feed due to generosity. So many persons had gathered together on his table that some of them happened to take the food in the

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standing position. Once fish was cooked according to his wish. When the dish was brought before him, a beggar came. He took it and landed over to the beggar. Once he fell ill. The people purchased for him five grapes for one Dirham. A beggar passed him. He wanted to give it to him. The people said, "We ourselve shall provide these" but he did not agree. At last, the people gave the beggar the same and then, purchased the same from him.

CONTROLLING TONGUE

It has been stated in Hadith

من وقاه الله شر اثنين والج الجنه ما بين لحيه وما بين رجليه۔

" The person whom Allah protected against the evils of two things, is destined to go to the paradise. That is to say, tongue and private part of the body."

The Sahabah obstained from back-biting, slender, criticism, obscenity, abusing and loose talk.

Hazrat Harith bin Hisham ﷺ was a man of few words. Once he submitted to the Prophet ﷺ, "Please, tell me some act which I should take as a duty for me." The Prophet ﷺ, pointing to the tongue, said, "Control it." He already talked less, he said, "It is very easy" but he, later or, stated that when he tried to act upon it, it seemed very difficult.

Once Hazrat Abdur Rahman bin Harith ﷺ narrated a Hadith on the anthority of Hazrat Aishah and Hazrat Umm-i-Sulamah رضی الله عنها, before Marwan. Before that, Hazrat Abu Hurairah ﷺ had stated against it. Marwan asked him to swear that he would tease Hazrat Abu Hurairah ﷺ on account of exposition but he did not like it. One day, Hazrat Abdul Rahman ﷺ found Hazrat Abu Hurairah, ﷺ by chance. He very politely, said to him, "I narrate a thing to you. If Marwan had not asked me to swear, I would not have stated it." After that, he reported the Hadith of Hazrat Aishah and Umm-i-Salmah رضی الله عنهما.

Once the Prophet ﷺ imparted a few pieces of advice

to Hazrat Jabir bin Saleem ﷺ. One of them was 'not rebuking anyone'. He stated, "Not to speak of human-beings, I did not use unsuitable words even for a camel or a goat.

Once Hazrat Shadded bin Aus ﷺ was on a journey. When he stayed at a stage, he said to the slave, "Bring the knife so that we play with it." As this was a useless act, the people criticised it. He stated, "Since I have embraced Islam, I always spoke carefully except this sentence. So, you do not give weight to my word."

If the Sahabah uttered a harsh word, they were ashamed of it. Once Hazrat Abu Bakr ﷺ spoke a harsh word to Hazrat Rebeeah Aslami ﷺ about which he was very ashamed of himself and he said to Hazrat Rabeeah ﷺ "Say to me also a similar hard word so that an exchange takes place." He replied, "I cannot do as such." Abu Bakr ﷺ said, "Then, I shall make a complaint to the Prophet ﷺ." He still refused and the case was referred to the Prophet ﷺ who said to Hazrat Rabeeah, "You did very well, but seek pardon for Hazrat Abu Bakr ﷺ." When he sought pardon for Hazrat Abu Bakr ﷺ, he came back weeping."

Once Hazrat Abu Bakr and Hazrat Umar ﷺ exchanged hot words. Later on, Hazrat Abu Bakr ﷺ repented and he sought apology from Hazrat Umar ﷺ when the latter refused to accept his apology, he got worried and went to the Prophet ﷺ who prayed to Allah thrice in these word, "May Allah forgive you!" Now, Hazrat Umar ﷺ also regrated. He hurried to the house of Hazrat Abu Bakr ﷺ when he did not find him there, he went to the Prophet ﷺ. When he found the Prophet ﷺ inconsistent, it frightened Hazrat Abu Bakr ﷺ himself lest something unpleasent happens against Hazrat Umar ﷺ. Therefore, he sat with folded legs and submitted, "O Prophet of Allah! I have committed great cruelty."

Hazrat Abu Bakr ﷺ had no control over his tongue. That is why he was always repentful for that and continued reforming himself. Once Hazrat Umar ﷺ saw him talking

harsh and said, "May Allah pardon you! Stop this act." He replied, "The same thing has perished me."

CONNIVANCE OF THE FAULTS

If a person commits a sin, we make a lot of publicity about it but the Sahabah connived the faults of the people and manifast their good deeds. In their period, the faults of the people had been kept secret. Once the chief accountant of Hazrat Utbah bin Aamir ﷺ said to him, "My nighbours drink wine. I prohibited them but they did not stop. Now, I am going to call the police for them." He replied, "Leave it." He, again, submitted to call the police. He replied, "Leave it because I have heard the Prophet ﷺ saying:

من رای عورة فسترها کان کمن احیی مؤدة۔

"The person who connived the faults of another man is like a man who gave life to the small girl who had been buried alive."

A man came to Hazrat Abu Bakr ﷺ and confessed that he had committed Zina (adultery). He asked him if he had conveyed that to anyone. The reply was in the negative. Then, Hazrat Abu Bakr ﷺ said to him, "Seek Allah's pardon and connive it with the cover of Allah because Allah accepts the repentence of the human-beings." But he was not satisfied and went to Hazrat Umar ﷺ who advised him the same.

Hazrat Abu Bakr ﷺ used to say, "If I had caught a theif, my greatest desire would be that Allah might have connived over his offence."

NOT TAKING REVENGE

If the enemy suffers from some calamity, we think it the best opportunity to take revenge from him but the love of Allah and the Prophet ﷺ had left no room in the hearts of the Sahabah for grudges and revenge.

There used to be passage-at-arms between Hazrat Aishah

and Hazrat Zainab رضی اللہ عنہا but when accusation was levelled against Hazrat Aishah, and the Prophet ﷺ enquired from Hazrat Zainab رضی اللہ عنہا, instead of taking revenge, she said, "I fully protect my ears and eyes and, I know nothing about her except her goodness." Hazrat Aishah رضی اللہ عنہا herself admitted.

وهی التی تصامینی فعصمها الله بالورع

"Though she (Hazrat Zainab رضی اللہ عنہا) had been my opponent Allah saved her due to her piety."

Not to speak of taking revenge, the Sahabah did not like to have grudges and take revenge even from their enemies.

Hazrat Muawiyah bin Khudaif ﷺ had murdered Muhammad bin Abi Bakr, the brother of Hazrat Aishah رضی اللہ عنہا. Once he was acting as a commander-in-chief of the army. Hazrat Aishah رضی اللہ عنہا asked a person how the conduct of Muawiyah had been in that Ghazwah. He replied, "He had no fault. All the people were appriciating him. If a camel had been rendered useless, he would have provided another in its place. If a horse died, he provided another as a substitute. If a slave ran away, he would have provided another in its place." Hearing that, Hazrat Aishah رضی اللہ عنہا said, "Astaghfirullah, I seek the pardon of Allah on the ground that I have a grudge against Muawiyah due to the murder of my brother at his hands." I myself have a heard the Prophet ﷺ praying to Allah, "O Allah! Be kind to the person who is kind to my Ummah and be harsh to the person who is harsh to my Ummah."

HILM (GENTLENESS)

The bounty of the training of the Prophet ﷺ had made the Sahabah very tender, gentle and forbearing. Once a person rebuked Hazrat Abu Bakr ﷺ. He kept silent. He, again, uttered uncivilised words. He kept quiet. He reiterated the same words a third time. Then, he responded but the Prophet ﷺ disliked it also.

Hazrat Salman Farsi ﷺ was the governor of Madain but

he was so tolerant and forbearing that once he was treading the path when his body was scratched with the load of bamboos held by a person going on the way. He went near him again and said, after shaking him by the shoulder, "May Allah not grant you death unless you see the rule by the youngmen!" When he came out wearing cloak and breeches, the people saw him and said, "Pain has come. Pain has come." He asked, "What do they say?" They replied, "They are comparing you with a toy." But, hearing that, he uttered only this much, "They are not to be blamed. The virtue will be counted from to-day."

Due to the similar attitude, the children blockaded him on the way. When some people asked them to get away from the governer, he said only this much, "Leave them. Good and evil will be counted after to-day."

Once he was commander-in-Chief of an army. When he passed by some young soldiers, they saw him, burst into laughter and said in a funny tone, "Is this very man your commander-in-Chief?" A person said, "Please, see what the people are saying." He observed, "Just leave it."

HOSPITALITY

Hospitality was part of the good qualities of Arabs and Islam had made it more prominent. Therefore, the examples of hospitality are abundantly available in the lives of the Sahabah. Once the delegate of Banu Fatfaq came to the Prophet ﷺ. By chance, the Prophet ﷺ was not present in his house but Hazrat Aishah رضی اللہ عنہا immediately, ordered to cook Khazeerah-a dish of Arabia, and placed a long tray with dates before them. When the Prophet ﷺ came in the house, firstly, he enquired if some feast was arranged or not. Those people replied, "That has already been done."

Once a person came to Hazrat Abu Zar ؓ. He, persisitantly, managed food and said, "Please, you take it. I am observing Fast."

Once a person came to see Hazrat Abu al Darda ؓ who

said to him, "If you stay, I may let loose your she-camel for grazing and if you want to leave, I may feed it fodder. The person said, "I want to leave." He then said, "I shall provide you with the provisions of the journey. If there had been any provision better than this, I would have sent it with you." Saying that, he narrated a Hadith:

"A delegate of Abdul Qais came. The Prophet ﷺ addressed the Ansar and said, "Be hospitable to your brothers. They much resemble you in respect of shape, features and Islam and they have embraced Islam without duress and coercion." The Ansar welcomed them very warmly. In the morning, the Prophet ﷺ asked them, "How did your brothers entertain you?" the delegates replied, "They are very good people. They provided us soft beds, fed us nice dishes and imparted to us the knowledge of the Holy Qur'an and Sunnah the whole night." The Prophet ﷺ was very much pleased and each one repeated what he had learned. A person stayed as a guest with Abu Hurairah ؓ in Madeenah. The way in which he entertained him, is described by him as under:

فلم ا رجلا من اصحاب النبی صلی اللہ علیه و سلم اشد تشمیرا

ولا اقدم علٰی ضیف منه

"I found nobody from amongst the Sahabah who is more active in looking after the guest and receiving a guest."

Hazrat Umm-i-Shareek رضی اللہ عنہا was a very wealthy and generous Sahabiya who had made her house as the guest-house. People who came from outside, often stayed with her.

SAFEGARD OF HONOUR

When Hazrat Muhammad bin Muslimah ؓ went for killing Kaab bin Ashraf and made an excuse of taking a loan from him, due to his low mantality, he wanted to pawn his descendants. He said, "Wonderful are the ways of Allah!

The people will taunt our descendants that they had been pawned for simply two wasq of grain."

Hazrat Abdullah bin Zubair ﷺ went to his mother Hazrat Asmaa رضی اللہ عنہا on the day when he was martyred. When she saw him, and said, "My son! Do not yield to any condition due to being murdered, for which you have to undergo some disgrace. By Allah! Prefer dying with the injury from the sword than lash beating in disgrace."

Though encouraging poets was below the dignity of the Sahabah, yet, for the protection of honour, they did not deprive this class also. Once a poet came to Hazrat Imran bin Husain رحمۃ اللہ علیہ whom he gave a reward. The people said, "Why are you giving a reward to a poet?" He replied, "I do it in order to maintain my honour."

PATIENCE AND PERSEVERANCE

It was a national sign of the Arabs to lament for the dead, snatch their hair, tear their garments and to chant elegies for a long time but the effect of the training of the Prophet ﷺ made them so habitual of being patient and perseverant that the son of Hazrat Abu Talhah ﷺ fell ill and he left the house leaving his ailing son. In his absence, the son died. His wife asked the people not to inform him about the death of the son. When Hazrat Talhah returned in the evening, he asked the wife how has the son been. She replied, "He is having better relief than before." Saying so, she served food for him who took it. Then, she wore her make-up more than before and cohabited with him. When it was morning, she said to him metapherically, "If a nation gives anybody something by way of loan and then, demands it back, does he have a right of withholding it?" He replied, "No." She then, said, "Then, be patient regarding your son as Allah has taken him back."

When the Prophet ﷺ returned from the Ghazwah-i-Uhud, all the Sahabiyyat came to know how their respective near and dear ones had been. Hazrat

Hamnah bin Jahash ﷺ was also from amongst them. When she came, the Prophet ﷺ observed, "Be patient on the death of your brother Abdullah bin Jahash ﷺ. She recited, "*Inna lillahi*" or the verse meaning be patient and prayed to Allah for pardon of the departed soul. Then, the Prophet ﷺ observed, "Be patient on the death of your maternal uncle Hazrat Hamzah bin Abdul Muttalib ﷺ also. She recited "Inna lillahi" hearing that also and prayed to Allah to pardon him also and then, she kept quiet.

When Waqid the son of Hazrat Abdullah bin Umar ﷺ died, after his shrouding and burial, he sent for some bedouines and conducted a race among them. On that, Hazrat Nafi ﷺ said to him,"You are coming just now after the burial of Waqid and now conducting a race among the bedouines. It is very strange." He replied, "O Nafi! When the will of Allah has finished His act, it is better to forget its consequences."

When Hazrat Abdullah bin Zubair ﷺ was about to fight with Hajjaj, his mother was sick. He come to her, enquired about her health and said, "Dying embraces comfort." She spoke, "Perhaps, you are desiring my death, but I shall not like to die unless one of the two things happens. Either you get martyred and I practice patience for you or you become victorious and I am comforted with it." Thus, when he was martyred, Hajjaj crucified him and hanged his dead body. In spite of her old age, Hazrat Asmaa رضی اللہ عنہما came to see this scene, serving as a warning. Instead of raising a hue and cry and weeping, she addressed Hajjaj and said to him, "Has the time not come as yet for this rider to alight from the horse?"

Hazrat Abdullah bin Abbas ﷺ was travelling. When he heard the news of the death of his brotehr Qatham bin Abbas ﷺ first he recited Inna lillahi and then, he offered two Rakkat on the side of the road. Having offered the prayer, he rode on the camel and recited,

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيْرَةٌ إِلَّا عَلَى الْخَاشِعِيْنَ ○

"No, seek (Allah's) help with patient perseverance and prayer; it is indeed hard, except to those who bring a lowly spirit". (Al-Baqarah 2:45)

It was the result of this patience and perseverance that when the pagans wanted to martyr Hazrat Khubaib ﷺ, he offered two *Rakaat Salah* and said, "If you had not thought that I feared from dying, I would have prolonged these two *Rakaat*." After that he read these complets.

ولست ابالی حین اقتل مسلما

علی ای شق کان للّٰہ مصرعی

و ذلك فی ذاتِ الْاِلٰہِ وان یشاء

یبارك علٰی اوصال شلو ممزع

"When I am dying as a Muslim, I do not mind which way my body will fall. This dying is for the sake of Allah, He can shower His blessing on the body even cut into pieces."

BRAVERY AND VALOUR

Disclosure of valour and bravery takes place in the expression of beliefs, sometimes in battlefield and at others, before the cruel kings. This moral skill was present with the Sahabah. Therefore, it took place under all circumstances.

Hazrat Abu Zar Ghifari ﷺ embraced Islam in the very early period. He came to Makkah and embraced Islam. The Prophet ﷺ directed him, "Go to your native land and inform the people about my annuciation as Prophet, but he declared with a great passion, "By the Being in whose Hand is my life, I shall declare my belief in the unity of Allah before

these pagans of Makkah. Inspite being a foreigner who had no supporters or helpers in Makkah, he went to the Haram and declared loudly.

اشهد ان لا اله الا اللّٰہ واشهد ان محمد رسول اللّٰہ

"I bear witnees that there is no God except Allah and I bear witness that Muhammad is his Prophet."

No sooner as the pagan came to know, they attacked him and beat him severely. On the very next day, he again, declared his embracing Islam and the pagans again, beat him severely, again.

Hazrat Abdullah bin Masood ﷺ is the sixth among the Muslims who embraced Islam. In the beginning, no Muslim could dare recite the Qur'an manifestly in Makkah. When he embraced Islam, all the Sahabah gathered together and said, "Uptill now, the pagan Quraish have not heard the Qur'an being recited oraly. Who will dare to recite it oraly?" Hazrat Abdullah bin Masood ﷺ said, "I shall do it." The Sahabah said, "We fear about you. In fact, for this purpose we want such a man who has his tribe at this back so that his tribe can defend him when attacked by the pagans." He replied, "Let me go. Allah will protect me." He got up and went to the Haram (Kaabah). When the members of the tribe of Quraish were having an assembly over there, he came near Maqaam-i-Ibrahim (station of Ibrahim) and uttered."

بسم اللّٰہ الرحمن الرحیم " اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ " -

In the name of Allah, Most Gracious, Most Merciful

The Most Gracious. It is He who has taught Qur'an.

When pagans heard it, they asked what has Ibn Amm-i-Abeed or the son of the slave uncle said. When they heard it carefully, they found that he had been reciting the verses from the Holy Qur'an. All of a sudden, they attacked him and kept on beating him. When he returned, the Sahabah saw the signs of injuries and said, "This result we had been apprehending." He replied, "I never found the enemies of

Allah so weak as today. If you permit me, I can recite the Qur'an aloud before them."

When Hazrat Umar ﷺ embraced Islam, first of all, he went to his maternal uncle's house and knocked at the door. When they opened the door Hazrat Umar said, "Do you know that I have become a Sabi or one of the Sabaean. From there, he went to a chief of the tribe of Quraish and the same conversation was held there. When he left that palce, a person said to him, "Do you want to make your confession in public." He replied, "Yes." He said, "The best course is that you should go near Hujr-i-Aswad when the pagans gatehr there. Among them there is a man who is ill-reputed in disclosing the secret. You, just whisper this near his ear, and he will propagate it. When he went into the Haram and whispered about his having embraced Islam, he shouted loudly, "Umar bin al Khattab has become a Sabaeem."

As soon as the pagans heard it, they, immediately, attacked him and began beating him. At last, his meternal uncle pointed to the pagans with his slave that he has taken his nephew in his shelter. At this, the pagans stopped from beating him.

The Sahabah fought very bravely in the Ghazawat. The heroic deeds of the Sahabiyyat (lady companions) were even more surprising. In the Ghazwah-i-Hunain, the Sahabah attacked so forcefully that even the battle-field was shattered. The bravery of Hazrat Umm-i-Saleem رضی اللہ عنہا was such that she was holding a dagger in her hand in order to kill a pagan on his coming before her. Thus, when Abu Talhah saw the dagger in her hand he asked, "What is that for?" She replied, "I want to kill with this dragger the pagan who comes near me."

During the Ghazwah-i-Khandaq, the Prophet ﷺ asked all the women folk to stay in a fort. A Jew came and started moving around the fort. On seeing him, Hazrat Safiyah رضی اللہ عنہا said to Hazrat Hassan ﷺ, "It is possible that this man goes to the Jews and act as a spy on us. Go and

kill him." He replied, "You know that I cannot do that." Now, Hazrat Safiyyah رضی اللہ عنہا went down herself and beat him with a pillar so much that he died there and then.

The whole Arabia shivered with the cruelty of Hajjaj but when he curcified Hazrat Abdullah bin Zubair ﷺ and sent for his mother, Hazrat Asmaa رضی اللہ عنہا, refused to come. He, again, sent a man with the message, "If you do not come, I shall bring you forcibly". She, again, refused and said, "Send those men who can take me to you, by catching hold of my hair." Under compulsion, Hajjaj came himself and said, "Have you seen the penishment which I have given to the enemy of Allah?" She replied, "Have you seen that you have perished his life in this world and he has perished your life in the world hereafter. I have come to know that you used to call him as *Ibn Zul-al Nitaqatain* or the son of a person with two girdles. By Allah! It is I the *Zul al Nitaqatain*. In one girdle, I put the provisions of the journey for the Prophet ﷺ and Hazrat Abu Bakr ﷺ. The other girdle is that about which a woman cannot remain indifferent. The Prophet ﷺ has observed that a Kazzab or liar and *Halakoo* or a killer would be born in the tribe of Thaqeef. So far as the *Kazzab* or a *Musailamah Kazzab* is concerned, we have already seen him. And so far for *Halakoo* (killer) is concerned, I think it is you." Hujjaj moved from there and could say nothing.

CONFESSION OF SIN

The Sahabah considered the minor sins as great sins and abstained from them. Thus, Hazrat Anas bin Malik ﷺ stated:

انكم لتعلمون اعمالا هى ادق فى اعينكم من الشعر ان كنا لنعدها على عهد النبى صلعم من الموبقات۔

"You perform many acts which you consider very negligent and has no value but in the period of the Prophet ﷺ, we considered them even the most perishing sins."

However, due to the demands of the nature of the human-beings, sometimes, sins had been committed by them but the difference between them and us is that we conceal them in different ways but the Sahabah came to the Prophet ﷺ and confessed their sins with truth and demanded pardon of Allah.

Once Hazrat Salamah bin Sakhr ؓ divorced his wife by Zihar (calling her as mother) during Ramadan but one night when his wife was busy in his service, he cohabited with her. As cohabitation is disallowed in this condition, first, he informed his tribesmen about it and said, "Please, take me to the Prophet ﷺ". When they refused to do so, he himself went to the Prophet ﷺ and informed him of what had happened. The Prophet ﷺ was surprised and said, "How is it that you have done that?" He replied. "O Prophet of Allah! This has been done by me. Please, announce the decision. I shall abide by it."

Once Hazrat Umar ؓ kissed his wife while observing fast. He came to the Prophet ﷺ and said, "I have committed blunder". The Prophet ﷺ observed, "If you do gargling during fast what is your opinion about it?" He replied, "There is no harm in it." The Prophet ﷺ observed, "So is the case with your event."

Once the Prophet ﷺ was sitting in the mosque in Ramadan. A Sahabi came and said. "O Prophet of Allah! I have been burnt." The Prophet ﷺ enquired, "What is the problem?" He said, "I have cohabitated with my wife while observing fast."

TRUTHFULNESS AND SINCERITY

Hazrat Aishah رضی اللہ عنہا stated that nothing was more hateful to the Prophet ﷺ than a lie. If a person had lied while being in presence of the Prophet ﷺ, he would have suffered its pain until his repentence.

When Makkah was conquered, the Prophet ﷺ gave all the booty to the Quraish. When the Ansar came to know of

it, they said, "How surprising it is! Whom we killed for Islam, our share of booty is being given to them." Being informed of it, the Prophet ﷺ gathered together all the Ansar and enquired, "What is the matter?" The Sahabah always kept trembling due to fear and respect of the Prophet ﷺ was very difficult for them to make confession of this rudeness before him. Neverthess all the Ansar said clearly, "Whatever you have heard is the fact." The narrator of this Hadith, Hazrat Anas bin Malik ؓ, after describing this event, stated:

و كانوا لا يكذبون

"This confession was on this basis that the Sahabah did not tell a lie."

When the Prophet ﷺ asked the explanation for non-participation in the Ghazwah-i-Tabook, the Munafiqeen (hypocites) offered a garbled version of the facts and the Prophet ﷺ accepted them, but Hazraat Kaab bin Malik ؓ spoke the truth, "If I had been with a worldly man, I would have saved myself against his displeasure but if I protect myself by making some false excuse from his displeasure, it is possible that Allah may cause the Propht ﷺ get displeased with me (that is to say that He might apprise him of the reality on the basis of revelation). In case, I speak the truth, though he will be angry with me, I did hope of the pardon and mercy of Allah. By Allah! I was not altogether disabled! I have never been more wealthy and active than now." The Prophet ﷺ said "He spoke the truth." At last, the Prophet ﷺ disclosed his utter anger against him but when Allah accepted his repentence, he himself was very proud of his truthfulness. Thus, he himself stated:

ما انعم اللّٰه علٰی من نعمة قط بعد ان هدانی للاسلام اعظم فی نفسی من صدقی لرسول ا للّٰه ان لااكون كذبته فاهلك كما

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هلك الذين كذبوا

"After embracing Islam, Allah has not made any endowment for me for which I have more honour than the truthfulness which I expressed before the Prophet ﷺ. If "I had told a lie, I would have been perished in the same way as those people had parished who had been telling a lie i.e; Munafiqeen or hypocrites."

The Arabs took great care for their tribal solidarity and nobility; but on one occasion, the Prophet ﷺ observed, "The best of the tribes of the Ansar are Banu Najjar, then, Banu Abdul Ashhal, then Banu Harith bin Khazraj, then Banu Saidah. Some leading men of the tribe of Banu Saidah felt it unpleasant that they had been placed at number four; but Abu Asyad, another leading man of the same tribe, while transmitting this tradition, observed, "If a had told a lie, I would have mentioned about my own tribe, first of all."

The Sahabah considered telling a lie a great stigma on their good character so much so that if any one of them had been accused of telling a lie, they would have mourned. During a journey, Abdullah bin Ubayy Salool said to his companions, "Do not give anything to the bedouines who are with the Prophet ﷺ until they run away. Now, when we go to the Madeenah, the respectable people will oust the mean people from Madeenah." Hazrat Zaid bin Arqam ﷺ heard this and mentioned it to his uncle. He conveyed this event to the Prophet ﷺ. When the Prophet ﷺ sent for Abdullah bin Ubayy, he took oath that he had not said so. "The Prophet ﷺ trusted him and falsified Hazrat Zaid bin Arqam. He was so shocked that he had never been so until then. He confined himself to his house with this shock. After that when Surah al Munafiqoon was revealed, the Prophet ﷺ sent for him and said, "Allah has confirmed your statement."

Once Hadith Ubayy bin Kaab found a bag containing one hundred gold coins and, with perfect honesty, he mentioned

into the Prophet ﷺ. The Prophet ﷺ observed, "Proclaim the beat of drum investigating about its owner, for one year." He complied with it. Next year, he, again, came to the Prophet ﷺ. The Prophet ﷺ observed the same. He, again, complied with it and come to the observed the same. When during the third year also, the owner could not be traced, the Prophet ﷺ observed, "Keep it safely with you. If the owner comes, it is better otherwise you can spend it for yourself."

Once Hazrat Miqdad ﷺ went to be Baqeea Khanjabah for some work. He saw a mouse taking out gold coins from a hole and heaping it on the ground. When he counted them, they were eighteen. He took them and brought them to the Prophet ﷺ and said, "Keep it as Sadaqah." The Prophet ﷺ enquired, Did you yourself not bring them out from the hole?" He replied, "No". The Prophet ﷺ observed, "Have it and may Allah bring blessing on it".

Once Hazrat Sufyan bin Abdullah Thaqafi ﷺ found a provisions-container belonging to someone. He brought it to Hazrat Umar ﷺ. He observed,"Declare on the beat of the drum to find its owner. If the owner is not found, it will be yours." When the owner could not be known for one year, he, again, come to Hazrat Umar ﷺ who obsrerved, "Then, it is yours". He said, "I do not need it". At last, Hazrat Umar ﷺ admitted it to the state exchequer.

Once when the shepherd of Hazrat Jareer ﷺ came back with the cows after grazing them, a cow belonging to someone also came along with them. He asked, "Whose cow is this?" The shepherd replied, "I do not know." However it has come alongwith the herd." Hazrat Jareer said, "Oust it from among them; because the Prophet ﷺ had observed,"Only the astray people shelter the lost animals."

The she-camel of a Sahabi was lost. He said to another Sahabi, "Catch hold of it for me if you find it some where." Another found the she-camel. As the owner of it had left for somewhere, the other Sahabi kept it with him so that he

might hand it over to him when he return. In the meanwhile the she-camel fell ill. His wife asked him to slaughter it. The other Sahabi and his family members were starving so much that they had to eat the flesh of a dead animal. Thus, the she-camel died and the Prophet ﷺ permitted them to eat its flesh also. But, due to perfect honesty, he was not ready to slaughter it. When the owner came, he told him the whole story. He said, "Why did you not slaughter it?" He replied, "I was feeling ashamed of you."

The honesty of Hazrat Zubair ؓ was such that whenever a person kept something with him as a trust, he would have said, "It is a debt on us lest it is wasted." In this way, he had been in debt for many lacs. Many Sahabah handed over to him their property for protection. He looked after their property so honestly that he would have arranged for the maintenance of their families from his own pocket and would not touch their property.

A Sahabi had inherited property owned by soemone. He said to the Prophet ﷺ, "I have kept safe that property of a person from the tribe of Azad and Ido not know any person from this tribe to hand over this property to him." The Prophet ﷺ said, "Go and find that man for one year." The Sahabi came to the Prophet ﷺ after one year and said, "The owner of the property is not available." Again, the same direction was issued by the Prophet ﷺ. Again, the Sahabi came after one year and told the Prophet ﷺ, "The owner is not available." The Prophet ﷺ observed, "Hand it over to the first poorest person of Azad tribe you find."

When Hazrat Aqeel bin Abi Talib ؓ returned from the Ghazwah-i-Hunain, his wife said to him, "What have you brought as booty?" He gave her a needle for sewing cloth with it. In the meantime, the Prophet ﷺ declared on the beat of drum, "Give us your property even needle and thread." He, immediately took back the needle and submitted it to the spoils.

This honesty or truthfulness was not restricted to a

wealthy man and its effect emerged also from everything of the Sahabah. When Hazrat Umar ؓ was at the verge of death, he sent a man for a perticular need to Hazrat Aishah رضی اللہ عنہا and said to him, "Say salam or salutation of Umar to her. Do not say Ameer al Momineen or chief of the Muslims because I am no longer Ameer al Momineen."

The Sahabah were not only themselves religious-minded, they appreciated the religious-minded people also. Once Hazrat Abdullah bin Umar ؓ went to the suberbs of Madeenah. He came across an Allah-fearing shepherd. He invited him for food but he made an excuse that he had been observing fast. Now, in order to check his piety and righteousness, he said to him, "Sell one of these goats to me. I shall pay you the price as well as some flesh for ending your fast." He said, "The goats do not belong to me. They belong to my master." He said, "What will your master do?" Now, the shepherd turned his back and, raising his finger to the sky, said, "What about Allah! He is omnipresent." Hazrat Abdullah bin Umar ؓ was absorbed in this sentence and kept repeating it again and again. When he returned to Madeenah, he purchased from his master, the slave and the goats, freed him and gifted him all the goats.

HUMILITY

Though the people had a great love and respect for the Sahabah, in spite of all that, they were very humble, hospitable and meek. Once Muhammad bin Hanafiyyah asked Hazrat Ali ؓ, "Who is the most excellent person after the Prophet ﷺ?" He replied, "Abu Bakr ؓ." Then, he asked, "Who is after him?" He replied, "Umar ؓ." After that Muhammad bin Hanifah said, "After him, you are the most excellent person." Hazrat Ali ؓ observed, "I am an ordinary individual from amongst the Muslims."

Hazrat Salman Farsi ؓ was the governor of Madeenah but his living had been so simple that nobody could recognise him as being the governor. Once a person purchased grass

might hand it over to him when he return. In the meanwhile the she-camel fell ill. His wife asked him to slaughter it. The other Sahabi and his family members were starving so much that they had to eat the flesh of a dead animal. Thus, the she-camel died and the Prophet ﷺ permitted them to eat its flesh also. But, due to perfect honesty, he was not ready to slaughter it. When the owner came, he told him the whole story. He said, "Why did you not slaughter it?" He replied, "I was feeling ashamed of you."

The honesty of Hazrat Zubair رضی الله عنه was such that whenever a person kept something with him as a trust, he would have said, "It is a debt on us lest it is wasted." In this way, he had been in debt for many lacs. Many Sahabah handed over to him their property for protection. He looked after their property so honestly that he would have arranged for the maintenance of their families from his own pocket and would not touch their property.

A Sahabi had inherited property owned by soemone. He said to the Prophet ﷺ, "I have kept safe that property of a person from the tribe of Azad and Ido not know any person from this tribe to hand over this property to him." The Prophet ﷺ said, "Go and find that man for one year." The Sahabi came to the Prophet ﷺ after one year and said, "The owner of the property is not available." Again, the same direction was issued by the Prophet ﷺ. Again, the Sahabi came after one year and told the Prophet ﷺ, "The owner is not available." The Prophet ﷺ observed, "Hand it over to the first poorest person of Azad tribe you find."

When Hazrat Aqeel bin Abi Talib رضی الله عنه returned from the Ghazwah-i-Hunain, his wife said to him, "What have you brought as booty?" He gave her a needle for sewing cloth with it. In the meantime, the Prophet ﷺ declared on the beat of drum, "Give us your property even needle and thread." He, immediately took back the needle and submitted it to the spoils.

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wealthy man and its effect emerged also from everything of the Sahabah. When Hazrat Umar رضی الله عنه was at the verge of death, he sent a man for a perticular need to Hazrat Aishah رضی الله عنها and said to him, "Say salam or salutation of Umar to her. Do not say Ameer al Momineen or chief of the Muslims because I am no longer Ameer al Momineen."

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and put the bundle of grass on his head by way of exploitation. When he was going with the bundle on his head, the people said, "He is the Ameer and companion of the Prophet ﷺ." The person said, "Please, pardon me. I could not recognise you. Put down the load from your head." He replied, "No. I shall now take it to your house and put it down there on the ground."

Hazrat Abdullah bin Umar ؓ lived a very humble life. Once someone sent to him Haravi cloth as a gift. He returned it and said, "We cannot wear it due to fear of haughtiness." If he had gone to some party and someone stood as a token of respect, he would not sit there.

Hazrat Ameer Muawiyah ؓ has been called lover of dignity. Once Ibn Aamir stood up as a jesture for his respect, he stopped him from doing so.

PARDONING AND OVERLOOKING

The life of the Sahabah is like the real commontary of this verse of the Qur'an—

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

"Who restrain anger, and pardon (all) men."

(Aal-i-Imran 3:134)

Once Hazrat Safwan ؓ was sleeping in the mosque on a blanket spread therein. A man stole the blanket and ran away but the people caught hold of him and presented him to the Prophet ﷺ who ordered his hand to be cut off. When Hazrat Safwan ؓ got the information, he came to the Prophet ﷺ and submitted, "Do you cut his hand for one hundred Dirhams (which was the price of the blanket). I sell it to him for this price to be paid later on." The Prophet ﷺ observed, "Why did you not pardon him before he being brought to me?"

Once the Prophet ﷺ entrusted the supervision of the Sadaqah-i-Fitr property to Hazrat Abu Hurairah ؓ. A thief

came thrice at night and stole the food-grain. He was caught every time by Hazrat Abu Hurairah ؓ. When he entreated, Hazrat Abu Hurairah released him. In the end, it came to be known that he was the Satan.

Having come to the office of the Prophet ﷺ and having embraced Islam, when Hazrat Urwah bin Masood ؓ went to his native land, Taif and invited his nation to embrace Islam, they became his enemies and determind to murder him. Thus, when he called for Salah in the morning, a man from the tribe of Banu Malik shot an arow on him, which caused his martyrdom. When his tribesmen came to know that, they came laced up with weapons and said, "We shall die one by one but unless we murder ten chiefs of the tribe of Banu Malik, we shall not be satisfied." But Hazrat Urwah ؓ observed, "Do not fight for my sake. I have excused my blood for mutual reformation."

Hazrat Umar ؓ was very strict in religious matters but once when two citizens of Taif raised a hue and cry in Masjid-i-Nabawi, he sent for them and said, "You are making a noise in the mosque. If you had been the inhabitants of the city, I would have punished you."

NATIONAL CONSCIOUSNESS AND SENSE OF HONOUR

The Islam made all the Sahabah brothers to one another, they still were possessed of national consciousness and national honour. Whenever such an occation occurred, this spark would have kindled. Hazrat Mahlam bin Jathamah al-Laithai ؓ had murdered a person from the tribe of Ashjaa. Hazrat Uyainah bin Hasan was the chief of the tribe of Ashjaa. Therefore, he supported the murdered person. Hazrat Aqraa bin Habis belonged to the tribe of Laith. Therefore, he supported the murderer. A mutual hue and cry was raised. At last, the Prophet ﷺ observed, "O Uyainah! Accept the Diyat or blood money".

Though the Sahabah considered obedience to the Prophet

ﷺ as an obligation for them, but on this occasion, Uyainah said, "By Allah! I will make the women of his tribe suffer from mourning in the some way as he has made the women of our tribe mourn for the dead person." Again, a severe clash took place amongst them. The Prophet ﷺ again, wished to convice Uyainah for accepting Diyat but he again, made the some reply. At last, the Prophet ﷺ himself arranged the payment of Diyat.

In connection with the event of Ifk or the wrong allegation agianst Hazrat Aishah رضی اللہ عنہا, when the Prophet ﷺ said, "Who makes excuse to me on behalf of the person who cause torture in my family", Hazrat Saad bin Muaz ؓ rose up and said, "By Allah If he is from our tribe, Aus, we shall kill him and if he is from the tribe Khazraj, we shall do according to your command." Hazrat Saad bin Ubaidah ؓ belonged to the tribe of Khazraj, his national honour burst into passion and he said addressing Hazrat Saad, "You are telling a lie. By Allah! You have no authority to kill him." Hazrat Asyad bin Hudair Aus ؓ also got enraged and said, "You are telling a lie. We shall definitely kill him." The matter had come to such a stage that both the tribes would have fought if the Prophet ﷺ had not stopped them.

THANKS-GIVING TO ALLAH

When the son of a person dies, his wealth is looted and his property is perished, he loses his senses in the beginning but helplessness forcibly makes him hubitual of being patient in accordance with the proverb "helplessness in one of the two comforts." When Allah grants a son to an issueless person, or a penniless person gets wealth or a disrespectable person becomes respectable, suddenly, he becomes haughty and self-complacent so much that he, in this state of affairs, forgets Allah. Therefore, some mystics say, "Being patient is easy and being thankful is difficult." All the periods of Islam were before the Sahabah— the period in which they were quite poor and needy and the period in which they had become wealthy. In the first

period, they had been patient and in the second period, they had been thankful to Allah. Once Hazrat Abu Hurairah ؓ observed," I was brought up as an orphan. I migrated in the state of poverty. I was a servant of Ambatah Ghazwan with food as my wages. When they stayed at a stage, I brought wood for them and when they moved riding on the camels, I urged the camels forward by singing but thanks-giving to Allah that the religion has become powerful and Abu Hurairah has become an Imam, a leading man."

Once some persons from Madeenah Munawwarah came to his office. He sent a man to his house for bringing food. He went and his mother sent three loaves with olive oil and salt which were placed before all of them. Seeing that Hazrat Abu Hurairah shouted Allah Akhar and said, "Thanks are alone to Allah who filled our bellies with food whereas we had nothing before for food except dates and water."

Whenever Hazrat Salman Farsi ؓ took food, he used to say, "Thanks are to Allah who is our Sustainer who gave us food in abundance."

Once Hazrat Umar ؓ put on a new garment and said, "I thank Allah who dressed me with a dress with which I cover my private parts and with which I get elegance in my life."

CONTENTMENT

If alchemy can render clay to gold, contentment and indifference can mean a gold clod as a heep of clay. Sahabah got the secret of this alchemy. Therefore, they were not greedy like the chemists trying to make gold, rather they were indifferent to Rubies and pearls and gave them like pebbles.

Out of the Khums i.e., fifth portion of the booty, one part of it was assigned to the members of the Prophet's family, the distribution of which was related to Hazrat Ali ؓ by the Prophet ﷺ. He performed this duty during the periods of Hazrat Abu Bakr and Hazrat Umar ؓ. Once

abundant property was received during the caliphate of Hazrat Umar ﷺ. As usual, Hazrat Umar ﷺ wanted to give property to Hazrat Ali who said, "This year, we are indifferent of it, however the Muslims are more needy. Please, give it to them." Thus, Hazrat Umar ﷺ put the property into the state exchanger.

Once Abdul Aziz bin Marwan wrote to Hazrat Abdullah bin Umar ﷺ, "Submit your demands in my court". He wrote, in reply, "The Prophet ﷺ has observed that the upper hand (giving) is better than the lower hand (receiving). First, give to him for whom you are the supporter. Neither do I seek anything from you nor do I return anything that Allah grants me through you."

Once Hazrat Wail bin Hajar ﷺ come to Hazrat Ameer Muawiyah ﷺ who received him very warmly. The latter wanted to make some endowment and assign some stipend for the former who said, "We are indifferent to it. It will be accepted by those who are more deserving than us."

Once Hazrat Uthman ﷺ wanted to gift thirty thousand Dirham to Hazrat Abdullah bin Arqam ﷺ who refused to accept the same.

MODESTY

There is a Hadith: "Modesty is a part of faith." The Sahabah were so modest that they felt ashamed of themselves in committing cohabitation with their wives even. They also felt much modesty while answering the call of nature. Thus, Allah revealed the following verse, regarding their dignity."

الاانهم يثنون صدورهم ليستخوضوا منه

"Behold! They fold up their hearts so that they may lie hidden from Him."

Hazrat Uthman ﷺ was so bashful that he could not take a bath naked even though the room had been locked from inside. After taking a bath, when the maid-servant of his wife had brought the clothes to put on, he would have said to her,

"Do not see towards me because it is not lawful for you." The Prophet ﷺ himself had a regard for his modesty and bashfulness. Once Hazrat Abu Bakr and Hazrat Umar ﷺ came to the Prophet ﷺ at such a time when he was lying in the house and his thigh was naked. When Hazrat Uthman ﷺ came, the Prophet ﷺ coverad his thigh. On asking the reason for it by Hazrat Aishah رضی اللہ عنہا, he observed, "Uthman is very bashful. If I had been in the same position, he would not have been in a position to make his submission."

Hazrat Abu Musa Ashaari ﷺ used to take a bath in a dark house, however he could not stand erect due to bashfulness; rather he contracted. Once when he saw a few men standing in water without covering the lower portion of their bodies, he said, "I like to be alive after death, I die again and then be brought back to life. Again, I die and be brought back to life but I do not like this immodestly." He had been so careful about covering his private parts of the body that he would have put on special garments for sleeping lest his private parts might have been uncovered during his sleep.

Once Hazrat Abdullah bin Umar ﷺ went to a bath house where he found some people taking a bath with naked bodies. He closed his eyes and, at once, came back. When the owner of the bathhouse came to know about it, he ousted all the persons, cleaned up the bath well and sent for him and then said, "Nobody is in now." When he entered the bath, he found the water very hot and said, "How bad is the house from where bashfulness is eliminated and how good is the house from which a person can learn a lesson (he can recall the Hell)." Once someone said to Hazrat Abdullah bin Umar ﷺ, "Why do you not take a hot bath?" He replied, "I do not like that someone puts a glance on my private part." He said, "Then, you must wear a sheet on the lower portion of your body." He replied, "I do not like even to cast a glance at the private part of another person."

One day, Hazrat Abdullah bin Aamir ﷺ was taking a

bath. His father Aamir ﷺ was bringing up an orphan who was also taking a bath with him. Both of them were pouring water on the bodies of each other. When Hazrat Aamir ﷺ saw that, he said, "You are looking at the private parts of each other. By Allah! I considered you better than I and thought that these people have been born in the period of Islam and not in the period of ignorance, but by Allah! you have become degenerate."

NEATNESS AND PURIFICATION

The Sahabah led a life with neatness and purification. The Arabs, generally did not wash their hands after answering the call of nature but the Sahabah who belonged to Qubaa did wash their hands with water. In accordance with the condition of Arabia, it was such a magnificent dignity that a special verse relating to it was reveled in the Holy Qur'an:

فِيهِ رِجَالٌ يُحِبُّونَ اَنْ يَتَطَهَّرُوا وَاللّٰهُ يُحِبُّ الْمُتَطَهِّرِيْنَ

"In it are men who love to be purified, and Allah loves those who make themselves pure."

In addition to them, other Sahabah were also very careful about purification.

Hazrat Abu Musa Ashaari ﷺ was so careful about purification that he urinated in a glass, and used to say, "If some spray of urine fell on the bodies of Banu Israil, they cut it with scissors."

Hazrat Uthman ﷺ was so careful about purification that, usually, he took a bath daily since he embraced Islam.

The state of liking purification by Hazrat Sarmah bin Anas ﷺ was such that he had never entered the house where a man in a state of ceremonial impurity or a woman with menses was present therein.

Though the Sahabah lived a very simple life, there had been a bath house in the residence of Hazrat Anas ﷺ.

The state of inpurification had been so unpleasent for the Sahabah that they would have beaved a sigh of relief after purification.

Hazrat Abu Zar ﷺ used to graze camels and goats at the place called Rabzah. As water was not available in the plain and he had been unaware a performing Tayammm in the state of impurification. Therefore, he remained in the state of impurification for five or six days when he needed a post coition bath; this period of keeping impure was very difficult for him. When the Prophet ﷺ warned him on this mistake and asked him to arrange water and to take a bath, Abu Zar ﷺ, said he felt: "As if I had been burdered with a mountain and had then thrown it away." Even in the state of being very unmindful of themselves, the Sahabah had been very careful about neatness and purification. When the pagan arrested Hazrat Khubaib ﷺ, took him away and wanted to kill him, during his last moments, he demanded a razar from them to shave pubic hairs for purification.

When the time of the death of Hazrat Abu Saeed Khudri ﷺ drew near, he asked for new garments to be brought, put them on and said, "The Prophet ﷺ has observed that a perosn will be alive on the day of Resurrection in the clothes which he will he wearing at the time of his death."

Though the Sahabah had not been concerned with adoration, they did not like to lead a monastic life due to neatness and purification. Hazrat Abu Qatadah ﷺ had allowed his hair grow. He asked from the Prophet ﷺ if he could comb his hair. The Prophet ﷺ observed, "Yes, comb your hair and save them against dust." After that, often he used to apply oil to his hair twice a day. Hazrat Umar ﷺ used the bits of musk.

CHEERFULNESS

Islam had made the sentiments of the Sahabah fresh and humorous. Therefore, they had been cheerful and they expressed it in different ways. All the Sahabah used to

rejoice on the Eid day. They arranged feasts and fed their neighbours. Sacrifice of an animal on the occasion of Eid al Adha is performed after the Eid prayer but a Sahabi sacrificed an animal before the Eid prayer and submitted before the Prophet ﷺ, "To-day was the day for rejoicing and eating and drinking. Therefore, I made haste, ate and fed the children and the neighbours."

It was a practice that boys and girls gathered together with the Prophet ﷺ sang happy songs.

In the later period, when this practice remained no longer, Hazrat Qais bin Saad ؓ said, "I see all the things of the period of the Prophet ﷺ except that I do not find the boys and girls playing on muscial instruments and singing happy songs on the Eid day." Once Hazrat Ayaz Ashari ؓ was at a place called Anbar. When the Eid day came, he asked with surprise, "Why do you not play on musical instruments and sing happy songs on Eid day as was done during the period of the Prophet ﷺ by the children?"

When the Sahabah mentioned the events of the period of ignorance and uttered the couplets before the Prophet ﷺ himself, occasionally smiled when he heard these events.

Hazrat Riah was a Sahabi who was expert of a particular tune of Arabia. In a journey, he was with Hazrat Abdul Rahman bin Auf ؓ. When he started modulating Hazrat Abdul Rehman bin Auf ؓ said, "What is that?" He replied, "There is no harm in it. We entertain with it and get eased in the journey."

Once Hazrat Umar ؓ was on a journey to make Hajj. Hazrat Abu Ubaidah bin al Jarrah and Hazrat Abdul Rahman bin Auf ؓ were also with the carvan. The people asked Hazrat Khawat ؓ to sing for them the couplets of Darrar bin Khattab. Hazrat Umar ؓ said, "Let him relate his own deduction of thought." Thus, he kept singing continuously till the morning when Hazrat Umar ؓ asked him to stop it.

Sometimes, these cheerfulness adopted the form of serious humour.

Once Hazrat Suhaib ؓ came to the Prophet ﷺ before whom bread and dates were lying. The Prophet ﷺ called him to come near him and asked him to share in eating with him. He started eating dates on which is harmful to conjurctivetis. The Prophet ﷺ stopped him from eating dates remarking that he had been suffering from conjunctivitis. He replied, "O Prophet of Allah! I eat with that portion of the eye which is not suffering from conjunctivitis."

During the period of Ghazwah-i-Tabook, the Prophet ﷺ was staying in a tent made up of leather. A Sahabi came and he saluted him. The Prophet ﷺ responded accordingly and said, "Come in." He said, "Should I come in with the whole of my body, O Prophet of Allah?" There had been a humourous hint in it that the tent was so narrow that one could come in with one's whole body with difficulty.

Sometimes, the Sahabah took part in mainly competition by running a race. There was an Ansari Sahabi whom nobody compete in running. In a Ghazwah, he said again and again, in a proud tone, "Will anyone compete with me in running a race up to Madeenah Munawwarah? Is there anyone to compete with me?" When Hazrat Salmah bin Akwaa ؓ heard that he said, "You do not respect a gentleman and do not fear from respected person." He replied, "I do not respect and fear from anyone except the Prophet ﷺ." At last, Hazrat Salmah bin Akwaa sought permission from the Prophet ﷺ, competed and won the competition.

Occasionally the Sahabah did shooting and hunting. Hazrat Abu Qatadah ؓ was travelling with the Prophet ﷺ for Hajj but he had not put on Ihram. On the way, a wild donkey was seen. He rode on the horse with spear and hit the donkey in such a way that it was killed.

Once Hazrat Safwan bin Muhammad ؓ hunted two rabbits and slanghtered them with a stone. On being asked, the Prophet ﷺ approved it as Halal (lawful).

Among the Sahabah, Hazrat Adi bin Hatim and Hazrat Abu Thaalabah Khashni ﷺ were well-known hunters. They had reared hawks and dogs and trained them for this purpose. They used to hunt with the help of arrows and bows and would chase the prey for three days at a stretch even, but this cheerfulness lasted only till the time when there had been no religious duty. When they had some religious duty, they forgot all these avocations and the Sahabah got non-plussed due to the religious liabilities. It is stated in the book titled "*Adab al Mufrad.*"

لم يكن اصحاب رسول الله صلى الله عليه وسلم متخرقين ولا متمارتين و .كانوا يتناشدون الشعر فى مجالسهم و يذكرون امرجا هليتهم فاذا اريد احد منهم من شىء من امر الله دارت حما ليق عينيه كانه مجنون۔

"The Sahabah of the Prophet ﷺ were not dispirited and ill tempered. In their meetings, they recited the couplets and mentioned the events of the period of ignorance but when they had some religious ąvocation, they turned their eyes as if they were mad."

FULFILMENT OF OBLIGATION

A contract is a delicate relationship which can be strenghened only by moral support. The Sahabah had this moral support. Therefore, they maintained this relationship with great zeal. Hazrat Ameer Muawiyah ﷺ, once entered into an agreement with the Romans. The duration of the contract had not ended yet when he started making preparations for the attack so that the attack should be made as soon as the duration of the contract expires. When the army marched, Hazrat Amr bin Abansah ﷺ came riding on a horse and shouted, "Allah is great! You should fulfil the obligation. Treachary and non-fulfilment does not suit you."

Umayyah bin Khalaf was a deadly enemy of Islam. There was a contract between him and Hazrat Abdul Rahman in Auf ﷺ that the former would protect the life and property of the latter in Makkah and the latter would protect the life and property of the former in Madeenah Munawwarah. At the time of Ghazwah-i-Badr when the people went to sleep, Hazrat Abdul Rahman bin Auf ﷺ came out for his protection. Hazrat Bilal ﷺ happened to see Umayyah and want to a gathering of the Ansar and said, "If Umayyah had gone saving his life. I would not be safe." Some people of the Ansar accompanied him. With this situation, Abdul Rahman bin Auf got worried lest those people might reach him. Helplessly, he removed the son of Umayyah backward enabling those people get involved in his murder. An Ansari killed him and chased for Umayyah. Umayyah was a fat man. When those people came near him, Hazrat Abdullah Rahman bin Auf ﷺ said to him, "Sit down." When he sat, Abdul Rahman bin Auf ﷺ put his own body on the body of Umayyah. But the Sahabah hit him with swords from the sides, until they killed Umayyah and injuries were caused on the feet of Hazrat Abdull Rahman him Auf ﷺ.

Not to speak of a contract, the Sahabah fulfilled even a simple promise. Once Hazrat Abu Musa Ashaari ﷺ said to Hazrat Anas ﷺ, "I am destined to leave on journey on such and such day, manage for the provisions of my journey." He began to manage for the previsions of the journey. When the time for departure came, Hazrat Anas ﷺ said, "There are some deficiencies. If you would wait for some time, I can made up for those deficiencies." Hazrat Abu Musa Ashaari ﷺ said, "I have told my family members that I shall start my journey on such and such day. Now, if I tell a lie to them, they will also tell a lie to me. If I am dishonest with them, they will also be dishonest to me and if I go back on my words with them, they will also go back on their words with me." Thus, he started on the journey without carrying full provisions of the journey.

KEEPING A SECRET

Keeping a secret is a trust and there are few people in the world who can hold the burden of this trust. But the bosom of the Sahabah was such a burial place of keeping a secret that the secret could not be taken out till the Resurrection day. One day Hazrat Anas bin Malik ﷺ was playing with the children. The Prophet ﷺ came to him and sent him for some avocation. Fulfilment of the same caused him delay. The mother asked him, "Where have you been?" He replied, "The Prophet ﷺ had sent me for an avocation". She enquired, "What was that?" He replied, "That is a secret." She said, "Do not tell the Prophet's secret to anyone." Thus Hazrat Anas bin Malik ﷺ kept the secret in such a way that when he stated this event to Hazrat Thabit ﷺ, he observed, "If I had mentioned that secret to anyone, I must have mentioned it to you."

One day, all the secred wives had gathered together with the Prophet ﷺ. In the meantime, Hazrat Fatimah ﷺ also came. The Prophet ﷺ welcomed her and said something secretly in her ear. She cried and began to weep. Again, the Prophet ﷺ said something in her ear, which caused her laugh. When the Prophet ﷺ left, Hazrat Ayshah رضی اللہ تعالٰی عنہا asked the reason of all that. She replied, "I cannot disclose his secret during his life."

When Hazrat Hafsah رضی اللہ تعالٰی عنہا become widow, Hazrat Umar ﷺ wanted to engage her with Hazrat Uthman ﷺ but he expressed his inahibity to do that. Then, he requested Hazrat Abu Bakr ﷺ for it. He kept silent. Hazrat Umar ﷺ was sad on failure than the previous failure. A few days later, the Prophet ﷺ himself sent a message for marriage with her. After the marriage had taken place, Hazrat Umar ﷺ mentioned about his sadness to Hazrat Abu Bakr ﷺ who replied, "The Prophet ﷺ had mentioned secretly about marrying with Hafsah رضی اللہ عنہا but I did not like to disolose his secret. If the Prophet ﷺ has not married her, I would have done that."

The Prophet ﷺ had told only Hazrat Hazaifah ﷺ about the names of all the *Munafiqeen* (hypocrites). That is why he had been well-known with the name of *s* (keeper of the secret of the Prophet ﷺ. Hazrat Huzaifah ﷺ did not disclose this secret to anyone throughout his life. Once Hazrat Umar ﷺ enquired from him, "Is there any hypocrite amongst my governors?" He replied, " There is one person but I shall not tell his name." Once he expressed, "Now, there are only four hypocrites." A bedouine said to him, "You are the companions of the Prophet ﷺ. We have no information about them. You tell us their names. After all, who are the people who break into our houses and steal away our goods." He replied, "Only the sinful people do this. The hypocrites are only four. One of them has grown so old that he cannot feel coolness even if he drinks cool water."

AFFECTION FOR THE ANIMALS

The Sahabah could not tolerate the torture and trouble to the animals in the some way as they could not afford to see the suffering of the human-beings. Hazrat Anas bin Malik ﷺ stated, "Whenever we stayed on a stage, first we removed the camel's saddles and then, offered our Salah."

Once Hazrat Abdullah bin Umar ﷺ found that a shepherd is grazing his goats at a palce. He found another place better than the previous palce. He said to the shepherd, "Take your goats to that place because I have heard from the Prophet ﷺ that every ruler will be questioned about his subject."

One day, a Sahabi submitted, "O Prophet of Allah! I feel mercy at the time of slaughtering a goat." The Prophet ﷺ observed, "If you take mercy on it, Allah will take mercy on you."

One day some people came to Hazrat Ubaidullah and Hazrat Abdullah bin Bishar ﷺ and enquired, "Have you heard anything from the Prophet ﷺ regarding a person riding on a horse and whipping it with a lash." They replied,

"No". From inside the horse, a woman said that Allah stated:

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طَآئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ

"There is not an animal (that lives) on the earth, nor a being that flies on its wings but (forms part of) communities like you." (Al-Anaam 6:38)

Both the Sahabah said, "The lady is our elder sister".

SENSE OF HONOUR

Though the Sahabah hated to be haughty and proud, their temperament was possessed of sense of honour.

Once the Prophet ﷺ was present in the room of Hazrat Aishah رضی اللہ تعالی عنہا. Hazrat Zainab ؓ sent some food in a bowl for him. Hazrat Aishah ؓ dashed it against the ground and it broke into pieces. On that, the Prophet ﷺ observed, "You have felt jealous."

Hazrat Umar ؓ was so concerned that once he said, "I saw the paradise in a dream in which a woman had been making ablution in a corner of a palace. I asked, "Whose palace is this?" The reply was, 'It belongs to Umar? I wanted to enter it but due to the sense of honour I came back."

Hazrat Aatikah رضی اللہ تعالی عنہا used to offer the Fajr and Ishaa Salah with congregation in the mosque but Hazrat Umar ؓ felt it very unpleasent. He could not stop her even because the Prophet ﷺ had permitted the women to go to the mosque.

Hazrat Asmaa رضی اللہ عنہا said, "I did whole of the household avocation of my husband Hazrat Zubair ؓ. Thus, once when I was bringing a bundle of dates from a far off place, loaded on my head, I met the Prophet ﷺ on the way, who wanted me to ride on the conveyance behind him but I did not ride due to the sense of honour of Hazrat Zubair ؓ."

When the Qur'anic verse.

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوْا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوْهُمْ ثَمَانِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً أَبَدًا

"And those who launch a charge against chaste women, and pruduce not four witnesses (to support their allegations)-flog them with eighty stripes, and reject their evidence ever after." (Al Noor 24:4)

Hazrat Saad bin Ubadah ؓ said, "O Prophet of Allah! Has this verse been revealed in this very form?". The Prophet ﷺ addressed the Ansar and said, "Look! what your chief is saying?" The Ansar said, "O Prophet of Allah! Do not rebuke him as he is a very concerned man. He never married but a virgin and whenever he divorced a woman, none of us dared to marry her due to his being concerned." Then, Hazrat Saad bin Ubadah ؓ said, "O Prophet of Allah! I swear by Allah that I believe that this verse is true and has been revealed by Allah but I am surprised to see a person who gets a woman to sit in his lap and I should not do anything unless I gather together four witnesses."

GOOD SOCIAL RELATIONS

The above-mentioned title is very comprehensive. It can well be dealt with under sub-titles. Thus, its details are given as under:

KINDNESS TOWARDS KINS

The beginning of civilisation in fact, is from kindness towards kins. If a father, a son and a brother deserts his son, father and brother respectively, the species of human-beings will be rendered to a herd of animals. On this basis, excellence of kindness towards one's relations has been expressed both in the Holy Qur'an as well as in the Sunnah of the Prophet ﷺ and this excellence was generally found in the respectable Sahabah.

Hazrat Mistah رضی اللہ عنہ was a relative of Hazrat Abu Bakr رضی اللہ عنہ who used to support him.

Hazrat Hafsah رضی اللہ عنہا had granted her house to the daughter of Hazrat Zaid bin Khattab for ever.

There had been a Sahabi who did kindness and favour towards all of his relatives and treated them politely and tenderly but, in response to all that, he was ill-treated. When he complained against it to the Prophet ﷺ, he observed, "So long as you maintaion this state, there will be a helper for you from Allah against them.

Hazrat Zainab رضی اللہ عنہا treated kindly her dear and near ones. Regarding her, Hazrat Aishah رضی اللہ عنہا stated:

ولم ار امرآة قط خيرا فى الدين من زينب واتقى الله واصدق

حديثا و اوصل للرحم-

"I have never seen a woman more religious, more righteous, more truthful and kinder to her relatives than Hazrat Zainab رضی اللہ تعالی عنہا."

Once Hazrat Umar ﷺ sent to her office her annual stipend in the tune of twelve thousand Dirhams which she distributed among her dear and near ones.

The generosity with which Hazrat Uthman ﷺ did towards his dear and near ones during the period of his caliphate, remains to be seen. This kindness towards his relatives was the motive, which he, generally, disclossed.

Hazrat Asmaa رضی الله عنها had gained a property from Hazrat Aishah رضی الله عنها by way of inheritance, which was purchased at one lac Dirham by Hazrat Ameer Muawiah ﷺ. She gifted this amount of money to Hazrat Qasim bin Muhammad and Hazrat Ibn Ali Ateeq. While commenting on this Hadith, Hafiz ibn Hajar stated, "As Qasim did not get anything from the legacy of Hazrat Aishah رضی الله عنها, Hazrat Asmaa gave this amount of money as a gift to him in order to avoid his disappointment.

The Sahabah were so careful of the kindness towards the relatives that Hazrat Umar ﷺ used to say to his children in the morning, "Play separately. If you play jointly, a dispute will arise among you and you will omit kindness towards the relatives."

This good treated was not particular with the Muslim dear and near ones, the Sahabah maintained the same behaviour of generosity with those relatives who also had been pagans. Once the Prophet ﷺ gave a silky suit to Hazrat Umar ﷺ, who sent it to a polytheist brother of his who was settled in the pagan terrifory of Makkah.

When Hazrat Asmaa رضی الله عنها went to Madeenah after Hijrat, her mother, who was still a pagan, came to her and demanded monetary help. Hazrat Asmaa رضی الله عنها enquired from the Prophet ﷺ if she could do kindness to her. The Prophet ﷺ said, "Yes, you can do that."

Hazrat Hafsah رضی الله عنها had bequeathed a property for a Jew relative of hers.

BEHAVIOUR TOWARDS THE PARENTS

The Sahabah were very careful about service, obedience, help and courtesy and decorum to the parents. A Sahabi came to the Prophet ﷺ and said to him, "I have wealth and my father needs it." The Prophet ﷺ observed, "Both you and your wealth belong to your father." Once the pagans placed the tripe of the camel on the neck of the Prophet ﷺ. Hazrat Fatimah رضی الله عنها came running, removed it from his neck and scolded the pagans.

A Sahabi made a vow to go to the Kaabah on foot but he could not got without support due to old age. Therefore, both of his sons brought him supporting him in order perform Hajj. On seeing that, the Prophet ﷺ observed, "Ride on the conveyance. Allah does not need you nor your vow."

Once a woman came to the Prophet ﷺ and said, "My husband wants to snatch my son from me. Whereas he wants to do me good and he brings water from the well for me." The Prophet ﷺ said, "Draw lots." The father said, "Who can claim my son?" The Prophet ﷺ adressed the boy and obseved, "This is your mother and that is your father. You can hold the hand of whom you want to accompany." The boy held the hand of his mother.

Though Hazrat Abdullah bin Amr al Aas ﷺ did not want to participate in the war of Siffeen against Hazrat Ali ﷺ, yet, by the insistance of his father, he participated helplessly due to obedience to his father.

Once when Hazrat Imam Husain ﷺ asked Hazrat Abdullah bin Amr al Aas ﷺ its reason, he said, "The Prophet ﷺ advised me to observe fast, offer Salah, sleep and obey your father." Thus, my father forced me to participarte in the war of Siffeen. Therefore, I participate in it but neither did I take the sword nor used a spear nor shot an arrow."

During the period of Hazrat Uthman ﷺ, the price of dates increased very much. Once Hazrat Usamah bin Zaid ﷺ cleaved a palm tree and took the palm core out of it.

The people enquired, "Why do you do so? Palm-tree has become very dear." He replied, "My mother ordered me to do that and I am fulfillilng her order as for as possible."

Marwan, often, appointed Hazrat Abu Hurairah ﷺ as his deputy. Once they were settled in Zul Heleefah in this connection and his mother had settled separately in another house. When he came out of his house and stood at the door of her house he said, "Assalamo Alaikum wa Rahmat ullah wa Bara katuhu O my mother!" She replied, "Wa Alaika mus salam wa Rahmat Ullah wa Barakatuhu O my son!" Then, he uttered, "My Allah shower His mercy on you in the same way as you have brought me up from my childhood." She replied, "May Allah shower mercy on you also as you have treated me after getting adulthood." When he entered the house, then also, he paid his respects in the same way.

He did not like to desert her-leaving her alone and did not perform Hajj so long as she remained alive.

Father's dear and nèar ones also become worthy of respect and deserve service due to the relationship with the father. Therefore, it is stated in a Hadith:

ابر البران يصل الرجل ودّ ابيه

"The best behaviour of yours is that a man behaves well with the friends of his father also."

The Sahabah had been strictly pertinent in acting upon this Hadith that once Hazrat Abdullah bin Uamr ﷺ was on a journey, he met a bedouine whom he presented his turban and asked him to ride on his donkey. The people said, "A bedouine, gets pleased even with a trifle." He replied, "His father was a friend of Ibn al Khattab and the Prophet ﷺ had stated that doing good to the progency of the friend of one's father is a great virtue."

When Hazrat Abu Al Dardaa ﷺ was suffering from fatal illness, Hazrat Yousuf bin Abdullah bin Salam, after under

taking a journey, went to him for enquire about his health. He (Abu al Dardaa) asked him, "Why have you come to this city?" He replied, "Only for the reason that there were friendly relations between you and my father."

LOVE FOR THE BROTHER

The Sahabah had a great love for their brothers. Hazrat Abdul Rahman bin Abi Bakr ﷺ died at the place called 'Habshi' and his dead body was buried at Makkah. Hazrat Aishah رضى الله عنها went to visit his grave with excessive love and recited these couplets of a well-known elegy:

و كنا كَنُدَمَانى جذيمة حقبةً

من الدهر حتى قيل لن يتصدعا

"We remained together for a long period like the companions of Juzaimah until the people said that there would be no separation between them.

فلما تفرقنا كانى و مالكا

لطول اجتماع لم تبت ليلة معا

"When separation took place, it proved proverbial, as if we had not passed together even a single night in spite of the long company between Malik and us."

Hazrat Umar ﷺ loved his brother Zaid that he could never forget him after he had been martyred in Ghazwah-i-Yamamha. He used to say, "Whenever the breeze blows, I find fragrance of Zaid from it."

When Hazrat Hamzah ﷺ was martyred in the Ghazwah-i- Uhud and his sister Hazrat Safiyah رضى الله عنها came to enquire about him. She met Hazrat Ali and Hazrat Zubair ﷺ but they posed that they had no information about him. When she came to the Prophet ﷺ, he feared that she would

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go mad with this news. Therefore, he placed his hand on her chest and prayed for her. She uttered Inna lillahi and started weeping.

LOVE FOR THE PROGENY

Progeny is a great blessing of Allah, the Sahabah had a great love for their progeny. Once a Sahabi divorced his wife and wanted to take the child from her. She went to the Prophet ﷺ and said to him, "My belly was his vessal, my breast was his water-skin and my lap was his toy-house. Now, his father has divorced me and he wants to snatch him from me." The Prophet ﷺ observed, "You deserve the most for the custody of the boy so long as you do not get married."

Once woman came to Hazrat Aishah رضی اللہ عنہا who gave her three dates. She gave one each to two children and retained one for herself. When the children had eaten the dates, they started eyeing towards the mother. She split the one retained for herself into two pieces and gave the children one each. When Hazrat Aishah رضی اللہ عنہا related this event to the Prophet ﷺ he observed, "What makes you get surprised. Allah also took mercy on her in return for the mercy she took for them."

Once Hazrat Aishah رضی اللہ عنہا suffered from fever, Hazrat Abu Bakr ﷺ came to her to enquire about her well-being and kissed her.

The child of a Sahabi passed away for which he got shocked. He said to Hazrat Abu Hurairah ﷺ, "Tell me something which decreases this grief." He said, "The Prophet ﷺ has observed that the children are the insects of the paradise".

A Sahabi came alongwith his son to the Prophet ﷺ. When he embraced the children, the Prophet ﷺ said, "Have you love for him?" He replied in the affirmative. The Prophet ﷺ "The Most Merciful has love for you more than you have for the child."

It was the practice with Hazrat Uthman ﷺ that whenever a son was born in his house, he sent for and smelled him due to excessive love.

Hazrat Abdullah bin Umar ﷺ had so much love for his son Saalim that the people consured him on this fondness. He heard all the comments and observed:

يلومونني فی سالم و الومهم

و جلده بين العين و الانف سالم

"People consure me in respect of Saalim and consure the people because the face and place between eyes and nose, all is flawless."

On the basis of this love, the Sahabah desired the birth of a child. Hazrat Sahl bin Hanzalah ﷺ was a Sahabi who had been leading a life of retirement, however he had such a desire for progeny that he used to say, "If even an incomplete child had been born in my house, it would have been more beloved to me than the whole world and what it contains."

If a person did not express love for their progeny, the Sahabah considered him very bad. Once Hazrat Umar ﷺ appointed a person as a governor. He said, "I have a number of sons but I have never, kissed any of them." Hazrat Umar ﷺ said, "Allah showers his mercy only on those who love."

This love was not specific for their own children, rather the Sahabah generally had love for all children. Once, while passing Hazrat Abdullah bin Umar ﷺ saw an African decent boys playing. He gave them two Dirhams.

He had a slave-girl for whom he had a great love. He had freed her but when she gave birth to a child, he took him in his lap, kissed him and said, "Excellent! It emits her fragrance."

UP-BRINGING OF THE CHILDREN

The Sahabah used to give up their comfort and luxury for up-bringing of their children. The father of Hazrat Jabir bin Abdullah ﷺ died leaving a number of young daughters. In order to look after them, Hazrat Jabir ﷺ married a widow. The Prophet ﷺ to him, "Why did you not marry a virgin girl enabling both of you enjoyment with each other." He replied, "The father, having been martyred, left young girls. If I had married with a young woman like them, she could neither teach them manners nor she could look after them. Therefore, I liked to marry such a woman who could gather them together, comb their hair, take out lice from their heads, sew torn garments and reform and supervise them."

When Hazrat Umm-i-Sulaim رضی اللہ عنہا became a widow, Hazrat Anas bin Malik ﷺ was a child. Therefore, she made up her mind not to marry again unless the child is brouht up completely. Thus, she fulfilled this determination. Hazrat Anas ﷺ himself confessed this in thanks-giving tone in these words, "May Allah grant reward to my mother who really performed the duty of my guardianship."

Though this quality was generally found in all the Sahabiyat, yet the women from the tribe of Quraish were particlarly distinguished for it.The Prophet ﷺ described this dignity of the women belonging to the tribe of Quraish specifically.

خیر نساء رکبن الابل نساء قریش احناھن علٰی ولد فی صغرہ و

ارعاء علٰی الزوج

"The women from the tribe of Quraish are the best from amongst the women of Arabia. They have the greatest love for their children in their childhood and look after the wealth and property of their husbands."

The Sahabah not only brought up their own children but

they also brought up the progeny of their dear and near ones, their dependents and strangers with the same zeal.

Hazrat Saeed bin Atwal ﷺ died leaving behind three hundred Dinars and a few small children. He wanted to spend this amount of money on the up-bringing of these children. As the deceased brother was indebted, he paid the debt first, in accordance with the word of the Prophet ﷺ.

On the death of Hazrat Harith bin Hisham ﷺ, Hazrat Umar ﷺ married with his widow Hazrat Fatimah bint Waleed and took son Hazrat Abdul Rahman bin Harith into his guardianship and brought him up with such affection and love that Hazrat Abdul Rahman bin Harith stated himself, "I have never seen a guardian as good as Umar bin al Khattab."

When Hazrat Zaid bin Harithah ﷺ brought the daughter of Hazrat Hamzah ﷺ from Makkah, there arose a dispute between Hazrat Ali and Hazrat Jaafar ﷺ in respect of her up-bringing. Hazrat Jaafar ﷺ said, "I deserve it because she is the daughter of my uncle and my wife is her maternal aunt who is in the place of her mother." Hazrat Ali ﷺ stated, "She is the daughter of my uncle also. My wife is the daughter of the Prophet ﷺ, who deserves it most." Then, Hazrat Zaid bin Hairthah ﷺ also became the claimant and he said, "I deserve for her upbringing. I travelled for her and I have brought her here." At last, the Prophet ﷺ gave the verdict in favour of Hazrat Jaafar ﷺ.

A woman came to the Prophet ﷺ and confessed of having committed Zina. She had a child in her lap. The Prophet ﷺ said, "Come when the child is weaned." When the child wearned, she came and said, "Execute Hadd or divinely ordained punishment upon me, please." The Prophet ﷺ observed, "Who will be upbring your child?" An Ansari said, "O Prophet of Allah! I shall do that". Then, the Prophet ﷺ ordered for stoning her to death.

If a person had desired relinquishment from up-bringing the children, the Sahabah scolded him severally. A certain person had many daughters, who desired their death. On

that, Hazrat Abudllah bin Umar ﷺ got very angry and said, "Do you provide then with livelihood?"

UPBRINGING OF THE ORPHANS

The up-bringing of the orphans is an act of great virtue. It is stated in a Hadith:

انا و كافل اليتيم كها تين فى الجنة۔

"We the up-bringers of the orphans will be so near to one another in the paradise as these fingers are near to one another."

Allah gave so much help and guidance to the Sahabah for doing this virtue that they nourised the orphans like their own children.

Hazrat Zainab رضی اللہ عنہا used to nourish many orphans. Once she came to the Prophet ﷺ and enquired from him through Hazrat Bilal ﷺ, "Is it lawful if she gives Sadaqah to her husband and orphans?" Another sahabiyah had also been standing for the same inquiry at the door of the Prophet ﷺ. The Prophet replied, "She will get double the reward-one for giving to a relative and the other for giving Sadaqah."

An orphan used to share the food of Hazrat Abdullah bin Umar ﷺ. One day, when he asked the food to be brought, by chance, he was not present. When the orphan was discharged, he came. He wanted to ask for more food to be brought but it could not be managed except parched barley meal and honey. Hazrat Abdullah bin Umar ﷺ observed, "Have it, you have lost nothing."

When the daughters of Hazrat Muhammad bin Abi Bakr, brother of Hazrat Aishah رضی اللہ عنہا became orphan , Hazrat Aishah رضی اللہ عنہا used to nourish them.

In addition to up-bringing, the Sahabah treated the orphans nicely in many other ways also. An orphan filed a suit against a person regarding an oasis but the decision was made agaisnt the orphan by the Prophet ﷺ. On that, the orphan began weeping. The Prophet ﷺ took pity on him

and he said to the defendant, "Give this oasis to him. Allah will give you an oasis in the paradise in exchange of it." But he refused. Hazrat Abu al Dardah ﷺ was also present there. He said to the defendant, "Do you sell your oasis at the price of my oasis?" He responded in the affirmative. He went to the Prophet ﷺ and submitted, "Will I be given an oasis in the paradise in exchange of this oasis if I give the some which you was demanding for the orphan?" The Prophet ﷺ observed, "Yes."

The general principle is that the people do not like to marry their daughters with orphans but the Sahabah had love for the orphans to such an extent that they prefered to marry the orphans.

The engagement of the daughter of Hazrat Salih ﷺ was settled with Hazrat Abdullah bin Umar ﷺ. His wife also liked this relation but he refused and married his daughter with an orphan who had been under his care.

Alongwith the upbringing of the orphans, the Sahabah had looked after their properties and also to saved it from being wasted they used to improve it. It had been a general instruction of Hazrat Umar ﷺ.

اتجروا فى اموال اليتامٰى لا تاكلها الزكوٰة

"Conduce trade with the property of the orphans lest payment of Zakat devours it."

The property of the orphans under the supervisions of Hazrat Aishah رضی اللہ عنہا had been given by her to the people for its improvement through business.

LOVE FOR THE HUSBAND

The Sahabiyat had great love for their husbands. Hazrat Zainab رضی اللہ عنہا was married to Abu al Aaṣ. He was still a pagan when the battle of Badr took place and he was arrested. The Prophet ﷺ wanted to free the prisoners of war after taking ransom from them. All the people of Makkah sent their respective ransoms. Hazrat Zainab had a

memorable necklace which Hazrat Khadijah رضی اللہ عنہا had given to her at the time of sending Zainah out of the house after the marriage. She sent this necklace alongwith the other property as ranson. When the Prophet ﷺ saw it, tenderness of heart overtook him. With the consultation of the Sahabah, the Prophet ﷺ released him and returned the neckback also.

When the husband of Hamnah bint Jahash رضی اللہ عنہا was martyred and she was informed about it, she cried due to excessive love.

After the death of Hazrat Ali ؓ, when Hazrat imam Hasan became khaleefah (caliph), his wife, Hazrat Aishah al Khathaamiah said, "Congratulation for the government." He got very angry and said, "You are congratulating me on the death of Ameer al Momineen!" In this state of anger, he divorced her. She covered her face and said, "I had said that in good faith." Later on, when he sent the amount in lieu of dower etc, seeing it, she started weeping and said, "It is quite a negligible thing in comparison with the parting friend."

The wife of Hazrat Umar ؓ, Hazrat Aatikah رضی اللہ عنہا kissed his head with excessive love during the fasting days.

Hazrat Aatikah had a great love for her previous husband Hazrat Abdullah bin Abi Bakr. Thus, when he was martyred in the Ghazwah-i-Taif, she wrote an elegy one couplet of which is,

فاليت لا تنفك عينى حزينة

عليك ولا ينفك جلدى اغيرا

"I have sworn that I shall always weep and keep my body dusty due to your death."

After that, Hazrat Umar ؓ married with her and asked Hazrat Ali ؓ to participate in the Waleemah feast. When Hazrat Ali ؓ reminded her about the couplet, she burst with tears. When Hazrat Umar ؓ was martyred, she wrote a

tragic elegy for him also. After that Hazrat Zubair ؓ got married with her. When he too was martyred, she wrote a poem full of lamentations for him also.

SERVICE TO HUSBAND

The Sahabiyat considered the service to their husbands as an obligation and performed them strictly. From amongst the *Azwaj-i-Mutaharat* or chaste wives, Hazrat Aishah رضی اللہ عنہا was the most beloved to the Prophet ﷺ; but this had no effect on rendering service to the Prophet ﷺ by her - she had the most honour of rendering service to the Prophet ﷺ. Due to the perfect purification, the Prophet ﷺ asked the Miswak (a small branch of tree serving as a brush for cleaning teeth) washed first and this sacred service was rendered by Hazrat Aishah رضی اللہ عنہا.

Once the Prophet ﷺ came to the mosque with a blanket on. A Sahabi said to him, "O Prophet of Allah! There looks a mark on it". He sent it to Hazrat Aishah رضی اللہ عنہا through a slave for washing, drying and be sent back to him. Hazrat Aishah رضی اللہ عنہا washed it and once dried, sent it back to the Prophet ﷺ.

When the Prophet ﷺ took on and put off the Ihram, she applied fragrance on the secred body of the Prophet ﷺ.

When the Prophet ﷺ sent sacrificial animals for sacrifice, to Makkah, she prepared the necklaces for them.

When the Sahabah had been deprived of the assistance and service of the whole world, only their wives helped them in state of helplessness.

When the Prophet ﷺ got angry with Hazrat Hilal bin Umayyah ؓ due to staying behind and not participating in the Ghazwah-i-Tabook and in the end, ordered him to sever his relations with his wife, like all the Muslims, she came to the Prophet ﷺ and submitted, "He is an old man without servants and attendants. Will you dislike it if I render my services to him?" The Prophet ﷺ said, "No."

PROTECTION OF THE WEALTH AND PROPERTY OF THE HUSBAND

Protecting the wealth and property of the husband with honesty as a nice effect on the social relations between husband and wife. This honesty was found in the Sahabiyyat so abunduntly that, not to speak of wealth and property, they disliked to make any kind of use without their permission. Hazrat Asmaa رضی اللہ عنہا was married to Hazrat Zubair ﷺ. Once when she was at home, a poor trader came to her and sought permission for selling his goods by the side wall of her house. She got involved in a strange situation. Due to her generosity, she wanted to grant him the permission but she could not do so wihtout the permission of her husband. She said to him, "If I allow you and Zubair disallows you, we will be in trouble. So come sometime in the presence of Zubair and ask for permission from me." He came accordingly and said, "O mother of Abdullah! I am a poor man. I seek your permission to sell my goods by the side wall of your house." She replied, "Could you not find any other house in Madeenah, except mine?" Hazrat Zubair said, "What harm does it do to you for which you stop a needy man from doing business?" The same thing that she desired. Therefore, she gave him the permission. She was very generous and she liked giving-alms but she had nothing except the wealth and property of the husband, which she could not use without his permission. Thus, under compulsion, she enquired from the Prophet ﷺ, "Will it be a sin if I give something from the property of Zubair, by way of Sadaqah?" The Prophet ﷺ observed, "You can give what is possible." Once when the Prophet ﷺ administered the oath of allegiance from the women, one of them stood and said, "We are dependent on our father, son and husband. How much is lawful for us to take from their property?" The Prophet ﷺ told them that they could take from it as much as is sufficient for eating and giving by

way of gift.

Though this quality was found in all the Sahabiyat, the women belonging to the tribe of Quraish were particularly prominent in this regard. The Prophet ﷺ himself gave prominence to this quality of theirs in these words:

نساء قريش خير لنساء ركبن الابل احناه علٰى طفل وارعاه علٰى زوج فى ذات يده۔ (مسلم، كتاب الفضائل،باب من فضائل نساء قريش)

"How good are the women of the tribe of Quraish, who love their children and look after the wealth and properties of their husbands."

PLEASURE OF HUSBAND

The Sahabiyat had a great consideration for the pleasure of their husbands. Hazrat Holaa was a perfume-seller. One day, she came to Hazrat Aishah رضی اللہ عنہا and said, "I use perfume every night and do make-up and become like a bride. Only for the sake of Allah, I go to my husband and sleep with him. Even then, he does not attend to me and turns his face to the other side. I, again, invite his attention but he ignores me. When the Prophet ﷺ came, she mentioned it to him also. He observed, "Go and keep obeying your husband."

One day the Prophet ﷺ saw silver rings on the finger of Hazrat Aishah رضی اللہ عنہا and said, "Aishah! What is that?" She replied, "I have gotten them made so that I can do make-up for your sake."

A Sahabiyah came to the Prophet ﷺ with gold bangels on her hand. The Prophet ﷺ prohibited her from wearing them. She submitted, "If a woman does not do make-up for the husband, she will be disgraced in his eyes."

LOVE FOR WIFE

The Sahabah had also a great love for their wives in the same way as the Sahabiyat had extreme love for their husbands. Hazrat Abdullah ibn Umar ﷺ loved his wife so much that when Hazrat Umar ﷺ forced him to diyorce his wife, he flatly refused. When this case was presented before the Prophet ﷺ, he ordered him to divorce his wife in obedience to the parents.

Once he was on a journey when he came to know that his wife had been ill. He resorted to fast speed in order to reach her and offered Maghrib and Ishaa Salah together.

Once Hazrat Imam Hasan ﷺ divorced his wife Aishah bint al Khaleefah al Khathaamiyah irrevocable divorce in the state of anger. Later on, he sent her the dower money. When she saw it, she started weeping and said, "This amount is contemptible as compared to the parting friend." When the messenger informed Hazrat Imam Hasan about it he voluntarily, began weeping and said, "If I had not divorced her (irrevocable) I would have returned to her."

Hazrat Abdullah bin Umar ﷺ loved his wife so much that he had forsaken even jihad or war in the way of Allah due to love with her. Because of that Hazrat Abu Bakr ﷺ forced him to divorce her. In the beginning, he dodged but when the father insisted he divorced her in obedience to the parants, he composed the following verses:

اعاتك لاانساك ما در شارق

وما ناح قمرى الحام المطوق

اعاتك قلبى كل يوم و ليلة

اليك بما تخفى النفوس معلق

ولم ار مثلى طلق اليوم مثلها

و لا مثلها فى غير جرم تطلق

"O Atikah! So long as the sun shines and the dove keeps no chirping. I will not forget you. O Atikah! My heart has been involved in you day and night with the greatest passion. A person like me must not have divorced a woman like you. And neither such a woman is divorced without any excuse."

Hazrat Abu Bakr ﷺ was very much impressed by these verses so much that he allowed Hazrat Abdullah bin Abi Bakr ﷺ to have recourse to her.

Hazrat Mugheeth ﷺ was a slave who was married to Hazrat Bareerah رضى الله عنها. When she was released, she wanted to sever relations with Hazrat Mugheeth ﷺ. When the Prophet ﷺ try to persuade her from her intention, she spoke, "Is it your order?" He said, "No. I recommend it." She did not agree. Hazrat Mugheeth become mad with her separation. Seeing continuous flowing of tears on his cheeks, the Prophet ﷺ said to Hazrat Abbas ﷺ, "Do you not find the love of Mugheeth and malice of Bareerah strange?"

Once the Sahabah were coming back from Hajj. When they reached Zul Haleefah, the boys of the Ansar came for their reception. In those Sahabah, Hazrat Asyad bin Hudair ﷺ was also there. The children of his family apprised him of the death of his wife. Covering his face he started weeping. Hazrat Aishah رضى الله عنها said to him, "Being from the earliest Muslims, you weep for a woman in this way!" He replied, "It is true. I should not weep in this manner after Hazrat Saad bin. Muaz ﷺ".

The effect of this love was that the Sahabah attached so much value to the right of company of a woman that even harshness of a woman could not be forgotten. Hazrat Laqeet bin Sabrah ﷺ came to the Prophet ﷺ with the

delegate of Banu Fatifaq and lodged the complaint about the abusive language of his wife. The Prophet ﷺ said, "Then, divorce her". He replied, "O Prophet of Allah! She had been with me for a long time and I have a son from her also. How is it possible?" The Prophet ﷺ said, "Advice her. If she improves it is better otherwise do not beat her like a slave girl."

BEHAVIOUR WITH NEIGHBOURS

The Sahabah treat their neighbours very nicely and their was not distincion between a Muslim and a pagan in this regard. Once Hazrat Abdullah bin Umar ﷺ slaughtered a goat. A Jew was his nighbour. He asked his family members, "Have you sent meat to our Jew neighbour or not?" The Prophet ﷺ has observed that Hazrat Jibriel عليه السلام (Gabrial) advised me for good treatment to the nighbour, so severaly that I thought that he would be made a sharer in my legacy."

The Sahabah themselves remained hungry but fed their neighbours. Once Hazrat Umar ﷺ saw a bundle of meat with Hazrat Jabir ﷺ and said, "Do you not want to end your hunger for the sake of your neighbour and cousin?"

If some person had treated badly towards his neighbours, the Sahabah considered it very bad. Once a pserosn complained to the Prophet ﷺ, "My neighbour tortured me". All the Sahabah said, "May Allah curse him!" When his neighbour heard that, he said, "Go to the house. I shall not torture you now."

BEHAVIOUR WITH SLAVES

The Sahabah treated the slaves equally and gave them the same dress to wear which they themselves wore. Hazrat Abdullah bin Umar ﷺ gave the slave-girles to wear gold ornaments like his daughters. Once some persons, came to see him, saw that his slave was wearing a gold necklace. They were sunprised. He said, "You glance is always towards evils."

Once Hazrat Abu Zar Ghifari ﷺ was wearing a suit. He had also given his slave to wear the same type of suit. When its reason was enquired, he said that once he rebuked a slave. On that, the Prophet ﷺ said, "O Abu Zar! Still the effect of the period of ignorance is found in you. These people are your brothers. Allah has handed over them to you. He, who is custodian of his broher, should feed him the same which he himself eats."

Once the Prophet ﷺ granted him a slave and advised him the same. He, at once tore his garment and gave its one half to the slave.

Once Hazrat Ali ﷺ purchased two shirts of thick cloth. He said to his slave who was with him, "Take the one which you like." He took one of them. Once Hazrat Abu al Yasir ﷺ was wearing two different garments on his body and his slave was also wearing two garments of the same kind on his body. One person pointed out, "If both of you had exchanged one garment each, they would have been full suits of the same colour." He replied, "The Prophet ﷺ has observed to dress the slaves with which you dress yourselves and feed them with which you feed yourselves. That is to say both the garments would have been of the same colour but it would have difference between the garments and they would not have been at par."

The Sahabah considered the beating to the slaves very bad. Once a person gave a slap on the face of his slave. On that, Hazrat Sawaid bin Maqran ﷺ observed, "Was only his face left to be slapped? When one of our brothers gave a slap to his slave, the Prophet ﷺ had ordered him to free the slave".

Not to speak of beating, the Sahabah did not like even to scold them. Once Abdul Malik got up at night and called his attendant. He came late so he cursed him. Hazrat Umm-i-Dardaa رضى الله عنها had been staying in his palace. In the morning, she said, "You have cursed your attendant last night whereas the Prophet ﷺ had observed that the people

cursing others would not be from amongst the intercessors or martys ."

Once Hazrat Abdullah bin Masood ﷺ came to see his friend. He was not there, he demanded some water from his wife. She sent the maid to the neighbour's house to borrow some milk. The maid made some delay in coming back, she cursed her. On that, Hazrat Abdullah bin Masood ﷺ left out of the house. When his friend came, he said to him, "You were not a stranger. You should have stayed and taken some food or drink." He replied, "I did all that but your wife had cursed the maid whereas the Prophet ﷺ has observed, 'If the curse is improper, it returns to the one cursing the other.' Therefore, I feared that the maid might not have been at fault and the curse might come back and hit your wife. In order not to be its cause, I came out of the house."

The Sahabah had been very precarious about the comfort of the slaves. Once the manager of the house of Hazrat Abdullah bin Umar ﷺ came. He asked the manager if the slaves had been served with food or not. When he responded in the negative, he asked him to go back and served them telling him that the Prophet ﷺ had observed, "It is a great sin that the man may with-hold the food of the slaves."

The Sahabah never used their slaves to work too hard. Once a person came to Hazrat Salman Farsi ﷺ and found him kneading the flour. He enquired, "Where is the slave?" Hazrat Salman ﷺ replied, "I have sent him for an avocation. Therefore, I did not like to make use of him for two avocations."

Hazrat Uthman ﷺ got up at night and took water himself for performing ablution. The people said to him, "If you had asked a servant, he would have done it for you". He replied, "No. The night is for their rest."

It was the result of this very good behaviour that the slaves had been ready to sacrifice their lives for them and complied with their orders from the core of their hearts. Aflah, by name, was a slave belonging to Hazrat Abu

Ayyoob Ansari ﷺ. He wanted to free him after making him Makatib. A Makatib slave is that with whom his master enters into a contract to free him after he makes payment of some fixed amount of money. On that, all the people offered him congratulations, but, later on, Hazrat Abu Ayyoob Ansari ﷺ wanted to cancel the contract and sent him the message that he would have to remain a slave as before. The family members of Aflah said, "Will you like to be, again, a slave whereas Allah had freed you?" But he said that he could not refuse anyone of his word. Thus, he himself cancelled the contract. Only a few days after it, Hazrat Abu Ayyoob ﷺ freed him and said to him, "The property which is with you on my behalf, now will be yours."

MUTUAL LOVE

The Sahabah had great love and affirmity for one another. That is why other Sahabah felt it when some harm was done to a Sahabi. When Ibn Lolo injured Hazrat Umar ﷺ all the Sahabah felt so much aggrieved as if they had never found such a calamity. Hazrat Aishah رضی اللہ عنہا was also weeping. Hazrat Suhaib ﷺ came near him and started weeping, uttering there words, "Alas! My brother! Alas! My borther!"

When Hazrat Umar ﷺ died, all the Sahabah surrounded his coffin and began invocations for him. Hazrat Ali ﷺ came near and said, "My Allah shower His Mercy on you! I hope that Allah will grant you the company of both of your companions (Hazrat Abu Bakr and the Prophet), because the Prophet ﷺ often used to say, "It was Abu Bakr, Umar and I" and "Abu Bakr, Umar and I did this job."

When the Sahabah were discharged from the shrouding and burial of Hazrat Umar ﷺ, the table was served before all of them but nobody liked even to touch the food. At last, Hazrat Abbas ﷺ advised them and they all took the meal.

Once the Sahabah alongwith the Prophet ﷺ went to visit the graves of the martyrs. When they mounted the hill, the

graves were visible. They utterred in a tone full of love, "O Prophet of Allah! These are the graves of our brothers." He ﷺ said "These are the graves of our companions."

Once Hazrat Waqid ibn Amr bin Saad bin Muaz ﷺ came to Hazrat Anas bin Malik ﷺ. The latter asked the name of the former and when the name of Saad bin Muaz ﷺ was called in the geneology chain, he observed, "Your countenance resembles that of Saad's. He was large and tall among all". Saying that he began weeping.

Once food was served before Hazrat Abdul Rahman bin Auf ﷺ. He recalled the poverty of the earlier period of Islam. He said, Musab bin Umair was better than I when he was martyred, nothing was available for his coffin except a sheet of cloth. Hamzah ﷺ or any other Sahabi who had been better than I could not get more than a sheet of a cloth as a shroud when they were martyred. Perhaps, we have got all our good things in the world." Saying that, he began weeping and left the food.

CO-OPERATION

The Sahabah co-operated with one another at the time of calamity, misery and struggle. In the state of war every person had concerned with his own life but the Sahabah put at stake even their lives for others under such conditions. Hazrat Abu Qatadah ﷺ stated, "In the Ghazwah-i-Hunain, I saw that a pagan was about to overcome a Muslim. I went there secretly and hit his neck with my sword from the back-side. He advanced towards me and caught hold of me so much so that I was about to die and I had been freed from his clutches after his death."

The people of the tribe Ashaari settled in Madeenah Munawwarah after migration. There had been so much co-operation among them that when the provisions of journey exhausted or they had fallen prey to starvation, everyone of them, brought whatever he had in their house and placed it before all the people. Then, all the people

distributed it among themselves equally.

The women provided all sort of help to their women neighbours. Hazrat Asmaa رضی اللہ عنہا did not know how to cook chapatis but her neighbour managed the preparation of chapathis for her.

One day some distitutes came to Hazrat Abdullah bin Amr bin al Aas ﷺ and submitted, "By Allah! we have neither been provided maintenance, nor conveyance and goods." He replied, "If you desire, I provide these things to you with His help and guidance otherwise I recommend you to go to the court of the king. And if you so desire, be patient because the Prophet ﷺ had observed that the destitute and Muhajireen will enter the paradise earlier than the wealthy people by forty years." Those people said, "Then, we are patient" and demanded nothing.

At the time of death of Hazrat Zubair ﷺ, lacs of rupees was due from him and Hazrat Abdullah bin Zubair ﷺ wanted to pay that debt. Once, he met Hazrat Hakeem bin Hizam ﷺ, he asked "How will you pay this debt?" If you become helpless ask me for help and I shall help you." It was not merely a verbal offer, rather he wanted to help him with four lac Dirhams but Hazrat Abdullah bin Zubair ﷺ did not accept it.

Whenever women had some complaint, they came to Hazrat Aishah رضی اللہ عنہا and informed their worry to her and she submitted it to the Prophet ﷺ with strong recommendation. Once a woman came to her wearing a green stole and told her, after opening her body, that her husband had beaten her severely.

When the Prophet ﷺ came, Hazrat Aishah submitted to him, "I have never seen the calamity which the Muslim women have been bearing. Look! Her skin has become more green than her stole."

It is stated in *Sahih Bukhari*:

والنساء ينصر بعضهن بعضا

"It is in the nature of women that they help one anothers".

The wife of a person had been ill. He came to Hazrat Umm-i-Dardaa رضی اللہ عنہا. She enquired about the health of his wife. He replied, "She is sick." She had him to sit and served him food. She had been enquiring about her health and feeding him so long as she had been ill.

Hazrat Rabbeeah Aslami ﷺ was a very poor man. He wanted to marry according to the direction of the Prophet ﷺ but he had nothing for dower and Waleemah feast. Therefore, the people of his tribe helped him and all the things were managed.

PARTICIPATION OF ONE ANOTHER IN DISTRESS AND DELIGHT

The unity and the affinity among the Sahabah had made them one soul with one another. They considered the distress and delight of one as theirs and practised it. Once Hadith Zaid bin Arqam ﷺ stated an event but the Prophet ﷺ did not confirm it. Therefore, he was shocked. Afterwards, the Qur'an confirmed his statement and he was delighted. When Hazrat Abu Bakr ﷺ met him, he congratulated him.

Due to the offence of non-participation in the Ghazwah-i-Tabook, when the request of Hazrat Kaab bin Malik, Hazrat Hilal bin Umayyah and Hazrat Mararah bin Rabeea ﷺ was accepted by Allah and the anger of the Prophet ﷺ ended, Hazrat Umm-e-Salamah رضی اللہ عنہا wanted to enform Hazrat Kaab bin Malik ﷺ during the very night about the concerned verse revealed but the Prophet ﷺ observed, "If you do that, the people will make rush and it will be difficult to sleep at night." Therefore, the Prophet ﷺ declared about it after the Fajr Salah. At that time, Hazrat Kaab ﷺ was sitting on the roof of his house and he had been very much disgraced. All of a sudden, the voice was

heard, "Long live!" He found that the people were coming in groups for congratulating him. A Sahabi came running and climbed up the mountain and gave the tiding.

The people had been coming in groups and said, "Kaab! Conratulations on the acceptance of your repentence." It was also announced from the mosque. When he entered the mosque, Hazrat Talhah came running, shook hands with him and congratulated him.

When a false accussation had been imposed against Hazrat Aishah رضی اللہ عنہا and she began weeping and lamneting day and night due to this distress and grief, a Sahabiyah came and voluntarily began weeping, seeing her condition.

GOOD FELLOWSHIP

Allah says regarding the fellows of the paradise.

وَحَسُنَ أُولَئِكَ رَفِيقًا ○

"Ah! What a beautiful fellowship." (Al-Nisa, 4:69)

The Sahabah had also been the chosen men of Allah. They had practically conformed to this verse upon themselves in this world.

Hazrat Rafi bin Amr ﷺ searched for a pious fellow in a Ghazwah. Luckily, he got the fellowship of Hazrat Abu Bakr ﷺ. He stated, "He made me sleep on his bed and put on his sheet of cloth." I requested him to import anything which does me benefit." He advised me, "Worship Allah. Do not associate with him anyone. Offer Salah. If you have property, give alms. Migrate from Dar al Kufr or the land of infidility and do not become a ruler of even two persons."

COURTESY AND DECORUM FOR VENERABLE PERSONS

It is stated in a Hadith:

مَن لم يرحم صغيرنا و يعرف حق كبيرنا فليس منا

"They are not from amongst us who do not take mercy on our younger and do not respect our venerable."

The Sahabah had great courtesy and decorum for the venerable persons. Once Hazrat Abu Bakr and Hazrat Umar ﷺ were sitting in a meeting. The Prophet ﷺ observed, "Let me know the name of that tree which resembles the Muslims. It gives fruit every year and it does not lose beauty." It occurred to Hazrat Abdullah bin Umar ﷺ that it is date-palm but he could not say due to courtesy and decorum of both these venerable, persons. When Hazrat Umar ﷺ came to know about it, he said to him, "Why did you not tell. If you had told me, it would have been more beloved to me than such and such things". He replied, "When Hazrat Abu Bakr ﷺ and you did not speak, I did not like to speak."One day, he accompanied the Prophet ﷺ, Hazrat Abu Bakr ﷺ also came there. He moved from the right side and came to the left side of the Prophet ﷺ. After a short while, Hazrat Umar also got the honour of joining him. Now, he had to move to the extreme.

Once Hazrat Abdullah bin Qais bin Muhzi-mah ﷺ offered the Salah and rode on his mule. On the way, he met Abdullah bin Umar ﷺ. When he saw him, he , at once, alighted and submitted, "Uncle! Please sit on it."

Hazrat Abdullah bin Abbas ﷺ was specially trained by Hazrat Umar ﷺ. He had been trying to enquire about a *ruling* for one year from him but he could not dare. At a time he did enquired from him about that ruling and said "By Allah! I had been trying to enquire from you about this but I could not dare due to fear." This was his courtesy and decorum but Hazrat Umar ﷺ also made this reply, full of

affection, "Do not behave like that. If you think that I can tell you some *ruling* do ask about it from me. If I know it, I must tell you."

VISITING THE FRIENDS

Visiting is a very effective source for the enhancement of love. The Sahabah had mutul love and they wanted to develop this love. Therefore, they often met their friends. Hazrat Umm al Dardaa ﷺ used to live in Syria but once Hazrat Salman Farsi ﷺ come to visit her, after coming from Madain on foot.

Once many Sahabah came to see Hazrat Jabir ﷺ. He offered them chapaptis and vinegar and said that the Prophet ﷺ had stated, "Vinegar is the best curry. The person, to whom his friends come and he did not offer the thing present in his house to them, considering it a contemptible thing, will be perished and those friends will also get perished who consider it negligible."

Once Hazrat Abdullah bin Masood ﷺ came to see his friend (probably who had been a Sahabi). He was not at home. When he came, seeing him outside the house, he said, "There had been no secrecy for you. You must sit inside and have some edible and drink."

OFFERING GIFT

According to Hadith, presenting gifts enhances mutual love. Therefore, the Sahabah, often used to send gifts to the Prophet ﷺ. Hazrat Naseehah Ansariyah رضی الله عنها was so poor that Sadaqah was lawful for her, yet she used to send gifts to the sacred wives in this state also. Once she received a goat, as a Sadaqah, she sent its flesh to Hazrat Aishah رضی الله عنها by way of gift. What ever Hazrat Baraarah رضی الله عنها also received as a Sadaqah, she sent gifts to the sacred wives.

VISITING OF THE SICK

The Sahabah considered visiting the sick as their duty. Once when Hazrat Saad bin Ubaidah fell ill, the Prophet

ﷺ said, "From amongst you, who has visited Hazrat Saad bin Ubaidah?" In spite of the fact that the Sahabah were poor and penniless and had no shoes, socks, cap, clothing etc. About ten to fifteen venerable persons went bare-headed and bare-feet, to visit him.

One day the Prophet ﷺ said, "From amongst you, who is fasting today? Who has accompanied a funeral processions? Who has fed a poor man? Who has visited a sickman?" Hazrat Abu Bakr ﷺ replied in the positive to every question. On that, the Prophet ﷺ said, "The person who possesses all these qualities, must go to the paradise."

Once a Sahabi was sick. Hazrat Umm al Dardaa came riding on a camel to visited him.

Once Hazrat Shaddad bin Aus ﷺ was going somewhere in the evening. Someone asked him, "Where are you going?" He replied,"I am going to visit a sick brother."

NURSING

The Sahabah used to nurse the patients whole heartedly. when the settlement of the Muhajireen was decided on the basis of a draw, the stay the of Hazrat Abdullah bin Mazun ﷺ went in favour Hazrat Umm al Ulaa رضی اللہ تعالی عنہا. When he fell ill, all the family members of hers nursed him with great enthusiasm. When he died, she provided him the coffin and then as a jesture of love, she said, "May Allah shower His mercy on you. I bear witness that Allah has granted you honour."

When Hazrat Zainab رضی اللہ عنہا fell ill, Hazrat Umar ﷺ enquired about the scared wives as to who would nurse her. All of them replied, "We." When she died, he, again, enquire, through the scared wives as to who would coffin and bury her". All of them said,"We."

CONDOLENCE

The Sahabah shared one another's sorrow and distress. Therefore, they made condolence as necessary upon

themselves. Once the Prophet ﷺ was returning after burying a Sahabi. On the way, he saw Hazrat Fatimah رضی اللہ عنہا going. He asked, "What made you come out of your house?" She replied, "I had gone to the house of the deceased for condolence." Many children of Hazrat Anas bin Malik ﷺ were martyred in the Ghazwah-i-Harrah. Hazrat Zaid ﷺ condoled their death by writing a letter.

In Arabia, one way of condolence was that women went to the house of the deceased and mourned the dead. This was the custom of the period of ignorance but Islam concelled this custom. Thus, whenever the women embraced Islam, a pledge was taken in this connection also.

When the Prophet ﷺ wanted to take this pledge from Hazrat Umm-i-Atiyyah رضی اللہ عنہا, she said, "Such and such families had mourned on the death of our dead people in the period of ignorance, it is necessary for me to reciprecate." The Prophet ﷺ permitted her for that.

TO WISH SALAM OR SALUTATION

Assalamo Alaikum السلام علیکم or peace be on you, is, though a very brief and simple sentence, its functions as an act for winning over the love of others is every effective. That is why Allah has stressed on it in the Qur'an:

وَإِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا

"When a (courteous) greeting is offered to you, meet it with a greeting still more courteous, or (at least) of equal courtesy." (Al Nisa 4:86)

يَاأَيُّهَا الَّذِيْنَ آمَنُوا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتَّى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلَى أَهْلِهَا

"O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them." (Al-Noor, 24:27)

Therefore, on this basis, when the Prophet ﷺ came to Madeenah Munawwarah, in the beginning, he, firstly gave this lesson.

يَاَيُّها النَّاس افشوا السلام واطعموا الطعام تدخلوا الجنة بسلام

"O people! Salute and feed one another. When the people are sleeping, offer the Salah enabling you to enter the paradise satisfactorily, in return."

Therefore, the Sahabah saluted everyone, high or low. Once Hazrat Abu Bakr ؓ was riding on a camel. He saluted the people when he met them on the way and said only, Assalamo Alaikum السلام عليكم Or peace be on you." But in reply, they said, السلام عليكم و رحمة الله Or be peace and mercy of Allah on you".Now, he also reiterated. The people wished him more in salutation, in these words, "Assalamo Alaikum wa Rahmatullah wa Barakatuhu" السلام عليكم و رحمة الله و بركاته or be peace, mercy and blessing of Allah on you." Now, he also began using these words while saluting. And, in the end, he remarked, "The people have far surpassed us."

Whenever Hazrat Anas bin Malik ؓ went out in Basrah, he soluted everyone with the movement of the hand.

It was the practice of Hazrat Abdullah bin Umar ؓ that whenever he went to the market, he saluted every shop-keeper, every poor man, every traveller, in brief, to every person. A person asked him, "When you come to the market, neitehr you negotiate with a shop-keeper, nor do you purchased goods, nor sit anywhere. After all, what makes you come to the market?" He replied, "I come only for solutation." When he returned the reply of salutation, he added a few sentences. Once a person bade salutation again and again, with the additions as done by him, the salutation in return made by him was very long i.e. Assalamo Alaikum wa Rahmatullah wa Barakatuhu wa Tayyib Salah السلام عليكم و رحمة الله و بركاته و طيب صلوٰة .

If there had been a tree intervening between the Sahabah, after passing it, they, again saluted one another

when they again, met one another.

SHAKING HANDS

Firstly, it was the people of Yemen who had been very loving, tender-hearted and sincere, brought the gift of shaking hands in the court of the Prophet ﷺ and the Sahabah acted upon it very strictly. So much so that Hazrat Anas bin Malik ؓ said to apply performe on his hands daily in order to shake hands with the friends.

REWARD FOR GOOD

It is in the Holy Qur'an:

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ○

"Is there any reward for good-other than good?"

(Al-Rahmtan 55:60)

The life of the Sahabah was the commentary of this verse. During a Ghazwah, the Sahabah felt very thirsty and went in search of water. They met a woman who had water with her. The Sahabah used the water and the Prophet ﷺ made its payment to woman. Although the payment was made the Sahabah remembered her good. Thus, whenever, they attacked her village, they did not attack her house.

THANKSFULNESS

The Prophet ﷺ observed:

مَنْ لَّمْ يَشْكُر النَّاسَ لَمْ يَشْكُرُ اللّٰه۔

"Those who are not thankful to mankind do not render their thanks to Allah also."

On this basis, the Sahabah had always been thankful to their benefactors. Before the migration to Madeenah Munawwarah by the Prophet ﷺ, many Sahabah reached Madeenah Munawwarrah. When the Prophet ﷺ arrived there, they submitted to him, "O Prophet of Allah! we have

never seen a nation more generous and sympathetic than the Ansar. They have undertaken our liability and they have shared their property with us lest they attain the whole reward in the Hereafter." The Prophet ﷺ said, "It will never happen so as long as you will pray and praise them."

GOOD OPINION

The Sahabah always had a good opinion about one another. Once the people of Koofah complained to Hazrat Umar ﷺ about Hazrat Saad bin Abi Waqqas ﷺ that he did not lead the Salah in the proper way. On enquiring from him, he replied, "I fully follow the Prophet ﷺ." Hazrat Umar ﷺ, said,"I had the same opinion about you."

A person whose hand and foot had been cut as a punishment for committing theft, stayed as a guest with Hazrat Abu Bakr ﷺ. When the caliph got up at night, he saw him offering Salah and enquired from him, "Your case does not seem like a thief. Who has cut your hand and foot?" He replied, "This injustice has been committed by Yaala bin Manyah. He observed, "I shall write to him." Just a few days after that, one ornament of Hazrat Asmaa bint Amees ﷺ was lost. When its investigation was conducted, the ornament was found with a goldsmith. When the goldsmith was brought, he said, "The same perosn with the hand and foot cut gave me this ornament. Hazrat Abu Bkar ﷺ said, "This theft does not metter much, however, the fraud which he has played upon me on the basis of his religious sanctity is a very heinous thing. Cut off his foot."

Though the Munafiqeen (hypocrites) spread extreme publicity to the event of Ifk (slander) yet the Sahabah had a good opinion about *Azwaj-i-Mutahharat* (Sacrad wives) on the basis of which they said openly:

سُبْحَانَكَ "مَا يَكُوْنُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ

عَظِيْمٌ ○ "

Glory to Allah! This is a most serious slander. (Al-Noor 24:16)

In the *Sahih Bukhari*, it is stated that an Ansari uttered this sentence in this way:

سُبْحَانَكَ "مَا يَكُوْنُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ

عَظِيْمٌ ○ "

The first word is in excess of the remaining portion of the sentence which was revealed as such in Surah al-Noor as refered to above.

In the book *Fath al Bari*, the names of some other Sahabah are also given in this connection.

RECONCILIATION AND RAPPROACHMENT

According to the requirement of human nature, if there had taken place any mutual dispute, they would have mutually reconciled with great sincerity and they would have felt sorrowful on this short-timed un-pleasness to this extent that whenever they would have recollected this unpleasant state or thought, tears started flowing from their eyes involuntarily. In a matter, Hazrat Aishah رضی اللہ عنہا got so angry with Hazrat Abdullah bin Zubair ﷺ that she had sworn not to keep speaking terms with him but after forgiveing his fault whenever she had recollected it, she wept so much that her stole got wet.

In the beginning, though Hazrat Ali ﷺ did not take oath of allegiance in favour of Hazrat Abu Bakr ﷺ, yet, afterwards, he himself sent for Hazrat Abu Bakr ﷺ and said, "O Abu Bakr! We do confess your dignity and if Allah has favoured you with khilafat, we do not envy on it." This sincere speech of Hazrat Ali ﷺ had such effect on him that Hazrat Abu Bakr had tears in his eyes. He observed, "By Allah in whose control is my life, the relationship of the Prophet is dearer to me than my own relationship. The difference which had taken place between us I shall not deviate from the truth in the least. I shall do

according to what the Prophet ﷺ has done." After mutual reconciliation and rapproachment, Hazrat Ali ؓ fixed the time for taking oath of allegiance in the after noon. When the Zuhr Salah was offered, Hazrat Abu Bakr ؓ stood on the pulpit and expressed all the objections which were the cause of not taking oath of allegiance. After that, Hazrat Ali ؓdelivered a speech in which he confessed all the excellence and rights of caliphate of Hazrat Abu Bakr ؓ and said, "Whatever I did, it was not on the basis that I had an envy or jealousy against Hazrat Abu Bakr ؓ or I denied his excellence. But we considered ourselves deserving caliphete. Therefore, I was distressed with it." With this declaration, all the Muslims were very much pleased and the anger which had spread due to Hazrat Ali ؓ, vanished in no time.

CONFESSION OF THE EXCELLENCE OF THE CONTEMPORARIES

Envy and jealousy is in the nature of the scholars. Therefore, they confess very little the excellence of their contemporaries. Muhaddithеen had been the embodiment of morals, but in spite of all that, it is written in the books of *Usool-i-Hadith* that the cross-examination of one Muhaddith or a scholar of well-versed knowledge of Hadith, is not trustworthy for the other contemporary Muhaddith because they had mutual envy, jealousy grudge and enmity. Th Sahabah confessed the excellence of their contemporaries with broad-mindedness. When Hazrat Muaz bin Jabal ؓ was about to die, the people said, "Please, make some will." He said, "Acquire knowledge from four persons Uwaimer Abi al Dardaa, Salman Farsi, Abdullah bin Masood and Abdullah bin Salam."

Once a venerable man came to Hazrat Abu Hurairah ؓ from Yemen and said, "I have come for acquiring knowledge." He said, "Are there no Saad bin Malik, Ibn Masood, Huzaifah, Ammar and Salman over there with you?" Alongwith it he enlightened him of their excellence also.

Once a person enquired a verdict from Hazrat Abu Musa Ashaari ؓ in Kufah. Abdullah bin Masood raised an objection against it. If they had been a scholar of this period, they would have quarrelled, but Hazrat Abu Musa Ashaari ؓ said, "O people of Kufah! So long as this person (Abdullah bin Masood) is present among you, do not demand a verdict from me."

EQUALITY

The Sahabah treated everyone equally rather high or low and had equal association with them. Once Hazrat Safwan bin Umayyah brought food in a big bowl and placed it before Hazrat Umar ؓ. He sent for the poor and the slaves and asked them to share in taking food with him. "After that be observed, My Allah curse them who feel disgrace in taking food with slaves."

One day Hazrat Umar ؓwas eating pieces of chapati mixed with oil. He sent for a bedouine and asked him to share food with him. When he picked up a morsel, he rolled up even the rediment of the bowl. Hazrat Umar ؓ observed, "You seem to be very poor." He replied, "For a long time, I have neither seen oil nor any oil eater." It was the period of famine. Hazrat Umar ؓ said, "So long as it does not rain, I shall not take oil."

Once Hazrat Abdullah bin Umar ؓ went to the suberbs of Madeenah Munawwarah alongwith many Sahabah. When table was served, a shepherd happened to come over there. When he saluted, Hazrat Abdullah bin Umar ؓ desired to invite him to take food. He made an excuse that he had been fasting. Hazrat Umar ؓ said, "You observe fast on such a hot day and then, graze the goats?"

Hazrat Khubab and Hazrat Bilal ؓhad been slaves in the period of ignorance. Once Hazrat Khubah went to Hazrat Umar ؓ who sat him on his mattres by his side and said, "None deserves this place more than one person." He asked, "Who is he, O Ameer al Momineen? He replied, "Bilal."

One day, from amongst the chiefs of the tribe of Quraish — Hazrat Abu Sufyan bin Harb and Hazrat Harith bin Hisham رضی اللہ تعالی عنہما came to Hazrat Umar ﷺ. After their seeking permission, first, he granted the honour of admittance in his court to Hazrat Suhaib, Hazrat Bilal and Hazrat Ammer etc from Ahl-i-Badr (ie., who took part in Ghazwah-i-Badr). The pride and haughtiness of the period of ignorance had been still with Hazrat Abu Sufyan, with unpleaentness, he said, "How miserable it is that the slaves are given permission but we keep enduring the torture of waiting." Hazrat Suhail bin Amr ﷺ had also been present who said, "The symptoms of anger are appearing from your face but you must be angry on yourself. Islam had called you also alongwith all, but these people advanced ahead at the call of Islam and you lagged behind." It was a clue to the fact that these people embraced Islam at the time of the conquest of Makkah and Hazrat Suhaib etc. embraced Islam in the early period of Islam.

If a person had adopted such an attritude which would have been derogatory to equality regarding its moral capacity, the Sahabah would have an utter dislike for it. Once when Hazrat Mugheerah bin Shubah ﷺ came out, a person bade him, "*Assalamo Alaikum wa Rahmatullah wa Barakatuhu.*"

"السلام علیکم و رحمة اللّٰه و برکاته"

Hazrat Mugheerh said, "Saying Assalmo Alaikum was sufficient as I am also one of them."

Hazrat Ruwaifah was the governor of Al Zablas. A person came to him and bade salutation in these words, Assalamo Alaika O governor!" He replied, "If you had saluted us, we all would have responded to your salutation. You have, indeed, seluted the governor of Egypt. Go. Only he will respond to your salutation."

Hazrat Sahail ﷺ was from amongst the chiefs of the tribe of Quraish and considered the Ansar less in rank than

themselves in the period of ignorance but he had been going continuously to Hazrat Muaz bin Jabal ﷺ for getting education of the Holy Qur'an. One day, someone remarked, "Why do you go to that Khazraji or the person belonging to the tribe of khazraj? Why do you not get the educatin of the Qur'an from any person belonging to your own tribe?" He replied, "This very pride and haughtiness has caused one's downful."

REGARD ACCORDING STATUS

Though the Sahabah had been an embodiment of freedom and equality, they had not eliminated all the distinctions expressed by the Qur'an in these words:

فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

"We endowed with excellence, some above others."

(Al-Baqarah, 2:253)

Therefore, they treated every person according to his status. Once a beggar came to Hazrat Aishah رضی اللہ عنہا. She gave him a piece of chopatti. Then, a well-dressed person came as a beggar. She seated him and fed him. The people asked about the difference in the treatment with the two. She replied that the Prophet ﷺ had observed,

اَنْزِلُوا النَّاسَ عَلٰى مَنَازِلِهِمْ

"Keep every person according to his status."

Once Hazrat Umm-i-Salmah needed help for cleaning the wool. She sent a man to a teacher of a school for sending the slaves, but not the free lads. It is given is the *Fath al Bari* that it aimed at the honour of a free man.

A slave-girl owned by Hazrat Abdullah bin Umar ﷺ had adopted the from of a free women. When Hazrat Umar ﷺ saw her and felt unpleasent. He went to Hazrat Hafsah رضی اللہ عنہا and said, "I have seen the slave-girl of your brother that she had been moving here and there in the fashion of free a women."

GOOD SOCIAL LIFE

The above-mentioned title has different aspects. Therefore, this will be discussed under different sub-headings as is detailed below.

THOUGHTFULNESS OF REPAYMENT OF DEBT

The Prophet ﷺ has observed:

خیارکم، احاسنکم، قضاع

"The best among you are those who repay their debts in a nice way."

This Hadith, practically, applies on Sahabah only. When Hazrat Zubair ؓ went to join the war of Jamal, he called his son Hazrat Abdullah bin Zubair ؓ and said, "To-day only the oppressors or the oppressed will be killed. I think that I shall also be martyred. I am most concerned about the repayment of my debt. First of all, repay my debts after selling the whole of my property. If you get helpless, seek the help of Allah."

Hazrat Abdullah bin Zubair ؓ acted upon this advice honesty. Thus, when he had repaid the debt of his father, his brothers said to him, "Now, distribute the legacy of our father." But he said, "Unless I announce upto four years during hajj and invite the creditors to take back their loan, if any, advanced to our father and clear his debts, I will not distribute the legacy." Thus, he kept announcing the same for four years.

When Abdullah bin Amr bin Hizam ؓ came out to participate in the Ghazwah-i-Uhud, he called his son Jabir and said to him, "I must get martyred. If so, you must repay my debts and behave well towards your brothers." Thus, Abdullah had died leaving six daughters who had to be maintained by Hazrat Jabir ؓ. When the harvest of date was

ripe, firstly, he paid the debts of his father from the price of the produce and paid it so honestly that he stated himself about it, "I was satisfied that the trust of my father should be paid to their owners even though I did not give to my sisters a single seed of date."

Once Hazrat Abu al Maleeh bin Urwah bin Masood ﷺ asked the Prophet ﷺ, "Can I make the payment of the debts for my father?" The Prophet ﷺ said, "Yes." Hazrat Qarib bin Asmad ﷺ said, "Pay the debt of Aswad also." The Prophet ﷺ said, "But Aswad had died as a polytheist." Hazrat Qarib said, "His son ie, I am a Muslim. The liability of his debt is upon me and it may be demanded from me."

When Hazrat Umar ﷺ was injured and had no hope to survive he called Hazrat Abdullah bin Umar ﷺ and asked, "How much debt is due from me?" On calculation, it came to be eighty-six thousand Dirham. He said, "If it is possible to be paid from the property of the progeny of Umar, well and good, otherwise request Banu Abi bin Kaab for help in its payment. If their help is insufficiant, then request Quraish help in its payment. But do not request from anyone except them."

Hazrat Ibn Hadrad owed four Dirham to a Jew. He filed a complaint in the court of the Prophet ﷺ. The Prophet ﷺ observed thrice.Give him his right." He replied, "I have nothing." When the Prophet ﷺ kept quiet, he stood and went to the market. He took off his turban and made from it the garment for lower postion of the body. He sold his actual garment for the lower portiion of the body for the four Dirham and repaid his debt.

Hazrat Aishah رضی اللہ عنہا often used to take loan. When she was asked why she had been taking loan, she replied that the Prophet ﷺ had observed, "The person who intends to repay his loan, Allah appoints someone on his behalf to help him in repaying the loan, I am looking for that helper."

When the Prophet ﷺ repaid the loan, he gave the best property. Once he had taken a camel as a loan. When the

camels, by way of Sadaqah, were received, he gave the creditor a camel better than his camel which was loaned to the Prophet ﷺ and observed,

خيار الناس احسنهم قضاع

"The best people are those who repay the debt in a nice way."

The Sahabah acted on this Hadith. Once Abdullah ibn Umar ﷺ took a few Dirhams as a loan. While repaying the debt, he gave better Dirhams. The crediter said,"Your Dirhams are better than mine." He replied, "I know it but I have given them on my own accord.

Once he took two thousand Dirhams from someone as a loan and while repaying the debt, he paid two hundred Dirhams in excess. The creditor said,You have paid two hundred Dirhams in exeess. He replied "Accept this also."

ALLOWING TIME TO THE BORROWERS

Allowing time to the borrowers is a good act fetching reward and it has been advised in the Qur'an itself:

فَنَظِرَةٌ إِلَى مَيْسَرَةٍ

"If the debtor is in a difficulty, grant him time till it is easy for him to repay." (Al Baqarah 2:280)

This kindness is afforded only by those people in whose nature tenderness, love, mercy and affection is found. Allah gave the Sahabah these feeling in abundance and granted the help and guidance for it. A person owed some debt to Hazrat Abu Qatadah ﷺ. When he came for collection the poor fellow used to hide himself in the house. Luckily, once he came and met his child. On enquirying, the boy said that he is eating food. He sent for him and enquired, "Why did you hide yourself from me?" He replied, "I am penniless and have nothing to pay the debt." Hazrat Abu Qatadah ﷺ eyes were with tears and he told him that the Prophet ﷺ had

observed, "The person who allows time to his debtor or pardons the loan, he will be enoying paradise in the hereafter."He pardoned the loan.

Hazrat Abu al Yusir ﷺ was indebted to Hazrat Sumrah رضی اللہ عنہ. When he came for collection he hid himself. When Hazrat Samrah رضی اللہ عنہ returned hurrily, he thought that he had left. When Abu al Yusir ﷺ peeped, he came face to face with Hazrat Samrah رضی اللہ عنہ. The former said, "Have you not heard the Prophet ﷺ saying, The person who allows time to a poor debtor, Allah will take him into His shelter on the day of Ressuraction?" Hazrat Samrah ﷺ said, "I bear witness that I have heard that from him."

URBURDENING THE LOAN

The Sahabah had been very generous, lenient and sympathetic. They used to unburden their loans. Once Hazrat Kaab bin Malik ﷺ demanded his loan from a person in the mosque. When there was noise due to it, it was heard by the Prophet ﷺ in his house. The Prophet ﷺ raised the curtian and observed, "Pardon half of the loan." He replied, "I pardon half loan."

Hazrat Zubair ﷺ was indebted to Hazrat Abdullah bin Jaafar ﷺ to the extent of four lac. When Hazrat Abdullah bin Zubair wanted to replay it, Hazrat Abdullah bin Jaafar said, "If you so desire, I may excuse it."

Hazrat Umm-i-Salmah ﷺ made a slave Mukatib. When he wanted to pay the agreed amount, he said, "Make something less from it." On that, he made something less from it.

A person was indebted to Hazrat Abu al Yusair ﷺ. When the latter claimed it, he asked his maid to tell him, he is not at home." The latter heard his voice and said, "Come out of the house as I have heard your voice." When he came out, Hazrat Abu al Yusair asked, "Why did you do so?" He replied, "The state of helplessness have overpowered me." He said, "Allah is great! I pardon the loan. I have heard the

Prophet ﷺ saying, "The person who allowed time to the penniless borrower and unburdened the loan, he will take the shelter in the shade of Allah on the recurection day."

A person was undebted to Hazrat Imam Hasan ﷺ who gifted the whole amount of loan.

PAYING DEBT ON BEHALF OF ANOTHER PERSON

The Sahabah had been paying the debt on behalf of their indebted brothers, and used to get them protected from the harshness of their creditors.

Once the Prophet ﷺ enquired, "Is any man from such and such tribe present?" A Sahabi said, "Yes, O prophet of Allah! I belong to that tribe." The Prophet ﷺ told him that his brother had been involved in debts. On that, he paid the whole debt on his behalf.

Once the funeral of a person was brought, who had been indebted for three Dinars. When the Prophet ﷺ refused to lead his funeral Salah, Hazrat Abu Qatada Ansari ﷺ said, "O Prophet of Allah! I shall pay his debt." Then, the Prophet ﷺ led his funeral Salah.

A sahabi purchased a garden. All the fruits of the garden were destroyed due to some calamity. How could he pay the price. When the Prophet ﷺ saw him being burdened with loan, he instructed all the Sahabah to help him. All the Sahabah took part in this whole cause.

COMPLYING WITH THE WILL

As the will is paid from the legacy, therefore, most of the heirs do not comply with it lest there occurs decrease in their share. But the Sahabah complied with the will with utter honesty. Aas bin Wail had bequethed that one hundred salves should be freed after his death. His son Hisham freed fifty slaves. When his other son Hazrat Amr bin al Aas ﷺ wanted to free fifty slaves from his own share, he enquired from the Prophet ﷺ about it. The Prophet ﷺ observed, "If he had been a Muslim and you had freed

slaves, gave Sadaqah on his behalf on performed Hajj on his behalf you would get its reward."

PAYING THE DOWRY

We have usurped all the rights of women, especially forgetting to pay their dowery, but the Sahabah paid their wives dowers honestly. They paid it in the same way as the debt is paid. The Prophet ﷺ managed the marriage of a Sahabah and fixed the dowery which could not be paid till the time of the death of the Sahabi. He made a will that she should be given his share from the Property of Khaibar, by way of dowry. When the woman sold it she got one lac Dirhams as its price.

MAINTAIN JUSTICE AND EQUITY AMONG THE WIVESS

It is very diffcult to maintain justice and equity among the wives. Allah himself stated in the Qur'an:

وَلَنْ تَسْتَطِيْعُوْا أَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ

"You are never able to be fair and just as between women even if it is your ardent desire." (Al-Nisa, 4:129)

However some Sahabah had made this difficult job very easy. Hazrat Muaaz bin Jabal ﷺ had two wives. He maintained justice between them so strictly that on a turn of one wife, he neither drunk water from the house of the other nor did she perform ablution with the water from the other wife.

LENIENCY IN SALE AND PURCHASE

The Sahabah had been very humane, kind and lenient in sale and purchase. Hazrat Uthman ﷺ purchased a piece of land from a Sahabi but delayed in taking its possession. When its reason was asked, he said that he was scolded by the people, "You have been cheated." He said, "If this is the reason, you can take back your price money." After that he

said that the Prophet ﷺ had observed, "Allah will allow entry in paradise to those people who will be lenient at the time of sale and purchase and monetary transaction."

Once Hazrat Abdullah bin Umar ﷺ wanted to return the shirt to the seller, after purchasing it from him, but when he saw that the shirt had hair dye stuck on it, therefore he did not return it.

HONESTY IN DISTRIBUTING THE LEGACY

The people who have more love for any one of their children than the others, give more rights to him. The Sahabah also had a preference of love for one child over the others, but this could not stop them from maintaining equality among them. Hazrat Abu Bakr Siddiq ﷺ had gifted some property to Hazrat Aishah رضی اللہ تعالٰی عنہا but as the latter did not like its possession, the gift was not completed. When he was about to die, he said, "My dear daughter! After my death, I do not consider anything more desireous and more unpleasant than your wealthiness and pennilessness respectively. If you had taken the possession of the property gifted to you by me, that would have been yours, but to-day that property is included in my legacy which will be inherited by all of your brothers and sisters. Therefore, you will distribute it according to the Qur'an." She replied, "If more than the inherited property in this way had fallen to my lot, I would have given up that too."

KEEPING ALOOF FROM CRUELTY AND ANGER

The Sahabah did not like to take unjustly even a particle from the rights of others. Once a woman filed a suit against Hazrat Saad bin Zaid bin Amr bin Nufail ﷺ in connection with a house. He said, "Let her take this house because I have heard the Prophet ﷺ saying, 'If a person takes from another's land equal to even a length of a span, Allah will put in his neck a necklace of seven layers of the earth. O Allah! If she is lying, make her blind and bury her in this house." The narrater stated, "I saw her thereafter and she

slaves, gave Sadaqah on his behalf on performed Hajj on his behalf you would get its reward."

PAYING THE DOWRY

We have usurped all the rights of women, especially forgetting to pay their dowery, but the Sahabah paid their wives dowers honestly. They paid it in the same way as the debt is paid. The Prophet ﷺ managed the marriage of a Sahabah and fixed the dowery which could not be paid till the time of the death of the Sahabi. He made a will that she should be given his share from the Property of Khaibar, by way of dowry. When the woman sold it she got one lac Dirhams as its price.

MAINTAIN JUSTICE AND EQUITY AMONG THE WIVESS

It is very diffcult to maintain justice and equity among the wives. Allah himself stated in the Qur'an:

وَلَنْ تَسْتَطِيْعُوْا أَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ

"You are never able to be fair and just as between women even if it is your ardent desire." (Al-Nisa, 4:129)

However some Sahabah had made this difficult job very easy. Hazrat Muaaz bin Jabal رضي الله عنه had two wives. He maintained justice between them so strictly that on a turn of one wife, he neither drunk water from the house of the other nor did she perform ablution with the water from the other wife.

LENIENCY IN SALE AND PURCHASE

The Sahabah had been very humane, kind and lenient in sale and purchase. Hazrat Uthman رضي الله عنه purchased a piece of land from a Sahabi but delayed in taking its possession. When its reason was asked, he said that he was scolded by the people, "You have been cheated." He said, "If this is the reason, you can take back your price money." After that he

said that the Prophet ﷺ had observed, "Allah will allow entry in paradise to those people who will be lenient at the time of sale and purchase and monetary transaction."

Once Hazrat Abdullah bin Umar رضي الله عنه wanted to return the shirt to the seller, after purchasing it from him, but when he saw that the shirt had hair dye stuck on it, therefore he did not return it.

HONESTY IN DISTRIBUTING THE LEGACY

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had become blind and walked with the support of the wall and said, "The curse of Saeed had fallen on me." One day, she stood and fell into the well in the house and the same served as her grave.

SHUNNING FROM TAKING AN OATH

The people who are dishonest and fraudulent, do not avoid taking an oath in business transactions. That is why Allah directing the Prophet ﷺ revealed:

لَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۝

"Obey not every mean swearer". (Al-Qalam 68:10)

That is why careful persons avoid ever taking a true or right oath also. The Sahabah also avoided taking an oath.

Once Hazrat Abdullah bin Umar ﷺ sold a slave at the price of eight hundred Dirhams with the stipulation that there is no defect in him. Later, the purchaser filed a suit in the court of Hazrat Uthman ﷺ that the slave had been suffering from a disease .Hazrat Uthman ﷺ wanted to administer the oath but Hazrat Abdullah bin Umar ﷺ refused taking an oath and took the slave back. When, the slave was restored normal health, he sold it at one thousand and five hundered Dirham. In the commentary of this Hadith, it is stated that the money in excess of the price money had been a reward from Allah on the basis of the fact that he did not take an oath, in spite of being true and considered it a great thing.

In a suit, Marwan wanted to take an oath on the pulput of the Masjid al Nabawi from Hazrat Zaid bin Thabit ﷺ. He took oath before him but refused to take an oath on the pulpit.

MODE OF SOCIAL LIFE

POVERTY AND PENNILESSNESS

The Sahabah led a life of poverty, starvation and pennilessness. When a Sahabah wanted to marry a woman, the Prophet ﷺ enquired, "Do you have something for dower also?" He replied, "I have only this garment for the lover portion of the body." The Prophet ﷺ observed, "If you give this garment to her, how will you maintain your secrecy? Search for something else." When the Sahabi came back, he said, "Nothing else is available". The Prophet ﷺ said, "If you have nothing, manage only an iron ring somehow or the other." He replied, "Even that is not available." Nothing of this sort, he possessed but he did have the treasure of spirituatism. The Prophet ﷺ arranged their marriage with dowry as teaching of a few Surahs of the Qur'an to her.

Hazrat Abdul Mutalib bin Rabeeah and Hazrat Fadl bin Abbas ﷺ belonged to the family of the Prophet ﷺ but they had nothing which could help in conducting their marriages. They came to the Prophet ﷺ and submitted, "If your good self entrusts us the service for collecting the Sadaqah, we may be able to collect some money with which we can arrange for the dowry. "The Prophet ﷺ did not grant this service to them, however he managed other provisions for arranging their marriages.

When the marriage of Hazrat Ali ﷺ took place with Hazrat Fatimah ﷺ, he had nothing to offer as dowry except an armour which he gave as dowry. The story of his waleemah is very painful. He had only two she-camels. One of them, he received as booty in the Ghazwah-i-Badr and the other was granted to him by the Prophet ﷺ from the Khums.

He wanted to bring Azkhar or a kind of grass which goldsmiths burn while melting gold loaded on both the she-camels and sale it to get some money. He was busy in arranging the provisions for journey when Hazrat Hamzah ﷺ came fully intoxicated and slaughtered the she-camles. When Hazrat Ali ﷺ saw it, his eyes were filled with tears.

Once Hazrat Salmah bin Sakhar ﷺ faced paying money as expiation, the Prophet ﷺ directed him to free a slave. He replied, "I own nothing except my own person." Then, the Prophet ﷺ directed him to pay Sadaqah to sixty poor-men. He replied, "I have been starving during the last night and I have not even a single grain of corn in the home."

Similarly, a Sahabi had to pay Sadaqah, as expiation but he had nothing with him. The Prophet ﷺ himself gave gift of dates to be given as Sadaqah to the poor men. He then said that nobody is poorer than I and my family members. The Prophet ﷺ then observed, "Eat them yourselves."

Hazrat Ali ﷺ was son-in-law of the Prophet ﷺ but so much starvation prevailed in his house that once, he come in his house and saw that both of his sons, Hazrat Hasan and Hazrat Husain had been weeping. On asking, Hazrat Fatimah رضی اللہ عنہا said, "They are restless due to hunger. He the left house and found a Dinar lying on the ground with which he purchased flour and meat.They had so much love for the Prophet ﷺ that they did not eat the food without having inviting the him.

From amongst all the excellence and qualities of the *Ashaab-i-Suffah*, the most prominent is their pennilessness and starvation. Their condition had been rendered to such an extent that when they stood for offering the Salah they fell again and again. When bedouines happened to see them they said, "These persons are mad."

When Hazrat Musab bin Umair ﷺ was martyred in Ghazwah-i-Uhad, even the shroud was not available. He had only one cloth sheet on the body from which his coffin was made. It was so short that if the head was covered, the feet were uncovered, and if the teet were covered, the head was naked. After this, the Prophet ﷺ observed, "Cover the head with the sheet and the feet with grass."

Other martyrs of Uhud could not be buried in a similar in manner. Therefore, many Sahabah were buried only in one sheet.

CLOTHING

The Sahabah faced a great shortage regarding the cloths in the beginning of Islam. Utbah bin Ghazwan stated, "I was the seventh person who embraced Islam. In those days, there was a great dearth of goods so much so that I divided a cot into two parts of one I kept for myself and the other, I gave to Hazrat Saad. But to-day everyone of us, the seven persons, is head of a city.

Most of the Sahabah had only one garment each which they had tied to their necks in order to serve for both the shirt as well as the garment for the lower portion of the body. A Sahabi enquired from the Prophet ﷺ, "Is offering the Salah in one garment lawful or not?" The Prophet ﷺ put the question, "Has everyone of you two garments?"

Hazrat Amr bin Salmah was a Sahabi who was a minor when his tribesmen appointed as him their Imam, being Hafiz-i-Qur'an but his sheet was so short that when he performed prostration, his private part would be naked. When a Sahabiyah came to know of this, she said, "Cover the private part of your Imam." Thus, the people purchased shirt and gave it to him. On that, he was so happy that he had never been so since the time that he embraced Islam.

The Muhajireen had no clothes at all. When they took the teaching class of Qur'an, they used to sit so close to one another that their bodies covered each after.

Those venerable persons had neither shoes, nor socks, caps, shirt etc for themselves. Once, when Hazrat Saad bin Ubaidah ﷺ was ill all the Sahabah went to see him in this condition.

Hazrat Musab bin Umair ﷺ lived a life full of luxury and put on very nice suits before embracing Islam. After embracing Islam and migrating to Madeenah Munawarah his condition was such that, when, one day, the Prophet ﷺ saw him putting on only one sheet which had patches of leather, he recalled his old position and his eyes were filled with tears.

Women need more covering but the cloth-sheet of Hazrat Fatimah ﷺ was so short that once she wanted to cover every limb of her body due to chastity and modesty before the Prophet ﷺ but she was not successful. If she covered the head, the feet became uncovered and when she covered her feet, the head became bare. When the Prophet ﷺ saw that, he observed, "There is no harm because here is only you father and your slave."

Some women did not have even the cloth-sheet. When the Prophet ﷺ permitted women to go to the place meant for offering the Eid Salah, a Sahabiyah said, "If a Shabiyah does not possess a sheet, what should she do?" The Prophet ﷺ said, the other women should share the sheet."

For the marriage fanction, even the poorest person manages a nice suit for a bride but in those days, the brides had even ordinary suits. Hazrat Aishsh رضی اللہ عنہا stated, "I had a shirt of thick cloth. Whenever a women had to be adorned on a marriage function, she would borrow it from me." While commenting on this Hadith, Hafiz Ibn Hajr wrote, "The Sahabah had been very poor in the early period of Islam. Therefore, they considered even ordinary things as great things."

Handkerchief is a very ordinary things but even that was not available to the Sahabah. When they had taken food, they would have wiped their hands with the sole of their feet.

During the period of Hazrat Umar ﷺ there had been an abundance of property, wealth and intermixing with the civilised nations and they maintained the dignified semplicity of Islam. He issued a general order, during the conquests of

Iran, that the people should not adopt the ways of the Iranians and not wear silky garments. But later on, the state of affairs had undergone such a change and the ways of clothing changed so much that one day, Hazrat Abu Hurairah ﷺ put on two coloured garments of cotton. With one of them, he wiped his nose and said, "Brave O Abu Hurairah! To-day you wipe your nose with a garment of cotton, whereas there had been a time when you had been unconscious again and again, in front of the pulpit of the Prophet ﷺ and the room of Hazrat Aishah رضی اللہ تعالٰی عنہا. When the people passed by, they put their feet on your neck and said 'Abu Hurairah has gone crazy', although it was due to hunger."

> It had changed so much that the shirt of Hazrat Aishah رضی اللہ عنہا which had been borrowed for the brides, now the slave-girl will feel ashamed of it."

During the period of Hazrat Ameer Muawiyah ﷺ there was more development and the Iranian culture from which Hazrat Umar ﷺ had stopped, was seen in his (Ameer Muawiyah) own house. Once Hazrat Miqdam ﷺ went to Hazrat Ameer Muawiyah ﷺ and said, "You know that the Prophet ﷺ stopped from using silk, gold and the skins of the animals," When he replied in the affirmative, he said, "But I find all these things being used in your house."

FOOD

The Sahabah lived a very simple life using very simple and ordinary food. In the early period of Islam the Sahabah, in a way, resorted to starvation. Hazrat Uthman bin Ghazwan stated, "I was the seventh person who embraced Islam. At that time, this was the condition that we passed our time by eating leaves of the trees which made our jaws burst."

When Islam became strong, though the troubles were decreased, the old mode of living of Arabia lasted. All the inhabitions of Madeenah Munawwarah used date and barley

as their Staple food. The people who had been wealthy, would purchase super fine flour from the grain-sellers of Syria, especially for themselves. All the remaining people used to live using dates and barely. The barby flour had not been sifted. It is stated in *Sahih Bukhari*, "There had not been sieve in the houses of the Sahabah. After grinding the barley into flour, its hust would have been blown by the mouth. After the husk having been puffed they used it as their food.

This simplicity lasted till the the period of Hazrat Umar ﷺ but when the conquests increased, the Muslims intermixed with other nations, and the Sahabah saw the provisions of luxuries. Hazrat Umar ﷺ apprehanded the Sahabah to be involved in the lively world. Therefore, he instructed all his governors not to adopt the ways of Iranians, not to wear silk and not to eat sifted flour. So this simplicity last generally in his period. Thus, during the period of the conquests of Iran, when the Sahabah saw the chapttis of superfine flour, they could not recognise it and said in a surprising jesture, "What are these white pieces?" But, later on, this simplicity was perished and custom of delicate foods became current. Once Hazrat Hasan, Hazrat Abdullah bin Abbas and Hazrat Jafar ﷺ came to a Sahabiyah who cooked food for the Prophet ﷺ and said, "Please, cook for us the food which the Prophet ﷺ liked." She replied, "Now, that cannot be liked by you."

In the commentary of this Hadith it is written:

ای لسعة العیش و زهاب ضیفة الذی کان اولا و قد اعتاد الناس الا طعمة اللذیذة۔

"Because now the provisions of luxury have become current and the poverty which was common has ended and the people have become used to the fine food."

HOUSING

Due to poverty the houses of the Sahabah used to be very small low and meagre. They lacked even the latrines. There were no curtains on the walls. Even the lamps had not been lit in the houses at night. Later on, the improvement did take place-- the curtains were hung on the walls, yet, till the period of Hazrat Abu Bakr ﷺ the old simplicity had generally been maintained. Hazrat Umar ﷺ though wanted to maintain this simplicity of Arabia with so much severity that he issued a general directive, while making Basrah habitable:

لا یزیدن احدکم علی ثلثة ابیات ولا تطاولوا فی النبیان والزموا السنة تلزمکم الدولة۔

"Nobody shall construct a house consisting of more than three rooms. Nobody shall raise the height of the house. If you will act upon the Sunnah of the Prophet ﷺ your rule will last."

Nevertheless, the people began to construct high houses in his period and it was the first day the decorative tiles were used in houses of the people. Thus, it is stated in the book named 'Musnad Darmi';

تطاول الناس فی البناء فی زمن عمر

"The people constructed high building in the period of Hazrat Umar ﷺ."

During the caliphate of Hazrat Uthman ﷺ the civilisation continued to develped. The Sahabah got constructed grand houses. Hazrat Zubair ﷺ got constructed five houses in Basrah, Egypt, Kufah and Iskandariyyah. Hazrat Talhah ﷺ constructed a precea house with bricks and lime in Madeenah Munawwarah and used wood in its construction. Hazrat Saad bin Abi Waqqas ﷺ constructed a very high, large and atmospheric house at the place called 'Aqeeq' and had

constuced turretts at the top. Hazrat Miqdad ﷺ got constructed house with precea walls in Madeenah Munawwarah.

During the period of Hazrat Ameer Muawiyah ﷺ, still more develpments took place. He constructed a magnificant palace which was named Qasr Banu Hadeelah and which could be used as a fort also.

PROVISIONS FOR DECERATION

The Sahabiyyat used ordinary dress and simple ornaments. Induetion and following the Hadith literature reveals only armlet, bracelet, ear-ring, and ring as ornaments. The women also wore necklace of clover which is called Sakhab in Arabic. The necklace of Hazrat Aishah رضی اللہ تعالٰی عنہا which was lost during a journey, was made of Mahra-i-Yaman or vertebra of Yaman.

The Sahabiyyat used antimony and henna also. When they came out of the maternity home they applied on their faces powder of Daras or special kind of grass in order to remove the spots of the face. They also applied perfume of sak on their fore-head, sak being a perfume.

MYSTICISM AND ASCTICEISM

With the extension of conquests and abundance of wealth and property, as has been stated above, there were a lot of changes in the old way of living of the Sahabah. Neverthless, most of the Sahabah still lived a life of mysticism and asecticism. Hazrat Abdullah bin Umar ﷺ avoided so much from the anthoritative life that once he asked water from someone, he refused to drink water when it was brought in a glass vesel. When it was brought in a wooden bowl he drank it. After that, he demanded water for making ablution, he refused to use it when it was brought in a large basin. When, again, it was brought in a water-skin he performed his ablution. Due to mysticism and asceticism, he never ate to his fill. Once someone offered him a digestive medicine and said, "It acts as digestive for food." He replied, "I do not eat

my fill for months together. Therefore, I do not need it." He never went for hot bath considering it a mode of luxury.

Once Hazrat Abu Hajeefah came to the Prophet ﷺ after taking a delicate food and belched before him. The Prophet ﷺ observed:

اکثرھم شبعا فی الدنیا اکثرھم جوعا یوم القیامۃ

"The more a person eats in this world, the more he will keep hungry in the Hereafter."

After that, he never ate his fill. If he had taken food at night, he would have remained hungry during the day and if he had taken food during day, he woud have remained hungry at night.

Due to mysticism and asceticism, some Sahabah did not like even to construct the house. Hazrat Salman Farsi ﷺ had not constructed a house for himself, rather he would pass his time under the shades of walls and trees. Once a person insisited him to construct a house. In the heginning, he did not agree to it. And when he agreed to it, the person constructed a low and narrow house which was such that the head touched its ceiling when he stood and the toes reached the wall when he lied on the floor. He had very concise provision at home ie., only a bowl and a jug, however, he considered these things also against mysticism and asceticism. Once he fell ill. When he saw these things, he began weeping and said, "The Prophet ﷺ had advised all of us to take so much from the world as a traveller takes by way of provisions of journey, whereas we have so many things." The price of the house-hold of Hazrat Abdullah bin Umar ﷺ was less than one hundred Dirhams. The goods of the house of Hazrat Abu Zar ﷺ was worth two Dirhams. One day, some persons accompanied Hazrat Abu Lubabah ﷺ to his house. Entering inside the house they found that the house is very worn-out and his own covering and bedding is also worn-out.

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very ascetic. Once a person came to Hazrat Aishah ﷺ. She said, "Wait for some time so that I may sew my garment." He said, "If I inform the people about it, the people will consider you miserly." She replied, "The people who do not put on worn-out garments, will not be destined to wear new garmetns."

Once Hazrat Salman Farsi ﷺ came to visit Hazrat Umm al Dardaa who had been wearing a blanket and short trousers. The people said, "Why have you made such a shape?" She replied, "The good act is only that which will be reckoned as such in the world hereafter." She had only one Cloak which she used partly for wearing and party for spreading on the floor. Once someone covered Hazrat Abdullah bin Umar's ﷺ body with a sheet. When he got up from the sleep and saw embroidery on it, he said, "But for this embroidery, there was no harm in using it." Though Hazrat Nudalah bin Ubaid ﷺ was the governor of Egypt, yet he used to remain with uncombed hair and bare-feet. Once someone enquired from him, "Why are you with uncombed hair?" He replied, "The Prophet ﷺ has prohibited us from leading a luxurious life." When he looked at his feet, he asked, "Why are you bare-feet?" He replied, "The Prophet ﷺ has directed us to keep bare-foot off and on."

Wealth and property is the most charming thing of the world. In the last period, the Sahabah had all the treasures of silver and gold, and did not have any love for it. Hazrat Saeed bin Aamir ﷺ was the governor of Hams. Whatever he received as stipend, he spent it for others but he himself lived a poor life. Once Hazrat Umar ﷺ came to Hams and directed to enlist all the needy over there. When the list was presented to him, there was the name of Hazrat Saeed bin Aamir also. Seeing the name, he asked with surprise, "Who is this Saeed bin Amir?" The people said, "He is the governor." He asked, "How can your governor be needy?" What does he do with his stipend?" The people said, "He spends all that for the needy." When Hazrat Umar ﷺ heard

that, he began weeping and sent to him a bag containing one thousand gold coins. When he saw the gold coins, he recited Inna lillahi, by way of grief. When the wife heard that, she said, "Has the Ameer al Momineen been martyred?" Has some symptom of the day of resurrection appeared?" He replied, "An event more serious than that has happened. The worldly gain has come to me. The mischief has come to me." The wife said, "Then, spend it." He picked up the gold coins and placed it in a nose-bag and handed it over to the army in the morning. The wife said, "You had better keep some of it for your own needs." He said that I have heard the Prophet ﷺ saying, "If even a single (hoor) hourie of the paradise comes in this world, the earth will get fragrant with the smell of the musk." And I cannot prefer anything to it."

The Sahabah who collected wealth and property, had also been sorrowful for that. When Hazrat Abu Hashim bin Utbah suffered from plague, Hazrat Ameer Muawiyyah came to see him. When Abu Hashim saw him, he started weeping. Hazrat Ameer Muawiyyah enquired, "Are you feeling pain due to the disease or worried for leaving this world?" He replied, "There is nothing like that. The Prophet ﷺ had imparted a piece of advice to me. Alas! I would have acted upon it. The Prophet ﷺ observed, "Perhaps, you will get so much wealth that would be distributed among a nation but you must be contented to only a servant and a conveyance." I got that wealth and have gathered it."

Some Sahabah considered maintaining relations with the governors and nobles against mysticism and asceticism and they met with indifference. Once Hazrat Abu Musa Ashaari ﷺ came and embraced Hazrat Abu Zar ﷺ saying, "My brother! My brother!" The more the former embraced the latter warmly, the more the latter removed the former from himself saying, "I am not your brother now. It was so only when you had not been the governor."

Hazrat Nabeet bin Shareet ﷺ was a Sahabi. Once his son said to him, "If you had gone to the king, you also would

have been benefited and your tribesmen would have been benefited through you." He replied "I fear his company pushes me towards Hell."

DOING ONE'S JOB ONESELF

The Sahabah did their job themselves and did not consider it a fault. Hazrat Aqbah bin Aamir ﷺ stated:

كنا مع رسول الله صلى الله عليه وسلم خدام انفسنا نتنا دب الرعاية ابلنا

"Along with the Prophet ﷺ, all of us were servants of ourselves and used to graze the camels turn by turn."

Hazrat Ali ﷺ served fodder to his she-camels himself. He also gave them drink mixture of flour and water.

Once food was prepared for Hazrat Uthman ﷺ and Hazrat Ali ﷺ was also invited to it. A person came to them and saw that they had been shaking off the leaves from the tree for the camels with their own hands.

Once a person came to Hazrat Abu Zar Ghifari ﷺ at his house. He asked his wife about him. She replied, "He was gone for his work." After some time, he saw that he is coming with a water-skin loaded on the camel. A person asked him if he had no male issue. He replied, "The Prophet ﷺ had observed that the person whose three sons have died, is destined to go to the paradise."

Once the Prophet ﷺ was hungry and in poverty. When Hazrat Ali ﷺ came to know about it, he went to the garden of a Jew and earned seventeen seeds of dates by drawing bucketful of water for him at the rate of one seed of date for one bucketful of water. Taking those seeds of dates, he want to the Prophet ﷺ and offered them to him. Similarly, another Sahabi brought two Saa dates after workintg and offered them to the Prophet ﷺ.

Whenever Hazrat Abdullah bin Umar ﷺ had been on journey, he never burdened anyone for doing the work which

he himself could do.

After prohibitoin of wine, some Sahabah who had been the inhabitants of cold areas, submitted to the Prophet ﷺ, "O Prophet of Allah! We are the inhabitants of cold areas. We work very hard for our livelihood. Therefore, we use wine of wheat." The Prophet ﷺ enquired, "Does it cause intoxication also?" They responded in the affirmative. The Prophet ﷺ observed, "Give it up."

The cause of obligatoriness for taking bath on Friday is stated below.

كان الناس مجهودين يلبسون الصوف و يعملون على ظهورهم و كان مسجدهم ضيقا مقارب السقف انما هو عريش فخرج رسول الله صلعم فى يوم حار و عرق الناس فى ذلك الصوف حتى ثارت منهم رياح اذى ذلك بعضهم بعضا فلما وجد رسول الله صلعم تلك الريح قال ايها الناس اذا كان هذا اليوم فاغتسلوا وليمس احدكم افضل ما يجد من دهنه و طيبه

"The Sahabah had been very poor and put on the garments made of blankets. They lifted weight on their backs. Their mosque was very narrow with low roof ie., a thatched roof served as the roof. One day, the Prophet ﷺ came out for leading the Jumuah Salah. It was a very hot day. The Sahabah perspired profusely by putting the garments of blanket and so such bad smell had spread that the Prophet ﷺ realised the feeling about the bad smell, observed, Take a bath on Friday and use scented oil and perfume so far as it is possible."

The Sahabiyyat performed the household affairs with their own hands and afforded even the hardest labour for it. Hazrat Fatimah رضى الله عنها was the most beloved daughter of the Prophet ﷺ but she had developed spots on her body by

bringing water-skins and her clothes became oily and dusty.

Hazrat Asmaa رضی اللہ عنہا was the daughter of Hazrat Abu Bakr ﷺ and had been married to Hazrat Zubair ﷺ who had been so poor that there was nothing in his house except a horse. Hazrat Asmaa رضی اللہ عنہا herself brought grass for the horse. When Hazrat Abu Bakr ﷺ sent a house-keeper, she got relieved from this service. The Prophet ﷺ had granted a piece of land to Hazrat Zubair ﷺ which was situated at a distance of three Farsakh from Madeenah Munawwarah. Hazrat Asmaa رضی اللہ عنہا went there and brought the load of dates needy on her head from there, grinded them and fed the she-camel used for drawing water from the well. The ordirary house-hold matters were in additions to that. She herself brought water, sewed the water-skin and herself kneaded the flour.

The *Azwaj-i-Mutahharat* (sacred wives) themselve performed the house-hold work. One day, it was the turn of Hazrat Aishah رضی اللہ عنہا, to grind barley. She cooked chapathis from it and waited for the Prophet ﷺ. When the Prophet ﷺ was late in arriving, she went to sleep. When the Prophet ﷺ came he roused her from sleep.

MEANS OF LIVELIHOOD

The European historians are of the view that, after the advent of Islam, the livelihood of the Sahabah, all depended on the booty only, but it is a grand historical blunder. The Muhajireen and the Ansar were the real elements of the component system of Islam and both of them adopted separate means of livelihood in the very early period of Islam. Thus, when the accusation of narration of Hadith in abundance was imposed against Hazrat Abu Hurairah ﷺ he told the same reason for it:

ان اخوتی من المهاجرین کان یشغلهم الصفق بالاسواق و
کنت الزم رسول اللّٰہ صلی اللّٰہ علیه وسلم علٰی ملاء بطنی

فاشهد اذا غابوا و احفظ اذا نسوا و کان یشغل اخرتی من
الانصار عمل اموالهم و کنت امرءً مسکینا من مساکین الصفة
اعی حین ینسون

"My Muahjireen brothers used to keep busy in their business and I was always present with the Prophet ﷺ. Therefore, when they were absent, I would have been present with him. When they had forgotten, I would memorise. And my Ansar brothers had been busy in agriculture and I was one of the poor men of Ashaab-i-Suffah. Therefore, when they forgot or had not committed to their memories, I would have memorized the words of the Prophet ﷺ". (Bukhari-kitabl al Buyooa).

On an occasion, Hazrat Abu Musa Khudri ﷺ referred to a Hadith of the Prophet ﷺ and wanted Hazrat Umar ﷺ to verify it. When Hazrat Abu Saad Khudri ﷺ verified it, Hazrat Umar ﷺ himself apologised in these words:

اخفی علی ذا من امر رسول اللّٰہ صلی اللّٰہ علیه و سلم الها فی
الصفق بالاسواق

This Hadith of the Prophet ﷺ was not in my memory because the commercial avocation had engaged me."

When Hazrat Abu Bakr ﷺ wanted to take stipend from the Bait al Mal (state exchequer), he expressed it in these words:

لقد علم قومی ان حرفتی لم تکن تعجز عن مؤمنة اهلی
واشغلت بامر المسلمین فسیاکل ال ابی بکر من هذا المال۔

"My people knows well that my profession was sufficient for the livelihood of my family members, but now, when I have been engaged with the job of the Muslims, my family members will take the means

of livelihood from the state exchanger".

Hazrat Uthman ﷺ used to do trade in partnership with Hazrat Rabeeah bin Harith ﷺ. When Hazrat Abdul Rahman bin Auf ﷺ came to Madeenah Munawwarah, after migretion, the Prophet ﷺ settled brotherhood between him and Hazrat Saad bin al Rabeea. Due to it, Hazrat Saad wanted to give him one half of his property but he said, "Allah may bless you with this property! Show me the market." Hazrat Saad ﷺ led him to the Sooq-i-Qainuqaa or the Qainuaa market. He went there and started the busines in chesse and oil and got so much profit from this business in a few days that he became capable of conducting his marriage.

The markets like Ukaz, Zul Jana, Zul Majaz, and Habsha which had been settled in Arabia, remained flourshing for one hundred years after the promugation of Islam. These markets took place generally during the Hajj peirod, and in the start, the Sahabah considered doing trade during this period as unlawful but how Allah could deprive His pious men of His grace and blessings. Thus, the Sahabah were granted general permission to do business in these markets by Allah.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَبِّكُمْ ط

"It is no crime in you if you seek of the bounty of your Master and Sustainer (during pilgrimage)."

(Al Baqarah 2:198)

In addition to these markets, some new markets had been settled in that period of Islam. Thus, the Prophet ﷺ himself had settled a new market in Madeenah Munawwarah, where no commercial tax was taken. Hazrat Sakhar ﷺ was a great business-man. As the Prophet ﷺ had invoked to Allah:

اللهم بارك لِاُمَّتِی فی بکورها۔

"O Allah! Grant blessing to my Ummah early in the morning."

Therefore, Hazrat Sakhar ﷺ always sent his commercial goods to the market early in the morning and gained considerable profit.

Hazrat Abu Bakr ﷺ often, used to carry his goods to Basrah. Thus, one year before the death of the Prophet ﷺ, he carried his commercial goods to Basrah.

Hazrat Umar ﷺ had settled commercial relations with Iran. Thus, the Prophet ﷺ once granted him a silken cloak. When he refused to take it, the Prophet ﷺ observed, "I do not ask you to put it on. Send it to Iran or Persia, it will fetch you monetary gain."

Hazrat Attar Datimi ﷺ was a Sahabi who usually attended the courts of the kings (probaly concerning commercial relations) and gained benefit. Once he brought a silken suit. When Hazrat Umar ﷺ saw it in the market, he submitted, "O Prophet of Allah! Please, purchase it and wear it at the time of the visit of the delegates."

In short, the keenness of the Sahabah for commerce had developed so much that they could not adopt another profession as means of livelihood. Holding the scholarship from the government is such a choice that even the Asian temperament desires that because the persons from amongst the Sahabah who had been conversant with the blessings of business, did not like to inculcate it for the Arabs. Thus, when Hazrat Umar ﷺ wanted to fix the stipend from the exchanger for all the Muslims, Hazrat Abu Sufyan bin Herb observed:

اَدِیُوَانٌ مثل دیوان بنی الاصفر؟ انك فرضت للناس اتكلوا على الدیوان و تركوا التجارة

"Will their names be registered like the Ramans? If you fix the stipends for the people, they will depend on it and will give up business."

Though the main profession of the Muhajireen was commerce, they also adopted agriculture as their profession after migrating to Madeenah Munawwarah.

Thus, in the beginning, when the Muhajireen came to Madeenah Munawwarah, the Ansar said to the Prophet ﷺ, "Please, distribute our oases among our Muhajireen brothers." But the Prophet ﷺ refused it. Then, they submitted, "They should share in labour and hard work and we shall share the produce with them." All the Muhajireen accepted it happily. Afterwards, when the Ansar started giving their fields on lease or wages, approximately all the Muhajireen adopted the profession of agriculture, it is stated in *Sahih Bukhari*:

ما بالمدينة اهل بيت هجرة الا يزرعون على الثلث والربع

"There was no family in Madeenah Munawwarah, who had not been doing agriculture for one third or one fourth of the produce."

Hazrat Ali, Hazrat Saad bin Malik, Hazrat Abdullah bin Masood رضی اللہ عنہم etc. had been doing agriculture in this manner but the livelihood of the Sahabah did not depend on agriculture only. Therefore, they had no hesitation or shyness in adopting any profession with which they could get lawful livelihood. Hazrat Saudah رضی اللہ تعالٰی عنہا herself used to make Adeem of Taif and due to that her menetary position was the strongest among the *Azwaj-i-Mutahharat* رضی اللہ عنہن (sacred wives).

Though Hazrat Salman رضی اللہ تعالٰی عنہا was governor of Madain, he used to earn his livelihood by making mats.

Some Sahabah depended on doing labour for their livelihood. When a Sahabi shook hands with the Prophet ﷺ, he asked, "Have you corns on your hands?" He replied, "I hammer stones to break them and thereby I earn livelihood for my family." We Prophet ﷺ kissed his hands.

Some Sahabah looked after the bees and produced honey from them. Thus, a Sahabi got allotted a jungle for himself

and produced honey from it and paid Zakat on it also. This jungle remained in his possession till the Khilafat of Hazrat Umar رضی اللہ عنہ. The Prophet ﷺ had allotted two jungle of the same kind for two tribes and they also paid *Zakat*.

PART II

AUTHOR'S NOTES

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most gracious, Most Merciful.

When the first addition of the اسوۂ صحابہ was published thought it did not get so much popularity that the people did not pay proper heed regarding its critical appreciation, yet it embraced many mistakes in accordance with human nature. These mistakes were not limited to the mistakes of copying, at certain places, a number of mistakes were committed by me in respect of translation and conveying the meanings and the sense. When it was pointed out by some people, immediately, I made up my mind to revise it completely at the time of printing its second edition, thus, rectifying all the mistakes. So, this year, when the time for printing its second edition came, I revised it and I did not confine it to the correction of the passages and copying. I made every report exactly a like after comparing with the original book. Similarly, I made corrections regarding the Qur'anic verses. In this connections, many other events occurred to my mind which were added and many things were delete. Though I do not claim that it is completely safe from any error, much effort has been made for accuracy and many passages have been changed. I am very thankful to my dear Companion, Maulvi Shah Mueen-ud-Din Ahmad who has rendered his assistance in comparing and correcting some of the versions.

Abdul Salam Nadavi

PREFACE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الحمد لله رب العالمين والصلوٰة على رسوله محمد و اله و اصحابه اجمعين۔

The holy personality of the Prophet ﷺ was complete a collection of religion, morals, politics, and knowledge and Maarifat or mysticism, the principles and rules of which are mentioned in detail in the Holy Qur'an and Sunnah of the Prophet ﷺ. Therefore, the most important duty of the Sahabah (Companions) after the death of the Prophet ﷺ was to protect these fine elements and the honesty and zeal with which they performed this duty, is detailed in this part of the book. Though, in the capacity of the successors of the Prophet ﷺ, the *Khulafaa-i-Rashideen* or the divinely-guided caliphs had more chance to perform this duty than all the remaining Companions, this portion of the book mainly consist of the religious, moral, political, academic and heroic deeds of the *Khulafaa-i-Rashideen* but the other Companions also shared in performing these heroic deeds with them. For example, they had been Imams of the mosques, teachers of the schools, governors of the provinces, judges of the courts, offices of the young men and Muftis or juritst, of the Muslims and, in this capacity, their practical phenomena had been equally visible from the mosques to the government houses and in the battle-field. On this basis, the heroic deeds of the after Companions have been mentioned along with those of the *Khulafaa-i-Rashideen* رضوان الله عليهم اجمعين and, in this way, this portion has become a complete collection of their heroic deeds and life-sketches.

The people who have studied the religions moral and social excellence and qualities of the Sahabah in the first part

will find, in this part how the Prophet ﷺ trained the Companions in respect of policy, politics, knowledge and mysticism and left them as a model for the world and how the Companions maintained the whole world on the straights path of religion, morals and polities according to the religious instructions and directions of the Prophet ﷺ.

All the Prophets of Allah عليهم السلام have given religious instructions to their Companions regarding all these things, but the way in which the Companions of the last Prophet ﷺ protected and maintained them the history of the whole world lacks such a precedent and, in fact, the venerable and the religions guardians of this very kind had been required for the settlement and existence of an eternal religion.

Abdul Salam Nadavi
Shibli Manzil, Aazam gadh,
July 11, 1922

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Most Gractious, the Most Merciful.

POLITICAL SERVICES

The above titled topic is very comprehensive. Therefore, it can well be dealt by splitting it into sub-titles as is discussed in the following lines:

DIVINE CALIPHATE

Regarding the Divine caliphate, in the Qur'an, it is revealed by Allah

وَعَدَ اللَّهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"Allah has promised to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land inheritance (of power), as He granted it to those before them, that He will establish in authority, their religion....." (24:55)

Divine Caliphate is a sacred religious trust. Therefore, one can deserve it only on the basis of faith and good deeds only. That is why when, in the very beginning, its expression was made in the heavens, those who were very close to Allah, declared about deserving the Divine caliphate in these words:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّيْ جَاعِلٌ فِي الْأَرْضِ خَلِيْفَةً قَالُوْا

أَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

"Behold! Your Sustainers said to the angels, 'I will create a vicegerent on earth.' They said, 'Wil! You place therein one who will make mischief and shed blood? While we do celebrate You praises and glorify Your holy (name)?"

(Al-Baqarah, 2:30)

The details about the beliefs and good deeds of the Companions, which has already been given, its study will convince every person that the Companions had qualified themselves to be, really, deserving for Divine caliphate, but in this part we want to highlight those moral characteristics, which will clearly prove how the Companions having common moral characteristics of the ruler and the ruled, established the caliphate an accurate principles and how they maintain it or the true path.

COMPANIONS DID NOT WISH THE CALIPHATE

If hardship is the outcome of doing virtuous deeds and stopping others form evil deeds, it is also a sacred trust and obligatory duty of religion. The hardship which is used for personal interest it is worse. The foundation of any Government should be based on this basis. During the Caliphate period none of the Companions had a desire to rule people. They loved to lead the righteous and religious deeds whenever they got a chance.

The Holy Prophet ﷺ declared at the time of Ghazwa Khaibar (Holy war in which the Holy Prophet ﷺ participated), "I shall give the flag to that man who loves Allah and His Prophet. Allah will bestow upon him the victory." In this religious honour each and every Companion was thrilled. Hazrat Umar ؓ says on this occasion,

ما احببت الا مارة الا يومئذ ـ

"Except in Ghazwah Khaibar I never wished leadership."

When the question of Caliphate arose at Banu Sa'eda there occurred some difference of opinion between the Ansar and Muhajir (local and emigrants) Zaid bin Thabit who was Ansar said that the Holy Prophet ﷺ was also an emigrant, so the Caliph will be a migrant and we will act like Ansar as we did at that time.

This was the spirit of the Companions, which did not give rise to the rifts among them.

SENSE OF RESPONSIBILITY FOR CALIPHATE

The sense of responsibility for personal aim is like the sense, which an animal has for himself. If the sense of responsibility is for the goods and the eradication of evils from the society then, no doubt, it is praise worthy and this responsibility was laid on the Companions. The first sermon of Hazrat Abu Bakr ؓ contained:

يا ايها الناس لوودت ان هذا كفانيه غيرى ولئن اخذتمونى سنة نبيكم ما اطيقها ان كان لمعصوما من الشيطان و ان كان لينزل عليه الوحى من السماء ـ

"O people! I do not wish to be a Caliph. If you expect following the Sunnah, I shall not be able to do so do not follow me. The Prophet ﷺ was safe from the tricks of the devil and he use to receive revelation."

Hazrat Umar ؓ says that if any other person could take the responsibility of Caliphate I would have given him walkover.

Once Hazrat Umar ؓ was returning after Hajj pilgrimage, he had no bedding so he collected and arranged the pebbles on the floor and slept. In the lying posture he

looked towards the heavens and supplicated.

اللهم كبرت سنى و ضعفت قوتى وانتشرت رعيتى نا قضنى

اليك غير مضيع ولا مفرط۔

"O Allah! Be merciful. Now I am old enough and my people have inhabited in large areas. My good deeds may not be spoilt due to my inability to perform my duties legibly."

On his death bed when he was asked to appoint his successor, he said "Shall I carry this load also at the time of my life and death. I only wish that my sins and virtues should be at par."

At the last moments of his life the sense of responsibilities of the Caliphate were such that he willed to safeguard the rights of Ansar, Muhajirs, bedouins and even Zimmis (the people of the Book who were given protection).

DUTIES OF THE CALIPHATE

While granting the greatest reward due to His Grace and Kindness to the Companions, He, along with that, apprised them of its obligations also as indicated in this verse:

الَّذِيْنَ إِنْ مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

وَأَمَرُوا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُوْرِ ○

(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rests the end (and decision) of (all) affairs." (Al-Hajj 22:41)

These grand obligations can be divided into three kinds – religion, morals and politics. The way in which the Companions performed these obligations, will be dealt with in chapters and sections of this part of the book. At present, we aim at collecting only those examples which will depict

the sincerity, zeal and patience which the Companions expressed while performing those obligations.

In our age, patrolling at night by the king alone, is considered an extra ordinary event but Hazrat Abu Bakr Siddiq ﷺ when he became the Caliph, stayed at the place called Sakh which was away from the actual inhabited area of Madeenah Munawwarah seven mouths, but he, daily, came to the Masjid al Nabwi, sometimes on foot and sometimes riding on a conveyance, and went back after leading the Ishaa Salah.

When Hazrat Umar ﷺ got up early in the morning, first of all, he aroused the persons who had gone to sleep after offering Tahajjud Salah for the Fajr Salah. The first job that he did after the Isha Salah, was looking after the mosque. He would have let nobody remain in the mosque unnecessarily except the persons who had been busy in worshipping Allah.

But still his duties would have not been over; rather he got up, again and again, and had a watch over the city of Madeenah Munawwarah.

Once Hazrat Umar ﷺ came out at night with Hazrat Abdul Rahman bin Auf ﷺ. Suddenly, light had been visible is a house. When they came near the house, it was found locked and some people had been heard making a noise. Hazrat Abdul Rahman bin Auf ﷺ said, "Do you know whose house is it? This is the house of Rabeea bin Umayyah. They are drinking wine at this time. What is yours opinions? He replied, "Allah has prohibited us from suspicion." Therefore, they returned.

He had established a free public Kitchen. He used to go there and served the food to the Muslims with his own hands. A certain messenger came into his court and found the Ameer al Momineen taking a stick in his hand and feeding the people. After Ishaa, he moved in the mosque here and there and looked at the face of every man with concern and enquired if he had taken food or not. If he had found a man hungry he would take him and serve the food himself to him.

looked towards the heavens and supplicated.

اللهم كبرت سنى و ضعفت قوتى وانتشرت رعيتى نا قضنى

اليك غير مضيع ولا مفرط۔

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When Hazrat Umar ﷺ got up early in the morning, first of all, he aroused the persons who had gone to sleep after offering Tahajjud Salah for the Fajr Salah. The first job that he did after the Isha Salah, was looking after the mosque. He would have let nobody remain in the mosque unnecessarily except the persons who had been busy in worshipping Allah.

But still his duties would have not been over; rather he got up, again and again, and had a watch over the city of Madeenah Munawwarah.

Once Hazrat Umar ﷺ came out at night with Hazrat Abdul Rahman bin Auf ﷺ. Suddenly, light had been visible is a house. When they came near the house, it was found locked and some people had been heard making a noise. Hazrat Abdul Rahman bin Auf ﷺ said, "Do you know whose house is it? This is the house of Rabeea bin Umayyah. They are drinking wine at this time. What is yours opinions? He replied, "Allah has prohibited us from suspicion." Therefore, they returned.

He had established a free public Kitchen. He used to go there and served the food to the Muslims with his own hands. A certain messenger came into his court and found the Ameer al Momineen taking a stick in his hand and feeding the people. After Ishaa, he moved in the mosque here and there and looked at the face of every man with concern and enquired if he had taken food or not. If he had found a man hungry he would take him and serve the food himself to him.

While sending the armies, he had always been busy in thinking about it. He used to say, "I offer the Salah and manage to send the army." When the day of the war of Nahawand came, he passed the night by changing sides. When the war took place at Qudisiyah, his only concern was to enquire about it from every passer-by riding on the camel.

He had been greatly concerned with looking after the subject. The messengers who had come from the governors, he would have enquired from them about the people. One day a man came from the office of Hazrat Abu Musa Ashaari ﷺ, and he enquired from him about the people over there. During the last part of his age he intended to make a round throughout the country and observed, "I shall go around the country for one year continuously. The people themselves cannot reach me and the governors do not apprise me of their needs and necessities. I shall stay, in this connection for two mouths each at Syria, Jazeerah, Egypt, Bahrain, Kufah and Basrah. He could go only for one tour of Syria"

He himself looked after the animals received by way of Sadaqah and protected them himself.

One day when hot wind had been blowing and the ground was burning, Hazrat Uthman ﷺ saw him driving two camels. He enquired, "Why have you come out of the house at this time?" He replied, "Two camels of Sadaqah had been let loose. I thought to take them to the pasture." One day the camels were received by way of Sadaqah. He took a sheet on his head and asked Hazrat Ali ﷺ write down their feature, while he himself was standing on the hot and burning sand. Hazrat Uthman ﷺ was also present. Hazrat Ali ﷺ addressing him said, "The daughter of Hazrat Shuayb ﷺ had remarked about Hazrat Musa ﷺ.

إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِيْنُ ○

Truly the best of men for you to employ is the (man) who is strong and trustworthy. (Al-Qasas 28:26)

One day, he was applying oil on the camels received by way of Sadaqah. A person said, "O Ameer al Momineen! You could have entrusted this job to some slave." He replied, "Who can be more a slave than I, in this respect? The person who is head of the Muslim is their slave."

He specially managed control over the markets. Even thought he had appointed Hazrat Abdullah and Hazrat Saib Ibn Zaid ﷺ yet he himself used to make a round of the markets. One day, while passing through a bazaar, he found a shop which was newly started, he got it demolished by order. If the business-men had got together at one place, he would have advised not to block the way, hitting with his whip.

One day, while passing through the market he saw Hazrat Aatib bin Baltaah selling large raisin. He advised, "Either increase the rate or take it away from the market."

The stipends of the Muslims fixed by the state exchequer, he used to deliver himself at their doors. Hisham Kaabi stated, "He used to take in his hand the register relating to the tribe of Khuzaah and distributed the stipends. Then, he would have gone to the place called Anan and would have distributed the stipends."

Hazrat Uthman ﷺ also maintained this procedure. It is stated in the book *Musnad Imam Ahmad bin Hanbal* "He had been standing on the pulpit and the Muazzin was uttering the Iqama and Hazrat Uthman ﷺ would be asking information about the rates of the commodities in the market from the people in this position also."

Hazrat Ali ﷺ also had been performing the duties of the caliphate with the same zeal and sincerity. It is stated in *Istiab*, "He had been making rounds in the markets holding the lash in his hand and had been persuading the people for piety, truth, good dealings and accurate measurements." One day, he went to the market and found that a slave-girl had been weeping on the sweets shop. He enquired from her, "What is the matter?" She replied, "He sold to me dates for

one Dirham, but my master wants not to take and returns them back; but he is not so willing." He recommended to the shopkeeper to take back the dates and return the price money. He pushed him. The people said to the shopkeeper, "Are you feeling well. He is the Ameer ul Momineen." Then, he took back the dates and returned her the price money and said, "Please, get pleased with me." Hazrat Umar ﷺ said, "If you give the people their rights completely, who will be more pleased with you?"

One day, he went to the market and saw that the people had made encroachment ahead of their shops. He told them, "Nobody has a right to do that. The roads are like prayers mats of the Muslims." The people who have encroached to day, must go back to the original place by tomorrow." The most precious thing to be protected, in the opinion of the *Khulafaa-i-Rashideen* was the state exchequer. The worldly kings spent lavishly, the state property, for themselves, but the Companions protected it so honestly that they did not take even a grain from it beyond their expenses from this trust entrusted to them by Allah.

When Hazrat Abu Bakr ﷺ took stipend from the state exchanger in lieu of performing his duties, he made it clear that after that, his income from his business would be admitted to the state exchanger. The words meaning are given as under:

> "Now the progeny of Abu Bakr will take the livelihood from this property and will function for creating wealth for the Muslims."

But at the time of his death, he returned all the money he had taken by way of stipend.

Hazrat Umar ﷺ had no more authority then a common Muslim. Therefore, he took from the state exchange only that much money which an individual should take from it. It is written in the book named *Asad al Ghabah*, "He took from the state exchangers as much amount as a labourer and a common individual of the Muslims had been taking."

The Caliph took great care to handed the affairs of the Exchanger. They never took a single penny over and above the actual expense.

Hazrat Abu Bakr ﷺ as a Caliph used to take stipend from the Exchanger and did not attend his business affairs, so he instructed that the profit from his business should be deposited in the Exchanger.

فسیاکل آل ابی بکر من هذا المال و یحنزق للمسلمین

> "Now the progeny of Abu Bakr will take the wages and will now trade for Muslims."

At the time of his death the stipend which he took was also returned to the Treasury.

He proved on every occasion from his own attitude that the state exchanger is the common treasure of the general Muslims and he himself had no special right over it. Thus, once he wrote to Hazrat Huzaifah ﷺ, "Distribute the stipends of the Muslims." He replied, "The stipends have been distributed but a big amount is saved." Hazrat Umar ﷺ wrote him a second time, "Distribute that also among the Muslims, for it is not the property of Umar and the progeny of Umar."

Once he went for Hajj and the expenses incurred were eighty Dirhams for coming and going. He had been very sorrowful for it and said,

و نزل نفسه بمنزلة الا جیر و کا حاد المسلمین فی بیت المال

> "How unbecoming it is that we have spent from the property of Allah."

Once he fell sick and honey was needed for treatment. There was a can full of honey in the state exchange. He come in the mosque, mounted on the pulpit and said, addressing all the Muslims, "If you allow me, I may take honey from the state exchequer otherwise it is prohibited for me."

Once, when some wealth was saved after making all the expenses, he consulted the people about spending this wealth. The people said, "O Ameer al Momineen! As we have stopped you from your business of agriculture and trade, now it belongs to you." He, then, addressing Hazrat Ali ﷺ said, "What is your opinion?" He replied, "The people have mentioned your name to have this property." He said, "Say specifically about it." He replied, "One day, you and I went to the office the of the Prophet ﷺ. We found him gloomy. When we went to him the next day, we found him happy. On our asking the reason he said that on the first day, he had two Dinars from Sadaqah property, therefore, he had been gloomy and that day he had distributed then, therefore he had been happy."

Hazrat Umar ﷺ said, "You spoke the truth. I am very grateful to you for that in this world and the next world."

After becoming Caliph, Hazrat Umar ﷺ had lost his person or entity and had become a part and parcel of the Muslims. Therefore, whatever gain he achieved, he deposited it either in the state exchanger or refused to receive it.

Once the messenger of the king of Rome came. The wife of Hazrat Umar ﷺ purchased perfume of one gold coin, filled it in a bottle and sent it to the wife of the king of Rome as a gift who filled the bottle with pearls and returned it to her by way of gift, when Hazrat Umar ﷺ saw these pearls, he sold these pearls, gave one gold coin to his wife and got the remaining money deposited the state exchequer.

Once Hazrat Abdullah bin Umar ﷺ grazed his camels in the posture until they became very fat. He, then, brought them to the market for saleing. When Hazrat Umar ﷺ' saw them, he said, "Come here, O son of Ameer of Momineen! When he came, he observed, "Considering you the son of Ameer al Momineen, the people had fed your camels very well. Take the principal amount as the price of the camels and get the camels admitted to the state exchequer."

Once Hazrat Abu Musa Ashaari ﷺ sent to his wife,

Hazrat Aatikah ﷺ a sheet of cloth, by way of gift. He called him and insulted him and threw the sheet over him, saying that they do need it at all.

The integrity of Hazrat Ali ﷺ was such that once he received some goods from Ishaahan, which included a loaf also. He divided the property into seven portions along with the leaf. He placed a piece of loaf over every portion of goods. Then, he drew lot as to whom should be given first.

Once day, Hazrat Umar ﷺ distributed all the property of the state exchanger and then, got it cleaned. He then offered the Salah there so that the people may bear witness to his honesty on the Day of judgment.

The things which he received, as gifts, were also deposited to the state exchanger. One day, he showed a small bottle filled with perfume and said, "It has been gifted to me by a farmer. Then, he came into the exchanger building and poured the perfume of the bottle in it and said, "Successful is the man who has one Qosrah and he daily eats from it."

Once a rich man gifted two sheets of cloth to Hazrat Hassan and Hazrat Husain ﷺ. While delivering the Jumah sermon Hazrat Ali ﷺ enquired, "From where have you got these sheets?" When they narrated the event, he got them deposited in the state exchequer. Once he received abundant goods from Isbahan. He gave it into the custody of a few honest men. Hazrat Umm-i-Kulthoom رضی اللہ تعالٰی عنہا collected one skinful each of honey and oil on her order. On coming back, When Hazrat Ali ﷺ counted them, he felt some shortage. On enquiry, the custodians said, "Please, do not make enquiry about them. We, shall bring them to you." He ordered, "You will have to tell the real story." They told him that they had sent them to Hazrat Umm-i-Kulthoom رضی اللہ تعالٰی عنہا." Hazrat Ali observed, "I had ordered you to distribute them among the Muslims whereas you have sent some to Umm-i-Kulthoom رضی اللہ تعالٰی عنہا." Thus, immediately, he ordered those stains to be brought from Hazrat Umm-i-Kulthoom رضی اللہ تعالٰی عنہا and calculated the

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price of goods which were used. It was found that the deficiency was worth three Dirhams. He asked to collect three Dirhams from Hazrat Umm-i-Kulthoom رضی اللہ تعالٰی عنہا and all the commodities contained in the skins be distributed among the Muslims.

This very honesty infused the real democracy in the period of Caliphate of the Companions.

Personality prestige is, in fact, the result of dishonesty selfishness and luxury. The selfish people support only for the purpose of getting all the power, wealth, income and expedition of the kingdom in their own hands and they may live a life of absolute luxury; but the people who want to rule honestly, they invite all the people to share the affairs of the kingdom so that their burden is unburdened and their responsibilities may be distributed among many people. The Companions wanted to rule on this very principle. Therefore, they themselves invited all the Muslims to share in handling the affairs of the Caliphate. Hazrat Umar ﷺ called all the Companions for the fixation of Khiraj (tax) or revenue. He addressed them in these words–

انی لم از عجکم الا لان تشترکوا فی امانتی ۔

"I have called you only for sharing in holding my trust."

EQUALITY

When Arabia and Persia (or whole the world) had enslaved all the people through government and leadership, Islam approved only piety and purity as the real nobility for mankind and the Qur'an raised the voice against of the whole world in these words:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"The most honoured of you in the sight of Allah is (he who is) the most righteous of your."(Al-Hujurat, 49:13)

Through the Divine Caliphate distinguished the

Companions with the distiveion

Which was the largest source of excellence and superiority of Rome and Iran, yet they considered only religions and morals as their real nobility. In this connection, Hazrat Umar Ibn al Khattab ﷺ stated,

کرم المومن تقواہ و دینہ و حسبہ و مروتہ و خلقہ۔

"The real asset of nobility or excellence for a Muslim is his piety, his religion, his nobility, his benevolence and his good conduct."

The result of this idea is that the caliph considered himself at par with all the people politically and behaved equally as such.

One day, Hazrat Umar ﷺ was busy with the affairs of the state when a person came and said, "O Ameer al Momineen! Such and such person has done injustice with me." Hearing that, the Ameer pitched his whip and said, "When I am busy for disposing of the suits, you do not come to me and when I get busy with the affairs of the state, you come for relief." On that the person got angry and went away. The Ameer himself called that person, placed his whip on the ground and said to him, "Take Qisaas (Compensation) cause equal injury to me." He said, "No. I do not take Qisaas. I pardon you for the sake of Allah." The Ameer said, "If you pardon me for the sake of Allah, well and good, otherwise if you do so for my sake, tell me about it." He said, No. I pradon it for the sake of Allah."

Whenever, governors and officers has treated him in such a way that would differentiate him with general Muslims, he would get angry and threatened them. Once Hazrat Utbah bin Furqad ﷺ sent him a very tasty dish. He enquired, "Do all the Muslims eat such food?" He replied, "No." On that, he said, "I also do not like it." After that, he wrote to him, "The state property neither belongs to you nor your father. Feed all the Muslims what you eat yourselves and avoid living a luxurious life."

Once Hazrat Abdullah and Hazrat Ubaidullah ﷺ joined some expedition relating to Iraq. When they returned from there to Basra, Abu Musa Ashaari ﷺ who was the governor of Basrah, gave them a very warm welcome and said, "Could I do some good to you, I have some Sadaqah property which I want to send to the Ameer al Momineen. I hand over this money to you for him. You had better buy some commodities. When you reach Madeenah Munawwarah, sell it. Whatever is the profit, keep it with you and hand over the principal amount to the Ameer al Momineen." Handing over this Sadqah money to them, he sent information of having sent the money to Hazrat Umar ﷺ. Both the comrades acted upon his suggestion. When they went to the office of Hazrat Umar ﷺ with the money, he enquired from them if Abu Musa had done the same treatment with all the army men. On their replying in the negative, he said, "Abu Musa has treated you in this way on the basis of your being my sons. Hand over to me both the principal amount and the profit."

Once Hazrat Umar ﷺ made his slave Mukatib (A slave who pays the money for his freedom with the consent of his master). The slave stated, "If you allow me, I may go to Syriya." Hazrat Umar ﷺ replied, "You can go anywhere you like after becoming Mukatib." When he started to Syriya, some other slaves also wanted to accompany him and suggested that he should take a letter from the Ameer ul Momineen that all the Muslims should behave towards them nicely and respectfully. Though he knew that request would be unpleasant for him, yet he submitted this request, Hazrat Umar ﷺ scolded and said to him, "You want to commit cruelty to the Muslims by so doing. You are at par with all the Muslims."

This course of action infused the spirit of equality among all the Muslims. That is why if a person behaved indifferently towards the Khulafah, all the Muslims got angry with him. When Hazrat Ameer Muawiyah ﷺ came for the first time

for Hajj from Syriya at Makkah, a person saluted him in these words, "Assalamo Alaikum, O Ameer al Momineen, wa Rahmatullah!" All the Syrian got infuriated and said, "Who is this Munafiq who solutes to the Ameer al Momineen ﷺ only?"

ASCETICISM AND HUMILITY

Though a man all of a sudden, gets awed with the rank and dignity of the kings and rulers, yet real obedience and real love can he created only with asceticism and humility. During the caliphate period of the Companions, the treasures of world were heaped before them, however, they continued maintaining their old simplicity and humility ways. Therefore, esteemed Arabs never felt shyness and disparagement for obeying them.

Before achieving the caliphate, Hazrat Abu Bakr ﷺ used to rear goats. When he became caliph, a girl said, "Who will milk our goats?" When he heard that, he said, "By Allah! I shall milk your goats. God willing, the caliphate will not be able to change his old tradition." Thus, he performed the affairs of the state along with milking their goats; rather if need had arisen, he would have grazed them also.

One day Hazrat Abu Bakr ﷺ demanded water to drink. The people brought syrup of honey for him. He touched the bowl with lips and, then, removed it and began to weep. The people sitting there also began weeping. For some time, he kept quiet and, then, started weeping again. The people enquired, "Why did you weep, afterall? He replied, "One day, I was with the Prophet ﷺ. I saw him as if he were pushing some thing whereas nobody was seen with him. I asked him, Whom are you pushing?" He replied, "The world has come to me in a graven image. I asked her to go away from me. It moved away but, again, came to me and said, 'Only you can save yourself from me." I recalled this very event and I feared it might cling to me.

Hazrat Umar ﷺ had the keys of the treasures of

Chosroes and Caesar but he was as ascetic and humble that once, on his demanding water for drinking, the people brought him the syrup of honey. He placed the bowl in his hand and thrice observed, "If I drink it, it would lose its sweetness and only the bitterness will be left". By that, he meant that, having not deserved that, drinking the same would result in his punishment in the world hereafter. Saying that, he gave the syrup to another person who drank it up.

Once Hazrat Utbah bin Furqad ﷺ came to Hazrat Umar ﷺ who was eating bread with olive oil, and invited him to join him. He could not eat this simple food as he had eaten the provisions of luxury. He said, "O Ameer al Momineen! Do you not love good food?" He replied, "Can Muslim get all these things?" He said, "No." The Ameer al Momineen said, "Do you want me to enjoy only in this world?"

Once Hazrat Umar ﷺ came to Hazrat Hafsah رضی اللہ تعالٰی عنہا. She served with curry, with olive oil added to it. He refused to eat it saying, "I shall not eat two dishes in one vessel till my lost breath."

Exactly during the period of his Caliphate, dates were offered to him and he ate even the rotten dates.

His dress was ever simpler. Hazrat Anas in Malik ﷺ stated, "I have seen him during his period of Caliphate wearing a shirt with a layer of patches on his shirt near the shoulder."

Even on the occasions of rank and dignity, this simplicity had been kept intact.

When he went for the tour of Syriya, he caused his slave ride on his camel when they reached near the city and he himself mounted on the camel of the slave. The people had been waiting to welcome him. When they reached near the city, Hazrat Salim ﷺ told the people by hints, "He is the Caliph." They had been surprised and started whispering. The Caliph observed, "Their eyes are looking for the rank and dignity of the people of Persia."

During his journey to Eilah (ایلہ), his shirt, made of

coarse cloth, was torn due to continuous sitting on the camel. Therefore, he gave it to the priest over there for getting it washed and patched. He brought it after getting it patched, he gave him a new shirt on his own behalf but he returned it to him saying!" My shirt absorbs the sweat very well."

One day, he showed on the pupil and observed, "There had been a period when I used to graze the goats of my maternal aunt and she used to give a handful of dates, by way of wages. To-day, I am the Caliph." Saying that he came down from the pulpit. Hazrat Abdul Rehman bin Auf said, "By so saying you have disgraced yourself." He replied, "In loneliness, my inner self said to me, "you are Ameer al Momineen. Who can be better than you? Therefore, I thought it better to apprise myself of my reality."

There had been no gatekeeper and guards at his door. He acted as his own peon also. He himself went to a place when there had been such a need and came back after doing the job.

One day, he came to Hazrat Zaid bin Thabit ﷺ whose slave-girl had been searching out lice form his head. He wanted to stop her from it. He said, "Let her do what she is doing now." Hazrat Zaid ﷺ said, "O Ameer al Momineen! If you had called me through the messenger, I myself would have come to you." He replied, "The needy was I."

Though Hazrat Uthman ﷺ himself had been wealthy, but he led a very simple life during the period of his Caliphate. He lied in the mosque itself using his cloth-sheet as the pillow when he had got up, there would have been visible marks of pebbles on his body. When people had seen him, they would have said, "he is the Ameer al Momineen!"

The Prophet ﷺ has granted to title of Abu Turab or 'father of the dust' to Hazrat Ali ﷺ and humility really made him deserving this title. All the people considered rendering service to him and obeying him as their pride but he himself purchased all his goods from the market. One day

he purchased dates from the market and was holding the load himself. A man said to him, "O Ameer al Momineen! May I carry it to your house?" He replied, "No please. Only the father of the children deserves it more."

The asceticism and piety of Hazrat Ali ﷺ was so great that he did not built a house for himself. Whatever had been received in the state exchanger, he, at once, distributed it and said, "O world! Do not fascinate me."

Hazrat Ali ﷺ always more a very simple dress. A person saw him wearing worn-out shirts. When its sleeve is stretched, it reaches the nail and when it is let loose, it goes to the half of the writ, after getting shrunk. He used to make rounds in the beggars wearing this very simple address for performing the duties of the Khilaafat. A man stated, "I saw him wearing the coarse garment for the portion of the lower body and putting a sheet of cause cloth, strolling in the market, with a whip in the hand and has been advising the people for truth and good transactions with each other. Sometimes, it was difficult to love this simple dress also. One day, he mounted on the pulpit have not sold it if I had money for purchasing the garment for the lower portion of my body." A person stood and said, "We advance you the money for it as a loan."

He had not been faced with the problem of keeping a gate-keeper and guard.

SELFLESSNESS

Divine Caliphate is a try with food which Allah Himself serves before the world, but the unfortunate people keep the whole world hungry and cat their own fill only, but the saintly people of Allah, first, food the whole world and then eat from what is left behind. The Companion had extended this try of food for the whole world and made it narrow only for themselves.

Once Hazrat Umar ﷺ distributed cloth-sheets among the women of Madeenah Munawwarah. In the last, a nice

sheet was left. Someone said, "give it to your wife-Ummi-Kulthoom."

He replied, "Umm-i-Saleem deserves it more because she had been bringing water in the water-skins for us to drink."

One day he had been distributing suits among the Muslims. Finding a very fine suit, the people said, "Please, give it to Hazrat Abdullah bin Umar ﷺ." He replied, "No, I shall give it to Muhajir bin Saeed Ibn Atab or Saleet bin Saleet."

Hazrat Umar ﷺ got prepared nine bowls according to the number of *Azwaj-i-Mutahharat* (Secred wives of the Prophet). Whenever some fruit or nice edible had been received he sent the same fully filled in the bowls, but the last bowl was sent to Hazrat Hafsah رضی اللہ تعالٰی عنہا, enabling her to undergo the deficiency, if any.

When he fixed the stipends of the people, the people requested him "Please, get your name registered first." He replied, "No, I shall place myself where Allah has placed me." Thus, he enlisted the names of the near and dear ones of the Prophet ﷺ first. He fixed stipend of his son Abdullah bin Umar ﷺ less than that of Hazrat Usamah bin Zaid ﷺ. The son objected, He replied, "His father was more beloved than yours and he was more beloved than you to the Prophet ﷺ."

When he appointed the governors and officers, he gave no post to any of his relatives. In his family, only Nuaman bin Adi was such a venerable person whom he appointed as the governor of Masaan but after a few days, he suspended him due to some crime.

What can be more selflessness of a person, that he very clearly expressed that his son Abdullah bin Umar ﷺ would not be chosen as Khaleefah from amongst those persons from whom the caliph had to be chosen according to his will. Thus, this event is clearly stated in the *Sahih Bukhari*.

TRUTHFULNESS

If the rulers and the kings themselves lack the element of truthfulness the demand of freedom, criticism and demanding of rights by the subject is a absolutely correct; the Caliph themselves, were truthful in every single aspect of their lives is safe in the biographical literature and the books of history. Putting a glance on the life of Hazrat Umar ﷺ all that transpires is that every word of his address embraced a great deal of truth and straight forwardness. He observed, "I shall be the most lenient for the religious people." The events prove that he was really so. Hazrat Saeed bin Yarbooa was a Companion who had gone blind in his period. Hazrat Umar ﷺ came to him for enquiring about his health and said, "Do not miss any Jummah prayer and be consistent to join the congregation in the Masjid al Nabwi." He asked, "Who will take me there?" When he went back he sent a slave to him for that.

Once Hazrat Ahnaf bin Qais came with a delegate from Basrah and said, "We live in a barren land. To its eastern side lies the alkaline sea and to its western side lies the treeless plain. Neither do we have fields nor cattle. The poor men bring water from a distance of two leagues. When the woman go for taking water, they tie their children like goats lest the beast might take it way. In this state, will you not fulfil our need?"

The Companions had such an element of truthfulness that they surrendered whenever lawful criticism was arose. Therefore, on one side, the practical results of the criticism emerged and, on the other, proper element of liberty was born in the nation, which was the most powerful cause for the firmness of the caliphate.

Once Hazrat Umar ﷺ wanted to distribute the treasures of the Kaabah but Hazrat Shaibah opposed it and said, "You cannot be allowed to do that. The Prophet ﷺ and Hazrat Abu Bakr ﷺ were more cautious than you but they did not do that. On that, Hazrat Umar ﷺ, immediately withdrew

from it.

Once Hazrat Umar ﷺ observed, "A wife do not inherit from the Diyaat or blood money for the husband." Hazrat Dahak Ibn Sufyan ﷺ said, "No, it is not so because the Prophet ﷺ managed the payment of Diyat to the wife of Ashyam Ansababi through a document, by way of inheritance." On that, Hazrat Umar ﷺ, at once, changed his view point.

A mad woman committed Zina — adultery. The people brought her to office of Hazrat Umar ﷺ. They consulted the Companions and ordered her to be stoned to death. When the people were taking her for stoning, Hazrat Ali ﷺ came and, on being apprised of the event, he said, "Take her back." He went to the office of Hazrat Umar ﷺ and said, "Do you not know that a mad person is exempted from the punishment?" Then, why do you stone her to death?" He released her and uttered Takbeer loudly.

Once Hazrat Abu Maryam Azdi ﷺ came to the court of Hazrat Ameer Muawiyah who felt his arrival as unpleasant and said, "We have not been pleased with your arrival. He said that the Prophet ﷺ has said, "The person whom Allah appoints the ruler of the Muslims, and he gets aloof from the people and does not meet his needs, Allah will also not meet his needs." Hazrat Ameer Muawiyah was so much impressed that he appointed a person permanently to meet the needs of the people.

MERCY AND AFFECTION

The king has been termed as the father of the subjects in the moral books, but how many kings of the past and the present have been affectionate to their subject! But the Sahabah (Companion) not only metaphorically, but really had been affectionate to these children and thus, caused them enter into a contract of obedience. Whenever children happened to see Hazrat Abu Bakr ﷺ, they ran towards him and said, "O Father!" He patted on their heads with love.

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The girls addressed him and said, "Why do you not milk our goats?" He milked their goats and said, "If you need, I may graze them also." There lived in a corner of Medeenah Munawwarah on old woman. He used to go to her at night and fulfilled her needs. During winter, he would purchase the cloth sheets and distributed them among the widows became Caliph, the people began shivering with the imagination of his harshness and said, "Look! what happens now?"

When Hazrat Umar ﷺ came to knew it, he held a general meeting of the people, mounted one pulpit and said, "I have come to know that you have been worried about my harshness and say that Umar had been harsh to you even in the days of the Prophet ﷺ and that when Hazrat Abu Bakr became Caliph, he treated us with harshness. You have also said that Allah knows better what treatment will be given by Umar who has now become Caliph." The people spoke the truth. I had been a servant of the Prophet ﷺ and who can achieve the status of having mercy and affection like that of the Prophet ﷺ. Allah Himself has called him Rauf and Raheem or full of kindness and most merciful which are the names of Allah also. Then, Abu Bakr became Caliph whose favour, kindness and sympathy can also not be denied. He had also a servant and assistant. He had mixed his harshness to his kindness and became like a naked sword. When he wanted, he used him for harshness otherwise he kept him unused. But now, when I myself have become Caliph, believe me that harshness has become double; but this harshness is only for those who commit cruelty on the Muslims. So for as the pious and religious people are concerned, I am more lenient towards them than they are mutually lenient among themselves."

Hazrat Umar ﷺ immediately, fixed the stipends for the children of Basrah and wrote to Hazrat Abu Musa Ashaari ﷺ for digging a canal for them.

Hazrat Umar ﷺ himself went to the house of those

women whose husbands had been on journey, saluted at their door and said, "Do you need something? Has anybody tortured you? If you have to buy something, I am here to help you. I apprehend that you may be deceived while buying goods. The woman sent their slave-girls with him. Thus, when he had been in the bazar, a group of slaves and slave-girls would have been with him. He would purchase the goods for them and would pay the price from his own pocket for those who had no money with them. When the letters of the warriors was received, he would deliver to the addressees at their doors. If there were nobody to read them, he would ask the ladies to come near the door and then, read the letters to them. He also told them to keep ready the written reply and hand it over to the messenger who would go on such and such day. He also wrote for them with his own pen. When he was on a journey, he would manage the purchase of barely meal, dates, water-skins and bowls with him. When a person came to him for help, he would help him. When the caravan had left, he would see if something had been left. If he found any thing missing he would include it. He would hire a camel for a person who was disabled or whose camel was ailing. When the caravan had started, he would move at the rear. If something had fallen, he would pick it up. When the people reached the destination the people themselves would come to take their lost things.

Once Hazrat Umar ﷺ was passing through a bazaar when a young woman met him and said, "O Ameer al Momineen! My husband has died leaving small children who can neither do some avocation nor they have any land and cattle. I apprehend that the beasts may devour them up. I am the daughter of Khafaf bin Aima al Ghifar who has associated with the Prophet ﷺ in Hudaibiyyah." Hazrat Umar ﷺ, at once, stopped. He returned and came with a camel loaded with food-grain and clothes. Handing the bridle of the camel over to her, he said, "Take and drive it. When it ends, Allah will again, give it to you." A person said to

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him, "O Ameer al Momineen! You have given her abundantly". He replied, "Oh no! Her father and brother continued besieging a fort for a long time and conquered it."

Once he was going on a journey for Hajj. An old man met him on the way. He stopped the Caravan and enquired, "Is the Prophet ﷺ among you?" When he came to know about his death, he cried and lamented severely. Then, he asked, "Who became the Caliph after him?" Hazrat Umar ؓ mentioned the name of Hazrat Abu Bakr ؓ. He asked, "Is he among you?" When he came to know about his death, he, again, cried and lamented in the same way. He, again, enquired, "Who became Caliph after him?" Hazrat Umar ؓ said, "Umar bin al Khattab." He enquired, "Is he among you?" Hazrat Umar ؓ said, "It is he who is talking to you." He said, "Grant me relief. I do not find anyone to give me relief." Hazrat Umar ؓ observed, "Who are you? Your complaint has been heard." He said, "My name is Abu Aqeel. The Prophet ﷺ had invited me to embrace Islam. I believed in him and embraced Islam. The Prophet ﷺ caused me drink parched barely meal and I am still remember it taste. I had purchased a herd of goats which I have been grazing till now I offer my Salah and observe fast, but unfortunately, nothing is left with me except a goat and that too has been eaten by a wolf. Now, please, help me." Hazrat Umar ؓ said to him, "See me at the spring." When he reached the destination, he (Hazrat Umar ؓ) had been waiting for the starving old man, holding the bridle of a she-camel when the people reached over there, Hazrat Umar ؓ called the keeper of the spring and advised him, "Such and such person will come to you. Your duty is to keep feeding him and his family till I come back from Hajj." When he came back from Hajj, he enquired from the keeper of the spring about the old man. He replied, "The old man suffering from fever had come but died after three days and I have buried him and here is his grave." Hazrat Umar ؓ at once, offered his funeral prayer at the grave, claug with the

grave and wept. He took his family members with him and fed them till his death.

Whenever Hazrat Ali ؓ went to the bazaars, he guided those who had lost their way, and helped the porters in holding their load. If the lace of someone's shoe had fallen, he would lift it and hansd it over to the owner and recited this verse;

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَّالْعَاقِبَةُ لِلْمُتَّقِيْنَ ○

"That home of the Hereafter, We shall give to those who intend not high-handedness or mischief on earth. And the end is (best) for the righteous." (Al-Qasas 28:83)

FORBEARANCE AND FORGIVENESS

Forbearance and forgiveness is an essential element of leadership that even the uneducated bedouines of Arabia were we conversant with. Thus, a poet of pre-Islamic times says in a couplet:

"If you want to become the leader of a tribe, you can do so with the help of forbearance and forgiveness and not with incitement and abusing."

Particularly, the incitement of the Arabs could be cooled down only with sprinkling of this very thing. If they had been dealt with harshly, they would have become rebellious. Therefore, the Companions had adopted a very moderate principle of politics.

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of cruelty and unless a lenient attitude which is not based on weakness, is adopted."

This harshness was also limited to the rights of Allah and those of mankind, otherwise they were soft like cotton wool. When Hazrat Umar ﷺ announced the suspension of Hazrat Khalid bin Waleed ﷺ a person said,

ما عدت يا عمر لقد نزعت عاملا استعمله رسول الله صلى الله عليه وسلم و غمدت سيقاسله رسول الله صلى الله عليه وسلم دوصنعت لواء نصيه رسول الله صلى اللهٰ عليه وسلم و لقد قطعت الرحم و حسدت ابن العم۔

"O Umar! You have not done justice. You have suspended the officer who had been appointed by the Prophet ﷺ. You have put that sword into the sheath which the Prophet ﷺ had taken out. You have lowed the flag which the Prophet ﷺ had raised high. You have severed the relations from the near relatives and have became jealous against your courier."

These words were uttered in public. Nevertheless, hearing these words, Hazrat Umar ﷺ said only this much, "You have been enraged to support your cousin due to young age and relationship." Once Hazrat Umar ﷺ was coming from the mosque when he met, on the way, a lady companion who saluted him and said, "O Umar! I have seen your previous period when people used to address you in Ukaz as Umar and now your title is Ameer al Momineen. Thus, you must fear Allah in connection with the affairs of the subjects. Believe that the person who fears Allah, a distant thing will come near him and the person who fears from death, he will he taken over by the fear of death." A person who had been with him, said, "Good lady! You have said a lot to the Ameer al Momineen." But Hazrat Umar ﷺ said, "Let her say. She is Khunlah bint Hakeen ﷺ, the wife

of Hazrat Ubaidah bin Samit ﷺ. Allah has heard her talk beyond seven heavens therefore Umar ﷺ should still hear her talk."

EQUALITY IN RIGHTS

The relations between the Head of the state and subjects are so delicate, doubtful and confused that if they are not declared expressly, all the rights and demands of the subjects will be destroyed. That is why the cruel states generally want to keep their subjects unaware of these rights and even the most just states do not announce their details but the Sahabah had come to this world for establishing justice. They, clearly, announced emphatically these rights during their Caliphate.

In the beginning Hazrat Abu Bakr ﷺ used to distribute the tax and Zakah received irrespective among man, woman, children and slave who got a little over seven Dirham. The next year, more revenues, was received and he again distributed equally which came to twenty Dirhams. Seeing this, some people objected and said there are such people who are more virtuous and deserve more. You have treated them as equals. Hazrat Abu Bakr ﷺ said that for virtues the reward will be given by Allah. As far as the subsistance is concerned equality is better.

Hazrat Umar ﷺ had graded people according to merits and virtues, it pinched him and in the concluding period for his caliphate he said:

انی کنت تالفت الناس بما صنعت فی تفضیل بعض علی بعض و ان عشت هٰذه السنة ساديت بين الناس فلم افضل احمر علٰی اسود ولا عربيا علی عجمی و صنعت کما صنع رسول الله و ابو بکر۔

"I gave preference to some people over others. Its interpretation was based on the hearts feeling. If I live the rights of all will be equal. I shall not prefer a white over a

of cruelty and unless a lenient attitude which is not based on weakness, is adopted."

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انی کنت تالفت الناس بما صنعت فی تفضیل بعض علی بعض و ان عشت هذه السنة ساديت بين الناس فلم افضل احمر علی اسود ولا عربيا علی عجمی و صنعت كما صنع رسول الله و ابو بكر۔

"I gave preference to some people over others. Its interpretation was based on the hearts feeling. If I live the rights of all will be equal. I shall not prefer a white over a

of cruelty and unless a lenient attitude which is not based on weakness, is adopted."

This harshness was also limited to the rights of Allah and those of mankind, otherwise they were soft like cotton wool. When Hazrat Umar ﷺ announced the suspension of Hazrat Khalid bin Waleed ﷺ a person said,

ما عدت يا عمر لقد نزعت عاملا استعمله رسول الله صلى الله عليه وسلم و غمدت سيقاسله رسول الله صلى الله عليه وسلم دوصنعت لواء نصبه رسول الله صلى الله عليه وسلم و لقد قطعت الرحم و حسدت ابن العم۔

"O Umar! You have not done justice. You have suspended the officer who had been appointed by the Prophet ﷺ. You have put that sword into the sheath which the Prophet ﷺ had taken out. You have lowed the flag which the Prophet ﷺ had raised high. You have severed the relations from the near relatives and have became jealous against your courier."

These words were uttered in public. Nevertheless, hearing these words, Hazrat Umar ﷺ said only this much, "You have been enraged to support your cousin due to young age and relationship." Once Hazrat Umar ﷺ was coming from the mosque when he met, on the way, a lady companion who saluted him and said, "O Umar! I have seen your previous period when people used to address you in Ukaz as Umar and now your title is Ameer al Momineen. Thus, you must fear Allah in connection with the affairs of the subjects. Believe that the person who fears Allah, a distant thing will come near him and the person who fears from death, he will he taken over by the fear of death." A person who had been with him, said, "Good lady! You have said a lot to the Ameer al Momineen." But Hazrat Umar ﷺ said, "Let her say. She is Khunlah bint Hakeen ﷺ, the wife

of Hazrat Ubaidah bin Samit ﷺ. Allah has heard her talk beyond seven heavens therefore Umar ﷺ should still hear her talk."

EQUALITY IN RIGHTS

The relations between the Head of the state and subjects are so delicate, doubtful and confused that if they are not declared expressly, all the rights and demands of the subjects will be destroyed. That is why the cruel states generally want to keep their subjects unaware of these rights and even the most just states do not announce their details but the Sahabah had come to this world for establishing justice. They, clearly, announced emphatically these rights during their Caliphate.

In the beginning Hazrat Abu Bakr ﷺ used to distribute the tax and Zakah received irrespective among man, woman, children and slave who got a little over seven Dirham. The next year, more revenues, was received and he again distributed equally which came to twenty Dirhams. Seeing this, some people objected and said there are such people who are more virtuous and deserve more. You have treated them as equals. Hazrat Abu Bakr ﷺ said that for virtues the reward will be given by Allah. As far as the subsistance is concerned equality is better.

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"I gave preference to some people over others. Its interpretation was based on the hearts feeling. If I live the rights of all will be equal. I shall not prefer a white over a

black an Arab over a non Arab and will adopt the same rules as were adopted by the Holy Prophet ﷺ and Hazrat Abu Bakr ؓ."

DECLARATION OF THE RIGHTS OF THE SUBJECTS

The relation between the ruler and the ruled are very delicate, suspicious and intricate that the rules and rights should be elucidated, else it creates ill feelings.

For this reason Hazrat Umar ؓ stated:

"Gentlemen! No person has a right to be obeyed while disobeying Allah. There are only three ways, a property can be a valid property. Firstly, it should be obtained rightfully. Secondly, it should be spent rightly and it should not be spent unlawfully. The example of your and my property is that of the guardian of the property of an orphan. If I am a rich man, I shall aviod form taking it and if I am a poor man, I shall spend from it for myself in a good way according to my needs. I shall not permit anyone to commit cruelty to any person. If any one does that, I shall crush him to bring him to the right way."

You have some rights over me, which I tell you so that you can demand them from me. It is my duty to collect property by way of Khiraj and Khums. It is my duty to increase your stipends and safe-guard the borders and it is my duty not to get you involved in danger."

But the practical formulations of these rights were mostly in the hands of Rulers and Governors, so, he addressed them and stated: "Behold! I have not sent you as cruel and oppressive. I have sent you as the leaders of guidance so that the people tread on the right path. Give the Muslims their rights generously. Do not beat them to the extent of disgrace and do not praise them so much that they inculcate affinity for you. Neither keep your doors closed before them enabling the strong man to devour a weak man. Do not be

cruel to them by preferring yourselves to them. Do not treat them harshly. Fight against pagans through them. But, in this respect, do not burden than beyond their capacity. If they get tired, stop. O people! Be wit-ness that I have sent the rulers only for the sake of imparting education of religion to the people, distribute booty among them, decide their disputes and if they force problems present it to me."

CONSULTATION

Allah has highlighted this quality of the Muslims:

وَأَمْرُهُمْ شُوْرٰى بَيْنَهُمْ

"Who (conduct) their affairs by mutual consultation."
(Al-Shoora 42:38)

The period of the Sahabah was a practical commentary of this verse. Hazrat Abu Bakr ؓ did not decide many major problems of politics, or cases, without consultation. At is stated in the *Musnad Darmi* "Whenever a person placed his dispute for decision before him, first he looked into the Holy Qur'an and the Sunnah of the Prophet ﷺ and then, he consulted all the Muslims."

He had established a Majlis shoora (consultation body) consisting of Muhajireen and the Ansar, viz. Hazrat Umar, Hazrat Uthman, Hazrat Ali, Hazrat Abdul Rahman bin Auf, Hazrat Maaz bin Jabal, Hazrat Ubayy bin Kaab and Hazrat Zaid bin Thabit ؓ and they were consulted regularly. This was the consultation, which Hazrat Umar ؓ, in his period of caliphate had made perfect, disciplined and extensive. During Caliphate of Hazrat Umar ؓ, abundant conquest and expansion of the state created many problems that the establishment of another consultation body was needed. Therefore, he established another consultation body in which only Muhajireen participated. Thus, Allamah Balazari stated in the book *Fatooh al Bulban*:

كان للمهاجرين مجلس فى المسجد فكان عمر يجلس معهم

فيه و يحدثهم عمانيتهى اليه من امر الآفاق۔

"A consultation body had been formed in the Masjid-i-Nabawi, in which Hazrat Umar ﷺ discussed those problems which he had received from different parts of the country."

The matters settled through these bodies have been given with details in the books of Ahadith and history.

DISTINCTION AND DIFFERENTIATION BETWEEN PROPHETHOOD AND CALIPHATE

Due to non-differentiation and distinction, Prophethood and divinity had been brought nearer to each other and the world had approved the prophets as the exponent of the attributes of Allah. Similarly, if distinction between Prophethood and Caliphate is not maintained, the limits of both may overlap each other. Caliph is the deputy of the Prophet and his obedience is obligatory like the Prophet. Allah Himself states:

أَطِيْعُوا اللَّهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُوْلِي الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Prophet ﷺ and those charged with authority among you. (Al Nisaa 4:59)

On this basis, if the capacities of the Prophet and the Caliph are not maintained separately in a few days, they will come at par with each other and a new kind of *Shirk-fi-al-Nubuwwat* or sharing the Prophethood will come into existance. When the Sahabah establish the caliphate, they saved the world from a common falacy, by establishing the distinction between the Prophethood and Caliphate. If a person levels an allegation against the Prophet ﷺ, his punishment is death and a precedent has been established in the period of the Prophet ﷺ himself. Though maintainting courtesy and decorum for the Caliph is the duty of the Ummah, yet, in this connection, that status cannot be given

to the Caliph, which had been given to the Prophet ﷺ. Hazrat Abu Bakr ﷺ had been the first person who understood this idea and established the distinction between the Prophethood and Caliphate. Once he was very angry with a person in the presence of another Sahabi (Companion) who, having seen the expression on his face said, "If you order me, I may behead him!" When his temperament colled down, Hazrat Abu Bakr ﷺ called him and enquired, "If I had ordered you would you have really killed him?" He replied, "Yes." Hazrat Abu Bakr ﷺ observed, "By Allah! Nobody deserves that status after Muhammad ﷺ."

Once a person addressed him as *Khaleefatullah* or the deputy of Allah. He told him, "I am not *Khaleefatullah*, I am, rather, Khaleefah al Rasool or Deputy of the prophet."

AVOIDANCE FROM CIVIL WAR

In the later period, though the Muslims began killing each other, yet many of the Sahabah who had attained training from the Prophet ﷺ kept away from these mutual wars and bloodshed. First of all, the fire of civil war flared up but when the people advised Hazrat Uthman ﷺ to wage war, he flatly refused to do so saying, "It is impossible for me that I became deputy of the Prophet ﷺ and shed blood of the ummah of the Prophet ﷺ."

During the period of Hazrat Ali ﷺ when these flames again flared up, Hazrat Ahnaf bin Qais stood for his support. By chance he met Hazrat Abu Bakr ﷺ who stopped him and said, "The Prophet ﷺ has said that both the Muslims who fight with each other will go to Hell."

During the war of Sifeen, when the supporters of Hazrat Ali ﷺ accused Hazrat Sahl bin Haneef ﷺ that he had been hesitating in taking part in the war, he said, "Whenever we have picked up a sword against an expedition, Allah made easy each of our difficulties, however the present war is like the skin that if we close its one outlet, the other is opened. (That is to say, if we fight for one party, the opposite party

is also Muslim with whom fighting is unlawful). I do not understand how to participate in it."

During the period of Hajjaj and Hazrat Abdullah bin Zubair ﷺ, when civil war took place, two persons came to Hazrat Abdullah bin Umar ﷺ and said, "The people have been ruined. You are the son of Hazrat Umar and Companion of the Prophet ﷺ. Why do you not rise?" He replied, "Because Allah has prohibited the blood of a Muslim brother. Both of them said that Allah revealed in the Qur'án:

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ

Fight them on until there is no more tumult or oppression.
(Al-Baqarah. 2:193)

He replied, We have fought to that extent that the mischief was curbed and justice and faith in Allah prevailed. And now you want to fight for generating mischief and evil and that the justice and faith in Allah may not prevail."

There were many Sahabah who had not only kept themselves aloof from this civil war but also wanted to make other Sahabah to keep aloof from it. Thus, a war took place between Hajjaj and Hazrat Abdullah bin Zubair ﷺ. At that times Hazrat Jandah bin Abdullah Bujalli sent a messenger to Asas bin Salamah asking him to gather together the people saying, "I shall state a Hadith before them." The people gathered to gather and he said to them, "The Prophet ﷺ sent a Saryah or army for fighting. When the battle took place, Hazrat Usamah ﷺ hit a pagan with his sword. He immediately, embraced Islam but he killed him. When the Prophet ﷺ came to know about it and enquired from Hazrat Usama who made many excuses but Prophet ﷺ kept saying, "What will you answer on the day of Resurrection in respect of his embracing Islam by reciting the Kalimah of Islam? "

Amr bin Saeed had been the governor of Makkah under the authority of Yazeed. When war took place between Hajjaj and Abdullah bin Zubair ﷺ, he wanted to send the army to Makkah but Hazrat Abu Shareeh Ansari said, "If permitted, I

narrate the Hadith which the Prophet announced on the day of conquest of Makkah. He had observed that Makkah had been approved as Haram or Saood by Allah and not by human beings. Therefore, it is not lawful for a person to shed blood." If Amr bin Saeed had acted upon this Hadith there would have been, at least, a great deal of decrease in the fuel of this fire, but he said, "But I know more than you that Makkah cannot give shelter to the blood-shedders and murderers."

When Ibn Ziyad and Marwan in Syria, Hazrat Ibn Zubair in Makkah and Qurraa in Makkah raised this commotion, some people came to Hazrat Abu Barzah Aslami ﷺ and expressed their grief over it, he said, "I am very angry at the tribe of Quraish. O people of Arabia! The going astray, disgrace and the poverty from which you had been suffering, you knew well. Then, Allah blessed you from it through Islam and Hazrat Muhammad ﷺ until you reached your present status. Now, the worldly lust, again, have destroyed you. By Allah! What is happening is Syria, is only for the worldly gains."

If signs of restlessness had emerged then and distress of anyone form amongst the subjects, the Sahabah would have struggled to extinguish it with sermons and advice, before its flames had flared up. Hazrat Mugheerah bin Shuabah ﷺ was the governor of Kufah under the order of Hazrat Ameer Muawiyah. When he died, the symptoms of restlessness of subjects emerged. Hazrat Jareer bin Abdullah ﷺ delivered a lecture immediately in these words:

عليكم باتقاء لله وحدهٗ لا شريك له والوقار والسكينة حتى
ياتيكم امير فانما ياتيكم الآن استعفوا لامير فانه كان ليحب
العفو۔

"Righteousness, honour and rest is essential for you in this condition until another Ameer comes and he has to

come. Forgive your Ameer because to loved forgiveness."

Many Sahabah get separated from this conflict and resorted to solitude. Hazrat Ibn al Hanzaliyah ﷺ severed his worldly relations and began to live a life of retirement and had been busy day and night in worship, glorification and uttering the oneness of Allah.

After the martyrdom of Hazrat Uthman ﷺ, Hazrat Salmah bin Akbar ﷺ left for Rabzah and lived there till his death. Only a few days before his death, he came to Madeenah Munawwarah. In Rabzah he had been married and had children also. Once Hujjaj or pilgrims said to him, "The life of retirement has ousted you from Islam." He replied, " It is not so because the Prophet ﷺ had given me permission for that."

Though Hazrat Saeed bin Waqqas ﷺ led his whole life a warrior, he did not take part at all in the civil war after the martyrdom of Hazrat Uthman ﷺ and started living in retirement. His son and brother persuaded him to claim himself for the Caliphate. Hazrat Ameer Muawiyah desired his co-operation in this connection but he did not come out of his solitude.

Hazrat Saeed bin Aas ﷺ adopted complete retirement fearing the mischief and took part neither in the war of Sifeen nor in the war of Jamal.

Hazrat Hubaib settled in retirement in a valley of Egypt in that period and died there. Thus, that valley had been named after his name as Hubaib valley."

When Yazeed bin Muawiyah sent Hazrat Abu Ashath Sunan for fighting with Hazrat Abdullah bin Zubair ﷺ, he stayed at the house of a Sahibi in Madeenah Munawwarah and asked him, What is you opinion about this evil? He replied, "My friend, Abu Al Qasim (i.e., the Prophet ﷺ) had bequested me, "If you face such events, mount on the Uhud and break your sword and get settled in your house in solitude. And if a warrior enters your house, go to your bed.

And if he advances towards the bed, sit down on the support of your knees and ask the warrior to take upon himself the punishment of your and his sins and, thus, go to the Hell (after killing me), because I have broken my sword and have settled in my house in solitude."

OBEDIENCE OF THE CALIPHS

The Sahabah always obeyed the caliphs except the disobeying of Allah. The Sahabah took no action as beloved and obligatory as the reporting of Hadith. However, when Hazrat Amar ﷺ started a Hadith before Hazrat Umar ﷺ the latter stopped him from stating that, the former said in a very precautionary manner "O Ameer al Momineen! If you so order me, I shall never state this Hadith."

Once Hazrat Abu Bakr ﷺ get very angry on a person in the presence of a Sahabah ﷺ and he submitted, "If you so Command me I shall kill him." When he was no longer angry, he enquired from that Sahabi, "If I had so ordered, would You really have killed him?" He replied, "Yes."

Once Hazrat Abu Musa Ashaari ﷺ gave his legal opinion regarding Hajj but a person said, "People, wait because the Ameer al Momineen (Hazrat Umar) has given a different opinion." But he, immediately said to the people, "I have just given my opinion. Be not act upon it. The Ameer al Momineen in coming follow his opinion."

A difference of opinion in connection with a verse of the Holy Qur'an took place between Hazrat Abu Zar and Ameer Muawiyah رضی اللہ تعالٰی عنہما and this difference increased so much that Hazrat Ameer Muawiyah complained against it to Hazrat Uthman ﷺ. Hazrat Abu Zar sent for him and said, "If you had come from Damascus to Rabzah, we would have been nearer." He, voluntarily, obeyed him and settled at Rabzah. In this connection, he himself stated, "If even a Negro had been appointed as my Ameer or head, I would have obeyed him."

Hazrat Umar ﷺ married an Ansariyah. From this

wedlock, a child was born. Afterwards, he divorced her. One day, when he come of Qubaa, he found the child playing there. He took the child and sat him on the camel in front of him. The maternal grandmother came and wanted to snatch the child from him. The matter was reported to Hazrat Abu Bakr ﷺ who observed, "Handover the child to the woman." Hazrat Umar ﷺ left quietly and made no response.

Banu Umayyah had brought a great change in the political system of Islam. However, Hazrat Abdullah his Umar ﷺ wrote to Abdul Malik Ben Marrwan, "As far as possible, I shall be obeying you."

This obedience was not limited only to the life of the Khulafaa (Caliphs), its effect had been apparent even after their death.

A leprous woman (probably she might have been a lady companion) was circumambulating the Kaabah. Hazrat Umar ﷺ happened to pass by her. He said, "Do not torture the people. Keep yourself in the house." She went and confined herself in the house. When Hazrat Umar ﷺ died, a person said to her, "He who had stopped you, has died. Now, you can come out of the house." She replied, "I am not that who may obey him during his life and disobey after his death."

When all the residents of Madeenah Munawwarah cancelled the allegiance of loyalty to Yazeed bin Muawiyah, Abdullah bin Umar ﷺ gathered together all his family member and servants and said that he had heard the Prophet ﷺ saying, "A flag will be hoisted on the day of judgment for those who are treacherous. We have taken oath of allegiance to that person for Allah and His Prophet ﷺ. And in my view there can be bo more treachery then that we fight against the person in whose favour we have taken oath of allegiance for Allah and His Prophet ﷺ. There is no relation between we and the person who has cancelled the oath of allegiance for him."

NO OBEDIENCE IN DISOBEYING ALLAH

The purpose of the life of the Prophet ﷺ was to make the Divine Caliphate a source of virtuous deeds and blessing, therefore, he fixed a specific limit for the obedience of the rulers.

The Sahabah always followed this principles for the obedience of the Caliphs. That is why the Caliphs could not deviate from the path of mediation. Once Hazrat Umar ﷺ mounted on the pulpit and said "Gentlemen! What will you do if I am incline to the worldly gains?" Immediately, a person stood up, unsheathed his sword and said, "I shall behead you." In order to test him, Hazrat Umar ﷺ tounted him and said to him, "Do you utter these words against my dignity?" He replied, "Yes, against you dignity." Then Hazrat Umar ﷺ said, "Al Hamdu lillahi! There are such persons in my nation who will put me on the right path."

After the *Khulafaa al Rashideen*, when the caliphate changed its shape to kingdom, even then, the Sahabah kept this principle in their view and did not surrender before their unlawful ordinances.

Once a Marwani governor i.e., appointed by Marwan, wanted Hazrat Sahl bin Saad ﷺ to scold Hazrat Ali ﷺ, but he flatly refused to do so.

Once Hazrat Ubaidah bin Samit ﷺ openly opposed Hazrat Ameer Muawiyah ﷺ who wrote to Hazrat Uthman ﷺ, "Ubaidah has created severe mischief in Syria. Please, call him back otherwise I shall exile him." He called him to Madeenah Munawwarah and enquired, "What is the matter?" He replied that the Prophet ﷺ had observed, "After me, there will be some rulers who will call evil as virtue and virtue as evil. Therefore, the persons who disobeys Allah and His Prophet ﷺ, should not be obeyed."

Once Hazrat Abdullah bin Amr bin al Aas ﷺ narrated a Hadith in the mosque. Hazrat Abdul Rahman Ibn Abdul Rabb al Kaabah came and joined the assembly. When he

finished the narration, he said to him, "Your nephew Muawiyah orders us to eat our property unlawfully and kill our brothers whereas Allah commands,

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَأْكُلُوْا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيْمًا ○

O, you who believe! Eat not up your property among yourselves in vanities, but let there he amongst you traffic and trade by mutual good-will, nor kill (or destroy) yourselves, for verily, Allah has been to you Most Merciful. (Al-Nisaa 4:29)

On that, Hazrat Absdullah bin Amr al Aas ﷺ said, "Obey them when they are obeying Allah and disobey them when they are disobeying Allah."

When Hazrat Muawiyah ﷺ wanted to take Baiat (Allegiance) for Yazeed, Hazrat Abdul Rahman bin Abi Bakr ﷺ strongly opposed it and said, "Will he proclaim the ways of Herculese viz, when one Hercules dies, the other Herculese succeeds him. By Allah! We will not do it. Ameer Muawiyah ﷺ wanted to win him over through advancing property to him and sent him one lac Dirham for this propose, but refused to accept it saying, "I cannot sell my religion for a worldly gain."

PRACTICAL OPPOSITION OF THE KINGS AND THE RULERS

The Sahabah feared nobody except Allah and His Prophet ﷺ. Therefore, they opposed the rulers and the kings and opposed every king which was against the principles of Islam and Sunnah. When Hazrsat Uthman ﷺ wanted to change the old shape of the Masjid al Nabwi all the Sahabah opposed it openly until he called them together and convinced them.

In the last period when the caliphate changed its government or shape of kingdom, even then the Sahabah preserved this principle.

Once Hazrat Abdullah bin Abbas ﷺ said in Arafaat "Why the people do not say Talabbiyah? Hazrat Saeed bin Jubair ﷺ was accompanying him. He said, "Because of the fear of Muawiyah" As soon as he beard this, he came out of the tent and uttered Labbaik thrice and said, "Because of the grudge against Ali ﷺ they have given up this Sunnah."

Marwan was the governor of Madeenah Munawwarah. Once Hazrat Abu Saeed Khudri ﷺ was offering Salah. The son of Marwan passed by him. He first, stopped him from it. When he did not stop, he beat him. He went to Marwan, weeping. Marwan asked to Hazrat Abu Saeed, "Why have you beaten you nephew?" He replied, " I have not beaten my nephew rather I have beaten Satan, telling the Prophets Hadith, "If a person passes a cross a person offering Salah he should remove him and if he does not stop, he should fight with him because he is Satan."

Once on Friday, Marwan was delivering a lecture. Hazrat Abu Saeed Khudri ﷺ came, stood and started offering the Salah. Police wanted to scold him but he did not sit. The people said, "Allah has taken mercy on you other wise they would have been harsh to you." He replied, "How can I give up these two Rakaat, when I have seen it happening before the Prophet ﷺ. A person come when the Prophet ﷺ was delivering sermon. On this occasion, the Prophet ﷺ ordered him to offer two Rakaat prayer."

AVOIDANCE FROM DISUNITY AND DIFFERENCE

On the basis of liberty, the Sahabah debeted and held discussions but were never disunited. Once Hazrat Uthman ﷺ offered four Rakaat in Mina. Hazrat Abdullah ibn Masood ﷺ differed with him, asserting that he had offered two Rakaat Salah with the Prophet ﷺ there. After that, you

have adopted other ways, however I prefer two Rakaat to four Rakaat." Thereafter that, he himself offered four Rakaat, for fear of disagreement.

The Sahabah avoided opposition and dispute so much that they even avoided the narration of the Ahadith, which could be a source to dispute among the Muslims.

The unpleasant words, which the Prophet ﷺ uttered about some of the Sahabah, were narrated by Hazrat Huzaifah ؓ to some people in Madain and they wanted to confirm them from Hazrat Salman Farsi ؓ, but he evaded by saying that Huzaifah alone knew it better. When Hazrat Huzaifah ؓ came to know about it, he went to him and said, "Why do you not verify my narrations?" He replied, "Sometimes, the Prophet ﷺ had been angry and had said something in the state of anger. Thus, on that basis you cannot cause grudge for some of the Sahabah and love for others in the hearts of people whereby causing a source of disunity and disagreement. If you do not stop narrating such Ahadith, I shall write to Hazrat Umar ؓ complaining against it."

DEMANDING RIGHTS

The duty of state is giving rights in the same way as the duty of the subjects is demanding rights. When both these elements are available in a system of government, both the pans of the scales became in equilibrium. The collection of both these elements was the cause of the just principles on which the caliphate had been established. Though the Sahabah were very indifferent, yet they would not hesitate in demanding their full rights from the state. Once Hazrat Umar ؓ gave Khams (the fifth part) to Ahl-i-Bayt or the family members of the Prophet ﷺ but they apprehended a decrease in it, and refused to take it.

The Sahabah not only demanded their own right, but they also demanded the rights of weak groups from the state. During the period of the Prophet ﷺ there was a helpless

class of liberated slaves. Whenever some property was received, the Prophet ﷺ gave the due share to this class, first of all After the Prophet ﷺ, when the concerned office was established and the names of all the scholarship holders had been registered, this class had completely been ignored. Hazrat Abdullah bin Umar ؓ demanded their rights. He himself went to the court of Hazrat Ameer Muawiyah ؓ and demanded their scholarships.

NOBLES AND RULERS

During the blessed period of the Prophet ﷺ two kinds of workers had been appointed — officers and governors and collectors of Zakat. The Sahabah who had been sent as collectors of Zakat,

1. were issued a command — deed in which it was emphatically stated,
   a. the kind of property,
   b. its quantity,
   c. quantity of Zakat, for collecting Zakat.

   It was not permitted to select the amount for Zakat to be received. Similarly, it was not permitted to take more than the due.
2. When these people brought the Zakat property, they had been accounted for whether they had unlawfully received some amount by way of Zakat.
3. All the workers received the compensation to the extent of their requirements. The explanation of the compensation and the necessity had been explained by the Prophet r himself as given below:

من كان لنا عاملا فليكتسب زوجه فان لم يكن له خادم فليكتسب خادما و ان لم يكن له مسكن فليكتسب مسكنا ومن اتخذ غير ذالك فهم غال۔

"A person who is one of our collector should marry with a women. If he has no servant, he should have one servant. If he has no house, he should have one house for himself; but if a person takes more than that, he will he committing dishonesty."

The Sahabah complied with rules so these truthfully,

honesty and without selfish motive that these good morals became distinctive for them. The people presented their best chosen or the whole property, for taking Zakat out of it but they would take only the due which the Prophet ﷺ had permitted them. Thus, many examples had been described previously under the title of Zakat.

Not to speak of dishonesty, some Sahabah had not even the liking for choosing this service on the apprehension of dishonesty. Thus, when, once the Prophet ﷺ wanted to send Hazrat Abu Masood Ansari ؓ as a verifier, he observed, "Do not commit any such action that, or the day of resurrection, a camel from the Zakat money may be seen on your back (i-e., do not commit embezzlement) he sreplied, "Now, I will not accept it." The Prophet ﷺ observed, "I do not force you also for that." Once the Prophet ﷺ observed,

يايها الناس من عمل منكم لنا على عمل فكتمنا منه مخيطا

فما فوقه فهو غل ياتى به يوم القيامة۔

"O people! If our collectors of revenue conceal even a thread or less than that, it is the property taken dishonestly and will have to be returned on the day of resurrection."

One Sahabah who had been a collector hearing that, said, "O Prophet ﷺ of Allah! please, retire me from this service." "The Sahabah had been avoiding from accepting bribery so much so that when Hazrat Abdullah bin Rawabah ؓ", according to a treaty, went to the Jews of Khaibar, for distributing half of the produce, and the Jews wanted to offer him ornaments collected from their women, by way of bribery, in order to have some concession, he said to them, "This is Haram or prohibited and we are not allowed to eat Haram."

Though the compensation for the service had been fixed by the Prophet ﷺ many Sahabah accepted it, however some Sahabah intended to take it from Allah only. Thus, once

Hazrat Umar ؓ rendered this service and refused to accept the reward, but then, the Prophet ﷺ himself observed, "If you have been offered something without demanding it, you should accept it, eat and drink it or give it to others, by way of Sadaqah."

During the period of Hazrat Abu Bakr ؓ, when the conquests expanded and the business of the state spread, he separated the revenues department from the army department and appointed separate governors for each one who were distinguished with the names of Ameer Saghoor or chief of the borders department and Ameer al Khiraj, or chief of there revenue department. For every one of them, one district was allotted. Thus, Abu Ubaidah bin Abdullah bin Jarrah, Yazeed bin Abi Sufyan, Sharjeel bin Hasanah, Amr bin al Aas and Alqamah bin Jaraz were appointed in Hams, Damascus, Jordan respectively and the last two in Palestine.

While appointing the governors, Hazrat Abu Bakr ؓ kept in mind the following principles:

1. The governors appointed in the period of the Prophet ﷺ were retained at their posts. Thus, after the death of the Prophet ﷺ many Sahabah left their posts and came to Madeenah Munawwarah. Hazrat Abu Bakr ؓ enquired, "Why have you come? Who deserves more to render state services than the governors appointed by the Prophet ﷺ."
2. While appointing the governors, Hazrat Abu Bakr ؓ did not like any kind of recommendation. That is why he paid no consideration to relationship and favour in this respect.

Thus, when he appointed Hazrat Yazeed bin Abu Sufyan and sent him to the place of appointed, he observed, "You have your near ones over there. Perhaps, you may prefer them for the jobs and I apprehend this very consideration on your part. The Prophet ﷺ has observed, "Allah will shower His curse on the governor of the Muslims, who appoints officers on the basis of his favour."

3. Regarding the participants of the Ghazwah-i-Badr, the treatment of Hazrat Umar ﷺ was altogether contrary. Hazrat Umar ﷺ assigned them religious and political services; but the view of Hazrat Abu Bakr ﷺ was stated by him, "I shall not appoint any sahabi participating in Ghazwah-i-Badr as governor and thus, give them chance to meet their creator with their best deeds. Allah due to their humble and pious people repels calamities and punishment from the nations more than the help that can be sought from them."
4. Complete success of the governors depends on the fact that their honour, effect and obedience should be maintained through every way. That is why the Prophet ﷺ did not take Qisaas (ransom) from them, rather he caused them to pay Diyat or blood-money. The same was the mode of Hazrat Abu Bakr ﷺ also. Once Hazrat Khalid bin Waleed ﷺ caused many Muslims slaughtered, by mistake. Hazrat Umar ﷺ convinced Hazrat Abu Bakr ﷺ for enforcement of Qisaas, but he replied, "Let it go and keep quiet."

During the period of Hazrat Umar ﷺ, the setting and division of the posts still spread more. After the previous division of provinces, he made new divisions of the country. On the basis of this division, Makkah, Madeenah, Syria, Jazeerah, Basrah, Egypt and Palestine were settled as separate provinces. He appointed the following in them.

Wali	والی	Governor
Katib	میرمنشی، کاتب	Chief Accountent
Katib-i-Dewaan	دفتر فوج کا میر منشی، کاتب دیوان	Chief Accountent of Army
Sahib al Khiraj	کلکٹر، صاحب الخراج	Collector of Revenue

Sahib-i-Ihdath	پولیس آفیسر، صاحب احداث	Police Officer
Sahib-i-Bait al Mal	افسر خزانہ، صاحب بیت المال	Treasury Officer
Qadhi	منصف، قاضی	Judge

The staff of the wali or governor had been very large. Thus, when Hazrat Umar ﷺ appointed Hazrat Ammar bin Yasir as the governor of Kufah, he sent ten persons with him as his staff-members.

1. At the time of the appointment of these governors, Hazrat Umar ﷺ used his natural talent on major occasions. The people who were well-known for their special quality in Arabia like Hazrat Ameer Muawiyah, Hazrat Amr bin al Aas, and Hazrat Mugheerah bin Shuabah ﷺ who had been called Dahat al Arab or the intellectuals of Arabia or like Hazrat Amr Maadi Karah or Hazrat Talbah bin Khalid ﷺ who had been considered matchless in the art of warfare, needed no checking in order to be posted on political or army ranks. Their reputation itself had made themselves worthy of these ranks, but in addition to these people, the persons in whom he saw some special ability, he gave theme position, according to their ability.

Hazrat Abdullah bin Arqam ﷺ was a Sahabi who had been one of the scribes of the Prophet ﷺ. The Prophet ﷺ depended so much on his honesty that whenever he wrote a letter for the Prophet ﷺ, he did not even hear what he wrote. Once there came a letter in the office of the Prophet ﷺ. He asked, "Who will write the reply to this letter? Hazrat Abdullah bin Arqam said, "I. Thus, he wrote a letter from his own temperament, which the Prophet ﷺ liked very much. Hazrat Umar ﷺ was also present, who was very surprised. When he became Khaleefah (caliph), he gave him the post of chief accountant and appointed him

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Once Hazrat Umar ﷺ had been sitting when a woman came and said, "Who is more excellent than my husband. The whole night, he worships. During summer, he continuously keeps fast." Hazrat Umar ﷺ also praised her and she went away, feeling shy. By lucky chance, Hazrat Kaab Ibn Saur was also present. There he said, "O Ameer al Momineen! You have not caused the husband do justice with the woman. In fact, her complaint that her husband did not maintain relations with her." Hazrat Umar ﷺ asked the women to return. Now, she, clearly, confessed. Hazrat Umar ﷺ caused Kaab himself give the decision and immediately, appointed him Qadi of Basrah.

From amongst all the workers of Hazrat Umar ﷺ, only Hazrat Amar bin Yasir was such a venerable person who was altogether ignorant of the art of politics, and in spite of that, he had been posted on a very respectable job of the country. But when Hazrat Umar ﷺ himself suspended him, he clearly observed:

لقد علمت ما انت بصاحب عمل ولٰكنى تاولت

"I myself knew that you had not been able to render state services but I have practically commented on the meaning of this verse –

وَنُرِيْدُ أَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِيْنَ ○

And we wished to be gracious to those who were being depressed in the land to make them leaders (in faith) and make them heirs. (Al-Qasas 28:5)

He always preferred the citizen of the villages on the basis of external qualities, in additions to personal ability. He never gave a state office to a man belonging to his own tribe. From amongst his tribesmen, he appointed only Nuamaan bin

Adi as the governor of Neesan but he dismissed him also after a few days on the basis of a protest.

Hazrat Umar ﷺ always appointed healthy persons to the state posts. He called Hazrat Saeed bin Amir ﷺ on learning that sometimes he gets fainted, and when he explained the proper reason for it, he re-instated him to his post.

From amongst the non-Muslims, it is stated in *Isaabah* regarding Ibn Zaid, that he was appointed as a worker and he appointed no other Christian except him.

There had been different forms of selecting the workers.

1: Sometimes, Hazrat Umar ﷺ assembled the Sahabah and sought assistance from them. Thus, once he called all the Sahabah and said, "If you do not assist me, who else will help me?" All the Sahabah happily accorded it and, immediately, Hazrat Umar ﷺ sent Hazrat Abu Hurairah ﷺ as the collector of Bahrain and Hajar. In spite of that, state service had been considered against the asceticism and piety. That is why Hazrat Abu Ubaidah ibn Jarrah ﷺ said, "Umar! You have made the *Ashaab-i-Rasool* (companion of the Prophet ﷺ) polluted with the worldly gain." Hazrat Umar ﷺ replied, "After all, whom should I select for my co-operation?" He replied, "If that is the case, fix their salary in such a way that they may not be inclined to dishonesty."

2: Sometimes, he called the selected persons from districts and provinces and appointed them governors over there. Thus, on the some pattern, Hazrat Uthman Ibn Furqad, Hazrat Mueen bin Yazeed and Hajjaj bin Alat ﷺ had been appointed collectors of Kufah, Syriya and Basrah respectively.

3: While selecting the governors, Hazrat Umar ﷺ faced a great difficulty that the people considered to accept the compensation of services against asceticism and piety; but if the business of the state had been based on it, there would have occurred different difficulties in times

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to come. Therefore, Hazrat Umar ﷺ wanted to remove this misunderstanding in every possible way. Once, when Hazrat Abdullah bin Saadi ﷺ came to his office, Hazrat Umar ﷺ said to him, "Do I not know that you dislike to receive the salary after rendering state services." He said, "Yes, I have horses and my position is good. Therefore, I want to serve the Muslims for the sake of Allah." He said, "Do it not at all. I had also done the same in the period of the Prophet ﷺ but the Prophet ﷺ observed, "Accept this money and become wealthy. Give it, by way of Sadqah. Accept the property which comes to you without greed or demand and do not go after that which is not accessible."

4: When the appointment of the governors was made in his period, they were given a charter (or appointment letter) in the presence of many Sahabah, embracing the explanation of the appointment and duties. When the appointee reached the place of appointment, this charter was read before the people. Thus, when Hazrat Huzaifah bin Yaman ﷺ was sent to Madain after his appointment as the governors, these words were also in the charater:

اسمعوا له و اطيعوه واعطو ما سالكم ـ

"Listen to him. Obey him and provide him what he demands."

When, reaching there, Hazrat Huzaifah read out the character, the people said, "Demand whatever you want." He replied, "So long as I live here, I want my food and the folder for my donkey."

5: Hazrat Umar ﷺ laid a great stress that the governors and the officers should not get involved in luxurious life; equality should he maintained between the ruler and the ruled, the customs and habits of the non-Muslims should not penetrate in them and every person should have access to the person in authority

without any hindrance. Thus, he wrote clearly to Utbah bin Furqad ﷺ,

واياكم والتنعم وزى اهل الشرك ولبرس الحرير ـ

"Avoid the easy and luxurious life, the ways of polytheists and silken garments."

On this basis, whenever he appointed a governor, he took pledge from him that:

a) He will not ride a Turkish horse.
b) He will not use sifted flour.
c) He will not use thin dress.
d) He will not keep a gate-keeper.
e) He will always keep his doors open for the needy.

The Governors who broke these conditions, he, at once, suspended them. One day, he was going on a road when a all of a sudden, a voice was heard, "O Umar! Can these pledges result in your salvation whereas your governor Ayad bin Ghanam puts on thin dress and manages a gate-keeper?" Hazrat Umar ﷺ sent Muhammad bin Muslimah to bring him in whatever state he had been. When he reached there and found that really a gate-keeper had been on the gate, he entered in by force and found Ayad putting on a thin dress. He said to him, "Go to the office of Ameer al Momineen." He reputed, "Let me put on jacket." He replied, "No." When he was brought in the same condition before Hazrat Umar ﷺ he caused his shirt taken off. After that, a woolen shirt, a stick and a herd of goat was brought for him and the caliph said "Put on this shirt, take this stick and graze the goats." Ayad said, "Death is better than that." Hazrat Umar ﷺ said, "You need not get worried. Your father's name was Ghanam because he used to graze goats." (In Arabic 'Ghanam' is used for goat).

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ﷺ that the complaint cannot reach the governor due to it, he sent Muhammad bin Muslimah and the palace was put on fire by the order of the Caliph.

Hazrat Kharijah bin Khazaraj constructed an upper storey in Egypt and Hazrat Umar ﷺ was informed about it. He wrote to Hazrat Amr bin Al Aas ﷺ that he had been informed about the construction of an upper storey with which he intended to break the secrecy of his neighbours. He ordered him to get the same demolished as soon as he received his letter.

Once Hazrat Bilal ﷺ complained, "The rulers of Syriya eat nothing except the meat of birds and chapathi made of fine powdered flour whereas the general public does not eat that. On that, Hazrat Umar ﷺ took a strict notice of the same and got all the governors confessed that they would distribute daily two chapathi and olive oil each to a person and the distribution of the booty will also he conducted, equally.

He laid so much emphasis on it, that, when Hazrat Uthman bin Furqad sent a nice edible thing to him, by way of gift, he asked, "Do all the Muslims eat similar things?" He replied, "No." Immediately, he said to him, "This is neither earned by you nor by your father. Feed all the Muslims what you eat yourself."

The result of this strict checking was that the governors lived a very simple and ascetic life. Thus, once Hazrat Umar ﷺ sent for a governor. When he came, he had with him a tiffin carrier, a stick and a bowl. Seeing that, Hazrat Umar ﷺ enquired, "Have you only these asset?" He replied, "No more then that is required. I hang the tiffin-carrier with the stick and use the bowl for taking food."

When Hazrat Huzaifah bin al Yaman ﷺ came, after his appointment as governor, to Madain, the people said to him, "You can demand whatever you like." He replied, "I demand my food and fodder for my monkey only." When he came back after retirement, he had been in the same

condition in which he had gone there. Seeing that, Hazrat Umar ﷺ embraced him and said, "You are my brother and I am yours."

On coming to Syriya, when Hazrat Umar ﷺ saw the asceticism and piety of Abu Ubaidah, he remarked, "Abu Ubaidah! The world has changed us except you."

6) When a person was appointed as governor, a list of all his assets were prepared and the additional property, thus, caused, was extracted from his property and got distributed. Thus, on the basis of this principle, the additional property of majority of the governors was distributed. Hazrat Umar ﷺ wrote to Hazrat Amr bin al Aas ﷺ the governor of Egypt, "Now, you have goods, slaves, utencils, cattle etc in abundance whereas you had not possessed these things when I appointed your as the governor." He objected to it and said, "I get profit from both agriculture and business in Egypt. Therefore, a lot of money is saved." But Hazrat Umar ﷺ did get his additional wealth distributed.

When Hazrat Abu Hurairah ﷺ came back from Bahrain, he brought twelve thousand Dirhams with him. All this amount was taken from him by Hazrat Umar ﷺ and he said, "You have stolen from the property of Allah!"

Once a person wrote an ode in which he enumerated the names of many governors and suggested taking account of their wealth and property. Hazrat Umar ﷺ got their wealth and property distributed until a pair of shoes each was left with them and the remaining pairs got admitted to the state exchanger.

Imam Tahri and Yaqoobi have copied, in their compilations, many events of this kind. Yaqoobi collected the names of those governors whose properties had been distributed. While describing the biography of Muhammad bin Muslimah, in *Asad al Ghabah* it is stated briefly.

وهو الذى ارسله عمر الى عماله لياخذ شطر اموالهم لثقته به۔

"Hazrat Umar ﷺ sent Muhammad bin Muslimah for distributing half of their properties, because he had been very trustworthy, according to him."

7) Hazrat Umar ﷺ appointed Hazrat Muhammad bin Muslimah to investigate the complaints of the governors. Whenever a complaint was lodged against a governor, only he had been appointed for the investigation. Once the people of Kufah complained against Hazrat Saad ﷺ that he was not leading prayer properly. Hazrat Umar, first called for his explanation. Then, he sent Hazrat Muhammad bin Muslimah along with him, who went there and conducted the investigation in a mosque over there.

8) When he was not satisfied with that even, Hazrat Umar ﷺ ordered all the governors to gather together during the period of Hajj so that their complaints might be placed in public. Once Hazrat Umar ﷺ gave a lecture to the general public. He stated:

انی لم ابعث عمالی لیضر بوا ابشارکم ولا لیاخذوا اموالکم

فمن فعل به ذالك فلیرفعه الی اقصه منه ۔

"I have sent the governors neither to give slap on you faces nor for snatching your property. The person who has been treated in this way, should present his case before me so that I may take Qisaas (Compensation) from them."

On that, Hazrat Amr bin al Aas ﷺ said, "Will you take Qisaas form that governor also who punishes any person by way of teaching manners?" He replied, "Yes. By Allah! In whose possession is my life, why should I not take Qisaas from him?" I have seen that the Qisaas has been taken form the Prophet ﷺ himself."

It was not merely the words, rather, it was acted upon in the assembly of Hajj. Once he called all the governors as

usual and addressed: "The person who has any complaint against a governor, should stand up." A person stood and submitted, "Your governor has given me one hundred lashes. Hazrat Umar ﷺ enquired, "Do you also want to beat him one hundred lashes?" Be ready to take Qisaas. "On that, Hazrat Amr bin al Aas ﷺ said, this test will be very difficult for the governors and it with establish a precedence." But Hazrat Umar ﷺ said, "It is impossible. The Prophet ﷺ himself acted in this way." At last, Hazrat Amr bin al Aas ﷺ won over the complainant to take two gold coins for each lash and not take the Qisaas.

9) In order to be conversant with the conditions of the governors, he adopted different methods. If a person has come to him from the place of a governor, he would enquired about the condition of the governor from him. Once Hazrat Jareer ﷺ came from the place of Hazrat Saeed bin Waqqas ﷺ, Hazrat Umar ﷺ enquired about his affairs from him. He used the words of praise for him in quite a divulging way.

When the governors would return from their post, Hazrat Umar ﷺ would hide himself on the way and would examine them secretly. When Hazrat Huzaifah bin al Yaman ﷺ came from Madain Hazrat Umar ﷺ hid himself ahead of him on the way and when he found no change in his old position, he voluntarily clang with him. Hazrat Huzaifah clang with him. Hazrat Huzaifah ﷺ was most conversant with the information of the hypocrites. That is to say that he knew the names of all the hypocrites. Therefore, Hazrat Umar ﷺ used to enquire some facts from him, regarding his governors.

Once Hazrat Umar ﷺ enquired, "Is there any hypocrite among my Governors?" He replied, "There is one but I shall not tell his name."

DISMISSAL OF THE GOVERNORS

Hazrat Umar ﷺ entrusted the state posts always to those person who had been able to render the required service and

had a blotless moral character. Therefore, when he found any officer lacking any of there charactericts, he dismissed them.

Once the chief accountant of Hazrat Abu Musa Ashaari ﷺ wrote a letter to Hazrat Umar ﷺ and started, on the Arabic pattern like this — 'Min Abu Musa' — From the Musa. As it should have been written, according to Arabic style as Min Abi Musa — From Abi Musa, Hazrat Umar ﷺ wrote to Abu Musa Ashaari, "As soon as you receive my letter, strike one lash to your chief accountant and terminate him from the service."

When Hazrat Ammer ﷺ was appointed as the governor, a person submitted to Hazrat Umar ﷺ "He does not know even the place of his posting." Hazrat Umar ﷺ put to him some questions, which disclosed that the objection had been genuine. Therefore, he dismissed him from that rank. After that, he made the appointment of Hazrat Abu Musa Ashaari ﷺ but the people of Kufah complained against him that his slave had been doing business. Therefore, he removed him also from there.

When Hazrat Umar ﷺ sent Hazrat Numan bin Adi ﷺ, appointing him as the governor of Mesan, he wanted to take his wife with him also but she refused to do so. When he reached there, he wrote a letter to his wife conveying his ideas in the following couplets

فمن مبلغ حسناء ان حليلها

بميسان ليفى فى زجاع وحنتم

"Who will send my message to that embodiment of beauty that her husband had been taking too much wine?

اذا شئت غننتى دها قين قرية

و صناجة تحد و على كل ميهم

"When I long, the villagers play at quite for me and it

sings every kind of tune

اذا كنت ندمانى فبالا كبر اسقنى

ولا يسقنى بالاصغر المثلم

"When you become my companion, cause me to drink in a big bowl and not in a small and broken bowl

لعل امير المومنين يسوئه

تنادمنا فى الجوسق المتهدم

"And perhaps the Ameer al Momineen may feel our companionship unpleasant

When Hazrat Umar ﷺ came to know about this correspondence, he wrote to him, "I heard your last couplet and I dislike such companionship." After that, he terminated him from the service. When he came to him, he submitted, "By Allah! It was nothing except a few conplets which had been composed by me otherwise, I assure you that I have never drunk wine." Hazrat Umar ﷺ said, "I am of the same view, but, in spite of all that, now you can never be appointed as my governor."

SALARY

There had been no special criterion for salary; rather the salaries had been different according to the circumstances. For example, Hazrat Ayad bin Ghanam ﷺ had been the governor of Hams who got one gold coin and one goat daily but Hazrat Ameer Muawiyah ﷺ had been posted on the some job and he got one thousand Dirhams as remuneration; however, the salary of every person would have been sufficient for him.

Though Hazrat Uthman ﷺ brought so many changes in this system that he had given all big posts to the man of Banu Umayyah, yet he did not change any old governor without a

reason. It is stated by Imam Tahri that he never terminated a worker without a complaint or resignation. The workers already present in Syriya, suspended by Hazrat Umar ﷺ, let continue on their posts, otherwise, not any sort of change took place in this system. During the period of Hazrat Ali ﷺ, two grand changes took place in this system. Firstly, he terminated all the Governors of the period of Hazrat Uthman ﷺ except Hazrat Abu Musa Ashaari ﷺ. Secondly he got conducted the general investigation about the conduct of all the workers. And probably, it was such a development which could not take place in the period of Hazrat Umar ﷺ itself.

DEPARTMENT OF JUSTICE

Though the department of justice had been established in the times of the Prophet ﷺ, yet, in the beginning, this department was combined with the other departments. Thus, when Hazrat Ali and Hazrat Musa bin Jabal ﷺ were sent to Yeman as the governors, the service was also entrusted to them with other services and its norms and the principals were told to them. During the period of Hazrat Umar ﷺ also, it remained a subject of research for a long time but during the mid of his term of caliphate, he separated it from the other departments. He appointed the judges permanently and fixed their salaries.

PRINCIPLES AND CONSTITUTION OF THE COURTS

The most important thing, in this respect, had been to form the principles, rules and regulations of the courts. It was the rule till the period of Hazrat Abu Bakr ﷺ that whenever there had been a difference of opinion to arrive at a decision, the Holy Qur'an and the Sunnah was resorted and last of all, the Muslims were consulted. The Ijtihad (interception of Muslim law) and Qiyas (imagination) were not allowed at all.

When the civilization developed more during the period of the Caliphate of Hazrat Umar ﷺ, he instructed the judges to avail themselves of Ijtihad and Qiyas also, but Qiyas was placed at the end. He wrote a comprehensive letter regarding manners of administration of justice, to Hazrat Abu Musa Ashaari ﷺ which had been stated word by word in *Kanz al Ummal* and *Dar Qutni*. In this letter, the rules which were mentioned relating to administration of justice, are given as under:

1: The judge must behave with the people equally.

2: The responsibility proof is only on the plaintiff.

3: If the defendant has not proof or evidence he will have to take oath.

4: The parties can effect a compromise but they cannot do so against law.

5: The judge can review the decision made by him on his own accord.

6: A date should be fixed for the disposal of the case.

7: If the defendant does not come on the fixed date of hearing, the case should he conducted in his absence (or against him).

8: Every Muslim is capable of deposing evidence except a previous convict or whose deposing false evidence has been proved.

9: Morally, a judge should not get angry or worried.

During these modern civilized period, these very principles are the basis of the courts.

SELECTION OF JUDICIARY

The most important function relating to judiciary was the selection of able and religious judges. From amongst the Sahabah who were admittedly scholarly persons like Hazrat Zaid bin Thabit, Hazrat Ubaidah bin al Samit, Hazrat Abdullah bin Masood ﷺ, they being selected was sufficient during that time; but Hazrat Umar ﷺ selected from the other presence on the basis of practical experience and personal examination. Thus, the selections of Hazrat Kaab bin Surazwi ﷺ who had been Qadi or judge of Basrah, was sitting with Hazrat Umar ﷺ when a woman came and said, "I have never seen a man better than my husband. All the night, he worships and fasts during the day time." Hazrat Umar ﷺ appreciated the woman and sought pardon for her from Allah. She felt ashamed of herself and went away. Hazrat Kaab ﷺ said, "O Ameer al Momineen! You have not managed to get the rights for that woman from her husband. She had come in the position of a complainant." Now,

Hazrat Umar ﷺ caused her to be brought and said to her, "Kaab says that your complaint is that your husband does not have relation with you." She said, "He spoke the truth." Hazrat Umar ﷺ caused her husband's attendance to be arranged and insisted Kaab to decide the case as he had understood it. When he made the decision, Hazrat Umar ﷺ got so happy that he appointed him as the judge of Basrah.

REALISATION OF THE RESPONSIBILITIES OF JUDICIARY

It is stated in a Hadith:

من ولى القضاء فقد ذبح بغير سكين -

"The person who is appointed as a judge is like a person who has been slaughtered without a brief."

On the basis of this Hadith some of the companions, who had been very cautious did not accept the profession of judge. Thus, when Hazrat Uthman ﷺ wanted to appointed Hazrat Abdullah bin Umar ﷺ as a judge, he openly refused it, but the Sahabah, who did not refuse to accept this post, realized its responsibilities firmly. Hazrat Abu al Dardaa ﷺ was the Qadi or Judge of Bayt-al-Maqdis. Once he wrote to Hazrat Salman Farsi ﷺ "Please, come to Bayt-al-Maqdis." But he replied, "The land cannot make anything as sacred, man is rendered sacred only due to his good act. I have come to know that you have been appointed as physician (judge). If the people get healthy through you treatment, it is very good, otherwise if you behave like a fake physician, do not enter the Hell by killing a man with you skilled treatment." Hazrat Abu al Dardaa was so much impressed by this letter that he again asked their view after the parties of the suit had been returning to their houses, as a precautionary measure.

EQUALITY AND JUSTICE

The Khulafaa considered unlawful giving any concession in a case. Once Hazrat Umar ﷺ appeared in the court of Hazrat Zaid bin Thabit ﷺ as a party in a case. He wanted him to be seated near his place, sbut he remarked, "This is the first injustice which you have committed. I shall sit by the side of my apposite."

Once a guest came to Hazrat Ali ﷺ. He served as his host for many days. Once he came before him as a party to a case, then, he said to him, "You can leave now, we want to see a party to a case standing before a party only."

Once a case relating to a Muslim and a Jew was presented to Hazrat Umar ﷺ. He decided the case in favour of the Jew, the Muslim said, "You have decided the case justly."

CHECK ON BRIBE

When Hazrat Umar ﷺ established the department of judiciary, he applied strict checks on bribe and sent instructions to all the officers generally:

اجعلو الناس عندكم فی الحق سواء قریبهم کبعیدهم و بعیدهم

کقریبهم و ایاکم والرشی۔

While deciding a case, "consider all the people at par with each other. Do not give any consideration of distinction or difference and beware of bride."

Simaltaneously he fixed the salaries of the judges and instructed that this post be given to rich and respectable people. The rich will not be tempted towards bride and will decide the cases without any greed and justly.

Hazrat Umar ﷺ while appointing judges used to tell them,

لا تشترو لا تبع ولا ترتش ۔

"Neither buy or sell nor take the bride."

Due to the effect of an event, he diverted his attention to the matter of gift. A person used to send him the meat of camels leg every year, as gift. Once that person came to the court of caliph in the capacity of a party to a case and submitted, "O Ameer al Momineen! Decide my case flatly as the pieces of flesh of camels leg are separated from one another." Hazrat Umar ﷺ understood this unlawful hint and, there and then, wrote, "Do not accept gift as it would be bribery."

EVIDENCE OF EXPERTS

A means of the authenticity and reliability of the evidence in law suits is the evidence of the experts. That is to say that the fact or which relates to a particular art or science, should be decided by taking evidence of an expert of that art or science. Hazrat Umar ﷺ acted upon this principle abundantly. Once famous poet, Hutayyah, wrote sarcastically about Zalarkhan bin Badr who filed a suit in the court of the caliph. Hazrat Umar ﷺ first, took the advice of Hazrat Hassan bin Sabit ﷺ and then punished Hutayyah.

Once a widow, after passing the waiting period, married another person but she was already pregnant. Therefore, a child was born after four mouth when she was with the second husband. Hazrat Umer ﷺ took the expert advice of pratam women of the period of ignorance in this connection.

WRITTEN DECISIONS

In those days the decisions of the cases were made very simply, according to the prevalent civilization, therefore, it cannot be claimed that all the decisions were put in black and white, which could be used by the parties of a suit in the coming days.

Thus, once Hazrat Rubah bin Huzaifah ﷺ married a

woman, from whom three children were born. After the death of Hazrat Rubah ﷺ, Hazrat Amr bin Al Aas who had been his residuary sent all three children to Syria and they died while they were in Dayyan. After that, there was a dispute about their inheritance. Hazrat Umar ﷺ decided the case with the entitlement of *Asbah* or residuary and got a document executed in which three persons including Hazrat Abdul Rehman bin Auf and Hazrat Zaid bin Thabit and another person put their signatures as witnesses. Thus, when a dispute arose at an occasion among some people, Abdul Malik decided the case on the basis of this very document.

The decision made by Hazrat Umar ﷺ, as compared to that of Hazrat Ali and Hazrat Abbas ﷺ relating to *Safaya-i-Nabawi* had also been intact with a person.

EFFECT OF MORALS ON DISPUTES

The major and minor number of cases can be settled is a great criterion of morals. The country, the nation and the family that develops moral degradation, even small matters give birth to disputes; the suits are filed and the people get ready to adduce false evidence. Thus, the Prophet ﷺ once, on asking, observed:

خير امتى القرن الذين يلونى ثم الذين يلونهم ثم يجئُ قوم تبدر

شهادة احدهم يمينه و تبدر يمينه شهادته (مسلم كتاب المناقب)

"The best of age is mine, then, that of the Sahabah and then, that of the Tabieen or successor of the Sahabah. After that, will exist a nation which will be ready to take oath before evidence and to adduce evidence before taking oath."

Upto the period of Sahabah, false evidence was considered such a crime that the people advised their children to abstain from it. In this Hadith it is given:

قال ابراهيم كانوا ينهوننا و نحن غلمان عن العهد والشهادات ـ

"Ibrahim stated that the people used to stop us from adducing false evidence and breaking the promise."

Once a person from Iraq came to the office of Hazrat Umar ﷺ and said, "I have come for such a matter which is baseless. The custom of adducing false evidence has started in our country." Hazrat Umar ﷺ got astonished and said, "Is it really so?"

The case of dearth of the suits was such that Abu Wail stated about Hazrat Sulayman bin Rabeeah ﷺ, the judge of Kufah, "I had regularly gone to him for forty days, but I saw no party of a suit over there."

DEPARTMENT OF TAXATION AND REVENUE

The chain of conquests had begun during the caliphate of Hazrat Abu Bakr ﷺ yet the regular system of revenue was established during the caliphate of Hazrat Umar ﷺ. Thus, after the conquest of Iraq, when, first of all this discussion began, many of the Sahabah said, "The lands and immovable properties should also be distributed among the Mujahideen like other booty properties." But Hazrat Umar ﷺ thought how the future generations would be benefited of the that had been distributed, how borders would be protected and what would be the arrangement for maintenance of the widows. For this purpose, he called all the old Muhajireen for advice. From amongst them, Hazrat Ali, Hazrat Talhah, Hazrat Uthman and Hazart Abdullah bin Umar ﷺ agreed with the view of Hazrat Umar ﷺ while Hazrat Abdul Rahman bin Auf ﷺ supported the opposition. At last, Hazrat Umar ﷺ held a general meeting which was attended by ten Venerable Sahabah – five from the Aus tribe and five from the Khazraj tribe. Hazrat Umar ﷺ stood and delivered a very strong speech and all the participants agreed with his view.

After the settlement at this stage. Hazrat Umar ﷺ paid heed towards the revenue system and addressing the Sahabah, he said, "Who will be fit for this service?" All the Sahabah mentioned the name of Hazrat Uthman bin Haneef ﷺ and said, "He has the ability of performing even a duty more important than this." Hazrat Umar ﷺ first fixed five Dirham and one sack of flour daily as his remuneration and appointed Hazrat Huzaifah bin al Yaman ﷺ as his associate and ordered for measuring lands except hillocks, forests, pits and uncultivable lands as well as barren lands. On this principles, the concerned venerable persons completed the job of measurement. The whole area was found three hundred and seventy-five miles long and two hundred and forty miles

broad. That is to say, it was found a fraction consisting of thirty-three thousand miles. Exempting the mountains, deserts, canals from it, the cultivable land was three core and sixty lac Jareeb. It must be kept in mind that one Jareeb is a sixty-yard land measure. Hazrat Umar ﷺ settled the feuds of royal family, trusts attached with fire-temples, properties of the absconders and the rebelious, lands washed away by the rivers, jungles and the lands meant for preparation of roads and expenditure for post as Khalisah or non-taxable. The rest of the lands were handed over to their old owners and fixed the revenue on them as given below:

Wheat	per Jareeb	(3/4 Bighah)	2 Dirhams annually
Barley	per Jareeb	(3/4 Bighah)	1 Dirhams annually
Sugar-cane	per Jareeb	(3/4 Bighah)	6 Dirhams annually
Cotton	per Jareeb	(3/4 Bighah)	5 Dirhams annually
Grapes	per Jareeb	(3/4 Bighah)	10 Dirhams annually
Oasis	per Jareeb	(3/4 Bighah)	10 Dirhams annually
Sesame seed	per Jareeb	(3/4 Bighah)	8 Dirhams annually
Vegetable	per Jareeb	(3/4 Bighah)	3 Dirhams annually

When the revenue settlement was complete, he called both the venerable persons and enquired if they had been severe in making the revenue settlement. They replied, "Still there is a lot of room for its improvement. He advised them again "Think over it and see that it is tolerable." Hazrat Umar ﷺ observed, "If I remain alive, I will not let the widows of Iraq to depend on anyone."

The most just method which Hazrat Umar ﷺ adopted in the revenue settlement is that he consulted the Zimmi subjects also i.e., the non-Muslims residing in the Islamic state. Thus, while managing the revenue settlement of Iraq, he demanded two chiefs of the non-Muslims from Iraq, who were accompanied by an interpreter. Similarly, he wrote to the governor of Egypt, "Take advice from Maqooqas in the revenue matters." In order to get more expert advice, he sent

for an expert Qibti to came to Madeenah Munawwarah and solicited his opinion.

Hazrat Umar ﷺ managed revenue settlement of no other province except Iraq. However, he rectified the old method of revenue settlement, wherever it was necessary. For example, the Romans received plenty of food-gains from Egypt in addition to the tribute, which had been sent to every province as army rations without being counted in the tribute. Hazrat Umar ﷺ cancelled both these oppressive methods.

The greatest reformation relating to estate and ownership made by him is that he eliminated altogether the old cruel law. For example, when the Romans annexed Egypt and Syriya to their state, they took the lands from the original inhabitants and awarded them to the nobles of the Royal court. Some of the lands were settled as state properties and some were made endowments to the churches. But Hazrat Umar ﷺ ended this rule and made the rule by which the Muslims could not take possession of these lands. That is to say that they cannot get them even by making the payment of the price-money. This rule prevailed for a long period. Thus, when Laith bin Saad purchased some land in Egypt, the big religious leaders like Imam Malik, Nafi bin Yazeed etc. raised severe objections against him.

Hazrat Umar ﷺ did not think it sufficient, rather he sent a directive to all the army officers that the stipends of all the people have been fixed, therefore, nobody should do cultivation. Thus, when Shareef Ghatafi did some cultivation in Egypt, Hazrat Umar ﷺ called him and sought his explanation and said, "I shall parish you in such a way that all the people will learn a lesson from it."

Once Abdullah bin al Hur al Ansi did cultivation in Syriya. When it came to the knowledge of Hazrat Umar ﷺ, he got his property destroyed.

Along with the management of revenue settlement, Hazrat Umar ﷺ himself paid heed to the improvements of

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Along with the management of revenue settlement, Hazrat Umar ﷺ himself paid heed to the improvements of

agriculture and the interest of the people deviated to it. Once Hazrat Umar ﷺ asked a person, "How much stipend do you get?" He replied, "Two thousand and five hundred Dirhams." He observed, "Adopt agriculture before the young men from the tribe of Quraish become rulers; the stipend will not matter much."

He declared, "The lands which are not under cultivation, will he owned by those who will cultivate them. But if a person does not cultivate them within three years, he will no longer be entitled to keep their possession."

Thus, the Prophet ﷺ had granted a piece of land to Hazrat Bilal ﷺ as estate but he could not cultivate it and Hazrat Umar ﷺ confiscated that land. In this way, the agricultural produce increased so much, that with the increase of the produce during his period, he fixed half Saa' of wheat in place of other things for giving in Sadaqah, whereas during the period of the Prophet ﷺ, the people gave only barley, dates and dry grapes, by way of Sadqah.

METHOD OF COLLECTING LAND REVENUE

The most important facility which Hazrat Umar ﷺ affected in the receipt of revenue is that he gave the choice to the subject to choose the best collectors for receiving their revenues and send them to the caliph. Thus, the people of Koofah, Syriya and Basrah chose Uthman bin Furqad, Man bin Yazeed and Hajjaj bin Alat respectively and sent them to the court of Hazrat Umar ﷺ and he inturn appointed them as the collectors of revenue. When the Caliph received the revenue money, ten reliable persons from Koofah and about the same number of persons were called from Basrah to verify on oath that while receiving revenue, no zimmi or Muslim was oppressed.

Hazrat Ali ﷺ also adopted great leniency in receiving the revenue. Thus, once, when he appointed a collector, he advised him as given below:

لا تضربن رجلا سوطا فی جباية درهم ولا يتبعّن لهم رزقا ولا كسوة شتاء ولا صيفا، ولا دابة تصعلون عليها ولا تقيمن رجلا قائما فی طلب درهم ـ

"Do not beat with while receiving revenue from any person. Do not take their livelihood, summer and winter garments and beasts of burden. Neither cause anyone stand."

On that, he said, "O Ameer al Momineen! It means that I should return with nothing in my hand." He replied, "It can be so. We have been ordered to receive revenue from their excess property."

JIZYAH (POLL TAX)

Jizyah (poll tax) was also received leniently like revenues. The people who had been disabled and could not work, were exempted from its payment; they were, rather, given stipends from the state excheguer. Thus, this rule had been in operation since the days of Hazrat Abu Bakr ﷺ. Hazrat Umar ﷺ also maintaned it. The collectors were not allowed to torture the Zimmis while receiving Jizyah. Once Hazrat Umar ﷺ saw that some people were asked to stand in the sun and the olive oil was being put on their heads. On asking the reason for that, it revealed that they were treated as such due to non-payment of Jizyah. He observed, "Leave them. The Prophet ﷺ had observed that the people who torture the human-beings in this world, will be punished on the day of resurrection by Almighty Allah."

USHR (TITHE)

A tax had been received from the non-Muslims, which was named Ushr. It was started by Islam; rather it was prevalent in the period of ignorance and Hazrat Umar ﷺ maintained it. The method of receiving it was very simple.

The goods of no person could he searched. No amount was received from the property of the value of two hundred camels. As the Nabtis of Syriya were traders of wheat, therefore, Hazrat Umar ﷺ ordered to receive from there half the Usher in order to increase its import into Madeenah Munawwarah.

ZAKAT AND TITHES

All sorts of facilities were kept in mind while receiving Zakat. The Prophet ﷺ had ordered the workers not to take the best goods by way of Zakat. The Rightly-Guided Caliphs also complied with this order very strictly. Once Hazrat Umar ﷺ saw a goat with big udders was received by way of Zakat and said, "Its owner must not have given it volume voluntarily. Do not frighten the people through such dealings."

ROYAL COURT, ESTABLISHMENT AND STATE EXCHEGER

The amount of money received as Jizyah, Khiraj, Ushr and Zakat were distributed equally among all the Muslims uptill the period of Hazrat Abu Bakr ﷺ but, during the period of Hazrat Umar ﷺ when the regular system of state was established, the royal court, establishment and state exchanger were settled regularly. The establishment of Khiraj or land revenue remained as it had been in the old times in Persian, Egyptian and Qabti language. In the period of Hazrat Umar ﷺ also it remained the same. As the Arabs had no development and progress in this art as yet and it could not till than be established in the Arabic language.

The registers of Bayt al Mal (state excheger) had been edited with accuracy and detail. Thus, whenever cattle were received as Sadaqah and Zakat, their colours, features and ages were written down. The amount of money which had been collected in the Bayt al Mal, a major portion of it was spent in issuing stipends for the Muslims whose annual

stipends, according to their status, were as under:

Participants of Ghazwah-i-Badr	Five thousand Dirhams	Per Year
Muhajireen of Habsh and participants of Ghazwah-i-Uhad	Four thousand Dirhams	Per Year
Muhajireen before conquest of Makkah	Three thousand Dirhams	Per Year
Those who embraced Islam offer the conquest of Makkah	Two thousand Dirhams	Per Year
Participants of Qadisiah and Yarmuk wars	Two thousand Dirhams	Per Year
Inhabitants of Yaman	Four thousand Dirhams	Per Year
Soldiers after Qadsiah and Yarmuk wars	Three thousand Dirhams	Per Year
Without any distincion of status	Two thousand Dirham	Per Year

The stipends of the family members and slaves of the above mentioned people were also fixed. Thus, the stipends given to the wives of the Muhajireen and Ansar ranged from two hundred each of the Badari Sahabah (i.e) who had participated in the Ghazwah-i-Badr was two thousand Dirhams. The amount of money saved after these expenditures was sent to the centre at Madeenah Munawwarah from the provinces and the districts. The names with parentage of those persons who had been awarded stipends were registered.

For recording and editing these things, very capable persons like Hazrat Aqeel bin Abi Talih, Muhzimah bin Naufil, Jubair bin Mueem ﷺ etc. had been appointed.

SOCIAL WELFARE DEPARTMENT

Technically, this department includes only canals, government building, bridges, dams, hospitals, wells etc. We have included in it Auqaf (endowments) and Cha-ritable institutions also but the Auqaf and charitable matters do not aim at anything except the social welfare.

WELLS

Though the wells now-a-days are considered a very minor thing, they had been considered very important and valuable. On this basis, it is stated in Hadith, "The best of the Sadaqah is water." In Islam, this everlasting Sadaqah was the beginning of public welfare. Thus, when the Prophet ﷺ migrated to Madeenah a great dearth of drinking water was felt. There was only one well from which drinking water could be obtained, which was named as Bair-i-Roomah. Therefore, the Prophet ﷺ addressing all the Muslims, said, "Who will buy this well for himself and all the Muslims." Hazrat Uthman رضي الله عنه was lucky enough to get this fortune. He purchased it from his pocket and made its endowment for all the Muslims. Hazrat Uthman رضي الله عنه managed other wells also dug e.g. Bair-i-Saaib, Bair-i-Aamir, Bair-i-Arees and made their endowments for the Muslims.

After that, other Sahabah also got wells dug. When the mother of Hazrat Saad bin Ubaidah رضي الله عنه died, he came to the office of the Prophet ﷺ and enquired, "Which Sadqah will be better for her?" The Prophet ﷺ said, "Water." Thus, he got a well dug in memory of his mother. There had been another well in Madeenah named Bair-i-Malik, which was endowed by Hazrat Ali رضي الله عنه.

After the Prophet ﷺ, when the Sahabah were crowned with the Divine caliphate, this perpetual Sadaqah attracted even more attention. Though we are not aware of the number

of the wells dug during that period, the caliphs had special care for it as is supported by certain events. While mentioning the Tabook in the book called *Mujam al Buldan*, it is stated that there was a well which was always in deteriorating condition. Ibn Areed a Jew made it pueca at the instance of Hazrat Umar ﷺ.

POLICE POSTS AND INNS

Many people of Arabia used to travel. Particularly, all the Arabs had to put on Ihram for Hajj once a year. Due to that, there was little arrangement for comfort of the travellers on the way but during the period of the caliphs, all the arrangements for comforts and rest for the travellers were provided. Thus, the people who wanted to provide comforts to the travellers sought permission on the condition that the travelers would be the most deserving persons for water and shade.

The explanation given by Shah Wat Ullah, clarif-ies that Hazrat Umar ﷺ caused many wells dug for the same purpose and the wells which had been filled with dust and dirt were made useable.

He also appointed certain persons between Makkah and Madeenah who guided the caravans to their destinations.

GUEST HOUSES

In the very beginning, Hazrat Umar ﷺ established a guest-house in Koofah. It is stated in the book, *Futooh al Buhdan*:

امر عمران يتخذ لمن يرو من الآفاق دار افكانوا ينزلونها ـ

"Hadith Umar ﷺ ordered for establishing a guest-house for the people coming from far off places of the country. Thus, when the travellers came, they stayed in this guest-house."

Afterwards, Hazrat Uthman ﷺ established another guest-house in Koofah. The reason was that the people

bringing food-grains from outside the city, usually, stayed in private houses. For this purpose, some generous people had managed to make the announcement. "An outsider can stay with us who is unable to manage his stay." When Hazrat Uthman ﷺ came to know of that, he established, by order, a guest-house for these people. Similarly, Hazrat Uthman bin Qais ﷺ established a guest-house in Egypt also.

TANKS AND CANALS

The noble Sahabah got constructed many tanks everywhere in Madeenah Munawwarah. When Hazrat Uthman ﷺ appointed Hazrat Abdullah bin Aamir as the governor of Basrah, he got constructed many tanks and canals in Arafaat. Hazrat Uthman ﷺ got dug a canal called Ain al Khall, near the place called Hameeqid.

Hazrat Ali ﷺ also had made endowment of a number of canals. Thus, he owned many small streams near the place called Manbaa. He made endowment for all these streams. He had endowments of two canals for the poor people of Madeenah Munawwarah. When, once, Hazrat Husain ﷺ was under debt, Hazrat Ameer Muawiyah ﷺ wanted to give him two lac Dinars in lieu of one of them but he replied, "I do not want to sell the endowment of my father."

Hazrat Ameer Muawiyah ﷺ had been very pertinent for constructing canals. It is started in the book titled. *Khulasat al Wafaa*:

كان بالمدينة الشريفة وما حولها عيون كثيرة وكان لمعاوية اهتمام بهذا الباب ـ

"There had been many canals in Madeenah Munawwarah and its suberbs and Hazrat Ameer Muawiyah ﷺ had been very pertinent about it."

The name of the Kazamah, Arzaq, Shuhadaa canals, made by the order of Hazrat Ameer Muawiyah ﷺ are mentioned in *Wafaa al Wafaa* and *Khulasat al Wafaa*. Hazrat

Ameer Muawiyah ﷺ got prepared embankments around the valleys of some mountains and gave them the shape of tanks in which water was collected. In addition to the caliphs, some other noble Sahabah also made endowments of the springs. For example, Hazrat Talhah ﷺ purchased a spring and made its endowment for the monks.

SAAD CANAL

In addition to Makkah and Madeenah Munawwarah, the noble Sahabah constructed canals to flow in different cities. The people of Anbar had been in need of a canal for a long time. Thus, in the period of Hazrat Umar ﷺ, when they requested Hazrat Saad Waqqas ﷺ, he appointed Hazrat Saad bin Amr bin Haraam ﷺ for this job. He continued the work enthusiastically but after some distance, a mountain hindered. Therefore the work had to be discontinued.

Afterwards, this canals was completed by Hajjaj but, according to the rule — "the excellence is for the person who initiates," this canal became well-known after the name of Saad bin Amr.

ABI MUSA CANAL

The people of Basrah had great difficulty for drinking water. Once their delegate came to the office of Hazrat Umar ﷺ. A member of this delegate, Haneef bin Qais ﷺ diverted the attention of Hazrat Umar ﷺ to it in a very effective way. Immediately, Hazrat Umar ﷺ sent a written charter to Hazrat Abu Musa Ashaari ﷺ directing him to dig a canal for the people of Basrah. Thus, he ordered a canal to be dug from the river Tigrus and joined it at the other end with the Ablah canal. In the later period, some of its part was filled but Hazrat Abdullah Aamin bin Kareez ﷺ, appointed as governor of Basrah by Hazrat Uthman ﷺ, got it repaired.

MAAQAL CANAL

This canal was also dug in the time of Hazrat Abu Musa Ashaari, by the order of Hazrat Umar ﷺ. As its

construction was done under the supervision of Hazrat Maaqal ﷺ, it became famous after his name. During the period of Hazrat Ameer Muawiyah ﷺ, Ziyad, again, get it dug and got inaugurated by Hazrat Maaqal, as a gesture of blessing. After the inauguration, he handed over one thousand Dirham to a man and said, to him, "Go and made a round of Tigrus along with its bank and if you find even a single person mentioning the canal after the name of Ziyad, give him this amount of money." But when he heard that the canal as named after Maaqal ﷺ, he recited.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَّشَاءُ

That is the grace of Allah and he grants it whom he pleases. (Al-Hadeed 57:21)

AMEER AL MOMINEEN CANAL

When Arabia was taken over by famine in 18 A.H., Hazrat Umar ﷺ brought food grain from all the provinces. As the land route was very far away from Syriya and Egypt, the food-grain reached there a little late. According to the conditions of those days, Hazrat Umar ﷺ sent for Hazrat Amr bin al Aas and said, "If the Nile River is joined with the sea, there will never be an apprehension of famine and dearness in Arabia, otherwise transportation of food-grain, by means of land route will be difficult." As soon as Hazrat Amr bin al Aas ﷺ came back, he started this project and within one years, this canal was complete. This detail is given in the book titled: *Husn al Muhadrah*. But in Tabri, it is stated: "When Hazrat Umar ﷺ sent a written charter to all the governors and rulers for sending the food-grain, Hazrat Amr bin al Aas ﷺ himself wrote, the Syriyan Sea first falls into the Arabian Sea but the Romans and the Qabti have stopped it. If you wish the food-grain to be available at a cheaper rate in Madeenah Munawwarah like Egypt, I may be allowed to get a canal constructed with a bridge over it for that purpose." Though the Egyptians detested due to their

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personal interest, Hazrat Umar ﷺ paid no heed to anyone, in this respect. Thus, when this canal was ready after its construction, Arabia got rid of famine for all the times to come.

Some canals were also constructed during the period of Hazrat Ameer Muawiyah ﷺ. For example, when he sent Ubaidullah bin Ziyad ﷺ, after appointing him as the governor of Kharasaan, the latter ordered canal to be made after cutting the Jabal Bukhari. During his period Hakam bin Amr ﷺ got a canal constructed though its inauguration could not take place.

AGRICULTURAL CANALS

With the permanent arrangement of agricultural development during the period of Hazrat Umar ﷺ, he with great satisfaction, got constructed the canals for irrigation. Thus, one lac and twenty thousand labours kept working daily for this project for one year and all expanses were paid from the Bayt al Mal.

During the period of Hazrat Ameer Muawiyah ﷺ this department further developed. One and a half lac wasq dates and one lac wasq wheat was produced, due to these canals from the lands of Madeenah Munawwarah and its Suberbs during his period.

DAMS

Four floods hit Makkah in different periods. One of them, which is well-known as Umm-i-Nahshal, came in the period of Hazrat Umar ﷺ. It had reached the Masjid-i-Haram or the Kaabah. Hazrat Umar ﷺ managed two dams upwards and downwards which protected the Kaabah from the floods.

There had been a fountain in Madeenah Munawwarah, with the name of Mahzoor. It was flooded during the period of Hazrat Uthman ﷺ and the whole city of Madeenah drowned. He constructed a dam for its protection.

BRIDGE AND ROADS

Every treaty with the conquered nations, during the periods of caliphs, embraced the condition that the construction of the roads and bridge would be their responsibility. Thus, the author of the book, Kitab al Khiraj has copied a sentence of an agreement in there words;

وبناء القناطر على الانهار من اموالهم ـ

"They will have to construct the bridges on the canals at their expenses."

Imam Tabri, while narrating the events of 106 A.H. copied these sentences from a contract:

فكان الفلاحون للطرق والجسورو الاسواق والحرث والدلالة ـ

"It would be duty of the farmers to construct roads and bridges, maintain markets and guide the Muslims on the paths."

GOVERNMENT BUILDINGS

The state buildings were started during the period of Hazrat Umar ﷺ and the buildings required for functioning the government probably, came into existence completely.

HOUSE OF AUTHORITY

Houses for the offices of districts and provinces were constructed these were the government houses of that period. During the period of Hazrat Umar ﷺ, the Government house was constructed in Basrah, probably, it was the first. Thus, when Utbah bin Shaz were colonized Basrah, due to any needs, he Got constructed, in simple form, a mosque, a prison — house and a Government House, at the place called Dahna, adjacent & Basrah, Dahna is named as Rahba bin Hashim now. In the beginning, Basrah was a collection of

that roofs but, afterwards, Hazrat Abu Musa Ashaari ﷺ got constructed raw houses over there and for government buildings roof was made of grass. When Ziyad was appointed as the governor of Basrah by Hazrat Ameer Muawiyah ﷺ, he made many additions and replaced the government house in front of the mosque, facing towards the Qiblah and built the building stronger than before.

When Hazrat Saad bin Abi Waqqas ﷺ settled in Koofah, he constructed a government house also by its side. Ziyad constructed this building, again, firmly. There had been a very old monument called Dar al Nadwah in Makkah. This served as the government building of the tribe of Quraish, where they decided all the important matters. In his last period, Hazrat Ameer Muawiyah ﷺ purchased it and settled it as the government House.

PRISONS

During his period, Hazrat Umar ﷺ constructed many prisons. In the very beginning, he took on rent the house of safwan bin Umayyah ﷺ in Makkah at 4000 Dirhams per month and fixed it as a prison-house. Then, he constructed more prison-houses. The prison-house of Basrah was constructed by the order of Uthman bin Ghazwan ﷺ, which was quite near the Government House. The prison house of Kofah was made of bamboo or reed.

BARNS

It seems that Hazrat Umar ﷺ constructed the houses for all the state requirements separately. We often find the names Dar-al-Daqeeq and Dar-al-Rafiq mostly in the books of history; which implores that a permanent house had been contracted for the war prisoners. Similarly, flour had been stored in a house permanently. Hazrat Umar ﷺ got constructed two barns for storing flour received at Aam al-Riyadah, the harbour of Madeenah Munawwarah.

BAYT AL MAAL

Though, from the report of Hazrat Saad ﷺ it is known that the Bayt al Maal or the state exchanger had been established in the caliphate of Hazrat Abu Bakr ﷺ in fact, Hazrat Umar ﷺ got constructed permanent and grand buildings for it. Thus, the Bayt al Maal of Koofah had been built like a grant palace for which the bricks of the buildings of the kings of Iran were brought and which had been constructed by a well-known Zoroastrian, Rosebah.

BAZARS OR MARKETS

During the caliphate of the noble Sahabah though all the old markets of Arabia like Ukaz, Zul Majnah etc had been established, the noble Sahabah also established markets. Thus, when Koofah had been populated during the period of Hazrat Umar ﷺ, an open space had been allocated for the market.

When Egypt was conquered, Hazrat Amr bin al Aas ﷺ wrote to Hazrat Umar ﷺ that we want to construct a house for you adjacent to the mosque here." He wrote in reply, "Why do you want to construct a house in Egypt whereas I live in Hijaz? You better establish a market there." Thus, the market was established where the business of slaves was carried out.

When Hazrat Uthman ﷺ appointed Hazrat Abdullah bin Aamir ﷺ as the governor of Basrah, the latter purchased many houses, got them demolished and established markets there.

HOSPITALS

We know this much that Hazrat Umar ﷺ was very concerned about the health of the people. Thus, once, the inhabitants of Hajrah complained to him that their villages had been facing epidemic diseases, Hazrat Umar ﷺ replied, "Give it up." The people replied, "It is our native land." Hazrat Umar ﷺ consulted Harith bin Kaldah the famous

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physician of Arabia and asked the remedy. He said, "That land is moist. There are flies and mosquitoes in abundance which causes the epidemics. Therefore, the people should go to places in its vicinity; they should eat oil and should use perfume and should not walk bare-feet and should sleep during day." Thus, Hazrat Umar ﷺ directed the people to act upon this advice. Though we know this much that the physicians did exist in the period of Hazrat Umar ﷺ and he consulted them, yet when Hazrat Maeegab Darsee was affected with leprosy, he consulted physicians for his treatment but so far as we know, in spite of all that, Hazrat Umar ﷺ and other caliphs got no hospital building constructed.

CANTONMENTS AND FORTS

As the chain of conquests continued during the period of the noble Sahabah, therefore, cantonments and forts were built abundantly. The general custom was that whenever an unsafe or coastal land was conquered, army stayed according to the requirement which stopped all kinds of disorder. But permanent army cantonments were also established in addition to temporary arrangements and all the costal places were strengthened. Thus, when Hazrat Umar ﷺ went on journey to Syria in 17 A.H, he made a tour of all the border areas and got cantonments established there. He made permanent arrangement for coustal lands and appointed Hazrat Abdullah bin Qais as the chief officer. When Yazeed bin Sufyan died in 19 A.H., his brother Muawiyah informed Hazrat Umar ﷺ that the coastal areas of Syriya need more firmness. Hazrat Umar ﷺ at once, sent a charter, "Repairs of all the forts He effected and the armies should be kept in them. The guards should be stationed on all the river sites and arrangements should be made for the fire to be lit always." Hazrat Umar ﷺ established this sort of cantonments in abundance in Egypt also. Hazrat Uthman ﷺ further developed this system and constructed many forts and cantonments. A city with the name of Jasar Mabanj, was

colonized for the stay of army in summer. He granted estates to the people who wanted to settle in the coastal areas. Hazrat Ameer Muawiyah had been very thoughtful of the marine affairs. Thus, when Tarablas (Tripoli) was conquered during the caliphate of Hazrat Uthman ﷺ, Hazrat Ameer Muawiyah ﷺ constructed a big fort which was named Hisn Sufyan or Sufyan Hisn. The construction of this fort eliminated every kind of apprehension of marine attack.

When Hazrat Abu Ubaidah ﷺ conquest Lazaqiyyah, Jellah and Antartoos some army was settled over there for the protection of these cities according to the old system. But Hazrat Ameer Muawiyah ﷺ constructed forts over here and strengthened all the coastal areas.

When the Rhodes Island was conquered, Hazrat Ameer Muawiyah ﷺ constructed a fort here also.

Hazrat Ameer Muawiyah ﷺ constructed a fort particularly for the people of Madeenah Munawwarah, named as Qasr-i-Khal.

MAUSOLEUM

Hazrat Umar ﷺ constructed separate mausoleum for the Muslims and the Christians on Jabal-i-Maqtam, which is situated in Egypt. Thus, Hazrat Amr bin al Aas ﷺ, Hazrat Abdullah bin Harith Zabeedi, Hazrat Abdullah bin Khadafat al Sahmee and Hazrat Aqbah bin Aamir were buried in this mausoleum.

BATHS

There were baths in Egypt in abundance and they were dirty and polluted. Hazrat Amr bin al Aas ﷺ constructed a small bath which the Romans called Hamam al Faar or the nice bath.

WILL

The state of agonies of death is a state of extreme struggle. On one side, there is the grip of love of progeny,

family members, parents, brothers and sisters and on the other, there is the attraction of the heavenly world. Therefore, there can be no better time for the comparison of the love of the world and that of religion. If a man is a lover of this world, he hands over all his wealth and property to his near relatives only and if he wants to strengthen his relation more with Allah he spends the major portion of his wealth in His way and gives his family members and the progeny only that much which Allah wills. The noble Sahabah had been the pious servant of Allah, therefore whatever they spent in this world, was only for the sake of Allah. They were thoughtful about their family members and progeny also only to that extent which Allah has ordained them on that behalf. When Hazrat Abi Waqqas ﷺ was suffering death illness and the Prophet ﷺ came to enquire about his health, he submitted to him, "O Prophet of Allah! I have wealth in abundance and I have one daughter only as my heir. I want to spend two thirds of it in the way of Allah." The Prophet ﷺ did not allow him for that. Then, he said, "May I spend half of it in the way of Allah?" the Prophet ﷺ said, "No. One third will be sufficient."

When Hazrat Saad bin Malik ﷺ fell ill and the Prophet ﷺ came to him to enquire about his health, he disclosed his intention, "I want to give all my wealth in the way of Allah." The Prophet ﷺ enquired, "What will you be leaving for your children?" He replied, "They are quite well-to-do by the grace of Allah." The Prophet ﷺ observed, "No. You should make a will to the extent of one tenth of your property." When he laid much stress, the Prophet ﷺ permitted him to make the will to the extent of one-third of his property.

TRUSTS

Nothing could stop the noble Sahabah from spending in the way of Allah even though they all had been facing poverty, pennilessness and starvation. Spending, by way of Zakat and Sadaqah, was the prominent aspect of the good

deeds of all the noble Sahabah. That is why the Qur'an has stated this common characteristic of theirs:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُوْنَ ○

> And they spend out of that what We have provided for them. (Al-Baqarah, 2:3)

But, from amongst them, there had been many venerable persons who not only wanted to spend something in the way of Allah but wanted to spend all of their properties also. For example, Hazrat Umar ﷺ once, had a very nice piece of land in Khaibar. He went to the Prophet ﷺ and submitted, "O Prophet of Allah! I have a very nice piece of land. What do you say about it?" He observed, "Make it an endowment in the way of Allah." Thus he did accordingly. But he also made endowments of many other properties also, in addition to it. The details of same are given as under:

Samagh:	An oasis which had been the first endowment in the history of Islam.
Sarmah ibn Aqwaa:	Endowment of a garden along with the gardener.
One hundred trees:	It is stated in the collection of Ahadith (Nasai) that he bought these trees for one hundred slaves.
One hundred trees:	These were the trees which the Prophet ﷺ himself granted to him. About this trust, Hazrat Umar ﷺ wrote a document also in which he appointed Hazrat Hafsah (رضی اللہ عنہا) as its Mutawali or trustee.

When the mother of Hazrat Saad bin Ubaidah ﷺ died, he came to the office of the Prophet ﷺ and submitted, "My mother has died. If I give Sadaqah on her behalf, will it fetch reward for her?" The Prophet ﷺ responded in the affirmative. Then, he (Hazrat Saad) said, "I make endowment of one garden in her name and make you a

witness to that effect."

When the repentance of Hazrat Kaab bin Malik ﷺ was accepted, due to this happiness, he made an endowment of all his property but retained for himself the portion of his property, situated in Khaibar.

When this verse of the Qur'an was revealed—

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا

Who is he that will loan to a beautiful loan?

(Al-Baqarah, 2:245)

Hazrat Abu al Dahdah ﷺ had been staying in his garden with his family members. He immediately, went to his wife and said, "O Umm-i-Dahdah! Come out of the garden as I have given it to Allah as loan." Saying that, he made an endowment of this garden for the poor and penniless.

POPULATION OF THE CITIES

The new cities which the noble Sahabah rehabilated are detailed a under:

BASRAH

Khareebah had been an unpopulated place where there had been a lot of eating and drinking. When Hazrat Utbah bin Ghazwan was there, he found it a very suitable place for army requirements. He sought permission from Umar ﷺ to get it rehabilated. He informed the caliph about its map and situation, he also liked it and granted him permission for the same. For a long time, it so happened that whenever the people came for Jihad they demolished the houses of reeds into heaps and when they had to leave, they arranged it to give the shape of a house. Afterward, the people constructed separate houses and Hazrat Abu Musa Ashaari ﷺ constructed a mosque and the Dar al Amarah with unbaked bricks. During the period of Hazrat Ameer Muawiyah ﷺ Ziyad made reforms and made additions to it.

KOOFAH

When Madian was conquered, the Muslims populated it and got Mosques constructed. But when the climate was found unsuitable, Hazrat Saad bin Waqqas ﷺ informed Hazrat Umar ﷺ about it. He instructed him to get the people settled at another place. The land of Koofah which was called Khadd al Azrea or the cheek of the beloved, was selected for this purpose and the houses were constructed to accommodate forty thousand people which included twelve thousand men of Yaman and eight thousand men from the tribe of Nazaar. The buildings in the beginning were made of reed but when they caught fire repeatedly, they constructed their houses with bricks and mud, with the permission of Hazrat Umar ﷺ.

The mosques were constructed for all the tribes separately, in addition to the principal mosque. Some changes were effected in the population of Koofah during the periods of Hazrat Mugheerah bin Shuabah and Ziyad ﷺ.

FUSTAT

After the conquest of Alexandria Hazrat Amr bin al Aas ﷺ wanted to habitat the Muslims ever there but, as the river Nile was an abstacle in between Alexandria and Fustat, which Hazrat Umar ﷺ disliked, he therefore did not allow.

When Hazrat Amr bin al Aas ﷺ started for the conquest of Alexandria he left his tent empty, which kept standing intact. When he returned, he lodged in the same tent and laid down the foundation of the city at that place and was named Fustat meaning tent.

Whenever there was a dispute for selection of land among the tribes, Hazrat Amr bin al Aas ﷺ appointed Muawiyah bin Khudaij, Shareek bin Sahmi, Amr bin Muhzim and Gibraiel bin Nashirah Maghafiree for settling each tribe on a suitable land. All the tribes left some empty land in front of the river for the cattle; but during the period of Hazrat Ameer Muawiyah ﷺ the houses were constructed over there also.

MAUSAL

Though this city had already been populated but during the period of Hazrat Umar ﷺ, Hazrat Harthamah bin Arfajah ﷺ colonized here a permanent city consisting of a fort, a few churches for the Christians, a few houses adjacent to these churches and a locality of the Jews and got constructed a principal mosque also over there.

HEEZAH

When Hazrat Amr bin al Aas returned from Alexandria, he posted some army consisting of the tribes of Himyar, Hamadan, Aal-i-Iin Azad bin Hajar and the people of Habshah, on this place fearing the attack by the enemy through the river. When peace and tranquillity prevailed, he wished those tribes to come over to Fustat and settle there but they refused to do so. Hazrat Amr bin al Aas ﷺ informed Hazrat Umar ﷺ about it. He wrote to him, "Well, a fosrt should be constructed for them." These people disliked it also and said, "Our fort is our swords themselves." With the population of these people, Heezah adopted the shape of a small city. In the binning, every tribe had settled apart from each other. Therefore, in between there was vacant land. But during the period of Hazrat Uthman, when the Arabs come here in large numbers every tribes drew the men of its own tribe, causing the vacant lands also get populated.

ARNBEEL

During the period of Hazrat Ali ﷺ, Hazrat Ashab bin Qais ﷺ the governor of Azarbaijan populated this city and constructed a mosque there also.

MORASH

Hazrat Ameer Muawiyah ﷺ inhabited this city for the sake of the army and it remained the same till the period of Yazeed. After the death of Yazeed, when the Romans

continuously attacked it, the inhabitants of this city were deserted and were inhabited in other cities.

QAIRWAN

This was the biggest city which was colonized during the period of Hazrat Ameer Muawiyah. The history of its colonization is that Hazrat Ameer Muawiyah suspended Muawiyah bin Khudaij kind and appointed Aqbah bin Nafi Fabri as the governor of Africa and he conquered all the big cities after attacking with a great army and Islam spread from here to Africa. On this occasion, Aqbah collected all his companions and said, to them, "These people do embraced Islam but when the Muslims go back from here, they, again, become apostate. Therefore, I have decided to colonize a city of the Muslim over here." The people liked his opinion. Thus, first of all, he laid the foundation of the Government House and the people constructed their houses around it. They also constructed a principal mosque over there. In addition to that, other mosques were also constructed.

Hazrat Ameer Muawiyah also colonized some cities. For example, when Cypress was conquered, the mosques were constructed over there. The Arabs were brought and lived there after colonizing a city which Yazeed ruined.

PUNISHMENTS AND THEIR LIMITS

Though some of noble Sahabah performed the duties of police during the blessed period of the Prophet ﷺ, yet no police department had been established as yet. Hazrat Abu Bakr ؓ added only to this extent that he appointed Hazrat Abdullah bin Masood ؓ for the service of keeping a watch and fixed some punishments. For example, the conduct of the Prophet ﷺ, regarding the Hadd-i-Khamr or drinking wine was very different. It is stated in *Sunan Abu Dawood* that the noble Sahabah brought a drunkard in his office. The Prophet ﷺ observed, "Keep on beating him." All the persons started beating him with shoes, clubs and sticks. Thereafter the Prophet ﷺ threw dust into his mouth.

In another report of *Sunan Abu Dawood* it is stated that a drunkard was staggering. The noble Sahabah wanted to bring him in the office of the Prophet ﷺ. When he reached before the door of the house of Hazrat Abbas ؓ, he clanged to him and then, ran away-when the Prophet ﷺ knew that, he smiled and awarded no punishment to him.

It is proved on the basis of a Hadith stated in *Sahih Bukhari* that the Prophet ﷺ awarded a drunkard the punishment of forty lashes with a fig stick. In his period, Hazrat Abu Bakr ؓ made it necessary as punishment for drinking and this punishment remained prevalent in the early period of the caliphate of Hazrat Umar ؓ.

During the caliphate of Hazrat Abu Bakr ؓ some new crimes cropped up. Hazrat Khalid bin Waleed ؓ wrote to him, "There is a person around Madeenah Munawwarah, who is suffering from an unexplainable act." As it was a new crime for the people of Madeenah, Hazrat Abu Bark ؓ consulted all the noble Sahabah. Hazrat Ali ؓ advised to burn him, as a punishment, and all the noble Sahabah agreed to it. Nothing more than that was done during the period of

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2: During the period of the Prophet ﷺ and Hazrat Abu Bakr ﷺ, nobody was hanged but Hazrat Umar ﷺ punished some persons and hanged them. Thus, when Hazrat Umm-i-Warqah bint Nawfil ﷺ was murdered by her slaves, Hazrat Umar ﷺ ordered the culprit be hanged. This was the first hanging, it took place in Madinah Munawwarah. A zimmi forcibly committed Zina with a Muslim women. He was also executed and Hazrat Umar ﷺ observed, "On that, we have made no such contract."

3: Hazrat Umar ﷺ used to publicise through announcements and advertisement for the arrest of the accused.

4:. Hazrat Umar ﷺ appointed persons who executed the punishments of Taazir and Hudood. It is stated in the book titled: *Isaabah* that Hazrat Abdullah bin Maleekah had been appointed for this job.

5: Although the punishment of exile was not a new punishment in Islam, yet it was put into practice and it was resolved as one of the axioms of Hazrat Umar ﷺ.

Once Hazrat Umar ﷺ exiled a person, who went to Syriya and become Christian. Since then, he suspended the punishment of exile.

6: Hazrat Umar ﷺ made some punishments more sever. For example, the punishment of drinking had been forty lashes in the period of Hazrat Abu Bakr ﷺ this crime increased in the period of Hazrat Umar ﷺ, he fixed its punishment eighty lashes, in consultation with the noble Sahabah.

7: He paid special attention to the matters relating to accountability e.g. Commiting fraud in mutual dealings, sale of wine in public, constructing houses etc on the road. Though it is not clearly known whether he established a permanent department of Ihtisah (accountability) it is true that he had appointed officers for this purpose as is given in the book *Mauta Imam Malik;* He had appointed Hazrat Abdullah bin Utbah for checking the markets, with Hazrat Saib bin Yazeed ﷺ as his assistant. In addition to that, there had been other workers who checked the unlawful business.

This department functioned in the periods of Hazrat Uthman and Hazrat Ali رضی اللہ تعالی عنہما after Hazrat Umar ﷺ. In the period of Hazrat Ameer Muawiyah, Ziyad developed this department. He recruited four thousand persons in police headed by Abdullah bin Hisn. Five hundred persons kept watch over the mosques and never moved from here. Whatever had been the purpose of this executive, the peace of the country developed. If a person had found a thing lying on he road, he would have directly brought it to its owner. Ziyad himself used to say, "Even if a piece of string is between Koofah and Kharasaan I will be informed as to who has taken it." One day, he heard a bell ringing in a house, he enquired about it. He was told that the people had been keeping a watch. He said, "It is not needed. If anything is lost, I shall be surety for that." During his period if any person had came out of his house, after Ishaa prayer he would have been killed.

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In this department, Hazrat Ameer Muawiyah ﷺ formed a new system; he got checked the persons of doubtful

character and got them enlisted. Thus, he had sent an order to Hazrat Abu al Dardaa in Syriya for preparing a list of persons of bad character and sent to him.

It is a simple history of the developments in the department of police during periods of the caliphate of noble Sahabah. Now, we should see after it in respect of moral and religion. The distinction of the period of the Sahabah is not only politics, but was based on morality and religion also.

The department of police was the biggest aftar of the moral and religious; but the noble Sahabah, in their period, had made it exemplary. If there had been a clash between politics and morality, morality was preferred to politics. Once an accused person confessed before Hazrat Umar ﷺ that he found his wife having illicit relations with a person and he killed both of them. Hazrat Umar ﷺ wrote his officer to execute Qisaas but wrote him secretly that the accused person might be released after taking blood money from him.

Allah has specially prohibited from spying as is indicated in this verse.

> "And spy not on each other, nor speak ill of each other behind their backs." (Al-Hujurat, 59:12)

particularly, great stress has been laid in Ahadith from abstaining from spying:

> "If the chief will search for the faults of the people he will spoil them."

In our period, if it is acted upon the police deportment will be upset will be upset but in the period of the noble Sahabah, the people could not cross the limits prescribed by Allah. They performed the duties of police and acted upon this verse also.

Once the people caught hold of a drunkard and brought him to Hazrat Abdullah bin Masood ﷺ and said, "The wine is dripping from his beard." He replied, "We have been prohibiting from spying. We arrest only on the manifest

state."

Hazrat Abu Mahjan Thaqafi was a habitual drunkard. Once he came to Hazrat Umar ﷺ who felt that he had taken wine. He said to the people, "Smell his mouth." All of them said, "It is spying. You have been prohibited from it." Hazrat Umar ﷺ immediately, stopped from it.

Once Hazrat Umar ﷺ came out with Hazrat Abdul Rahman bin Auf ﷺ for keeping a watch. At a place, the light of a lamp was visible. He went near it and found the door of a house, closed, with the people inside making noise. Hazrat Abdul Rahman bin Auf ﷺ said, "I think these people are taking wine. What is your opinion?" He replied, "Allah has prohibited us from spying." Therefore, they, immediately, returned from there.

Once the private secretary of Hazrat Aqbah bin Aamir ﷺ said to him, "My neighbours drink wine. I have asked them not to but they do not act upon my instruction. I, shall call the police for that." He replied, "Let it go. The Prophet ﷺ had observed that the people who hide faults of others are like the people who give life to a girl buried alive."

The police makes the people confess the offence by force but before the noble Sahabah, people confessed the crimes voluntarily. Once a person came to Hazrat Ali ﷺ and submitted, "I have committed theft." He rebuked him for the first time. Again, he confessed it. He observed, "You yourself has adduced perfect evidence against yourself."

Once a woman confessed four times of committing adultery before Hazrat Umar ﷺ. He said, "If she had denied it, we would not have enforced *hadd* against her."

The police department is the slaughter house of pardoning and forgiving but the noble Sahabah usually pardoned and let go the criminals. It is said about Hazrat Umar ﷺ that he had been very harsh but once the slaves of Hazrat Hatib ﷺ stole a she-camel of someone and slaughtered it. The case was presented before Hazrat Umar ﷺ. He, first, gave the decision of cutting their hands and then observed, "They will

die of hunger, therefore, I arrange damages on their behalf." He asked the owner of the she-camel, "What is the price of the she-camel?" He said, "Four hundred Dirham had been offered for it but I did not agree." Hazrat Umar ﷺ paid eight hundred Dirham to him and got the slaves released.

The noble Sahabah if found even a iota of an excuse, they did not enforce punishment. The Bayt al Maal (treasury), though remains in the safe custody of the caliph, as it is common treasure of the Muslims, yet there was always an apprehension that if a person put it to his own use, he might have done so thinking it as of his right. On this basis, when that took place in the Bayt al Maal of Koofah, Hazrat Umar ﷺ did not cut the hand of the offender, by way of punishment. This very suspicion subsist in the property of a slave and his master. Therefore, when a person was brought before Hazrat Umar ﷺ and it was submitted to him by a person, "He has stolen the mirror of my wife, casting sixty Dirhams." Hazrat Umar ﷺ released him saying, "He was your slave and he has stolen your property."

When the whole of Arabia was facing a serve famine, Hazrat Umar ﷺ issued a general directive that no hand should he cut on theft in Aam al Ramadah but, in spite of this lenient attitude, when the crime was proved, all the excuses were ignored and no force could stop the Sahabah from enforcement of Hudood. In such matters, man is naturally influenced by personal relations, but the morale of the noble Sahabah never deviated from the path of Allah.

Waleed was the brother of Hazrat Uthman ﷺ and governor of Koofah. Once he drank wine. On investigation, when the offence was proved, Hazrat Uthman ﷺ ordered Hazrat Ali ﷺ, "Give him eighty lashes."

Hazrat Qudamah bin Mazoor ﷺ was a reputed Sahabi and brother-in-law of Hazrat Umar ﷺ. When he drank wine, Hazrat Umar ﷺ wanted to execute Hadd on him. When all the noble Sahabah opposed, he said, "If he dies of lashes, it is bearable for me but I cannot face Allah, knowing

this negligence on my part is still upon me. Bring a strong whip."

For the enforcement of Hadood, the Jews had maintained a very unpleasant distinction between the noble and the mean but the noble Sahabah always treated the noble and the mean on equal footing. Among the Sahabah, the most noble was the caliph of the time, but if a crime had been committed by him, every individual could strike a whip on his back. Once Hazrat Abu Bark ﷺ made a pronouncement, "I shall distribute the camels from the Sadaqah property. All men may come but nobody should come to me without permission." A Bedouin, with a whip in his hand, went to him and reached his office without permission. Hazrat Abu Bakr ﷺ beat him with the same whip. When he had finished the distribution of camels, he called the Bedouine and said, "Take Qisaas from me with the same whip." Hazrat Umar ﷺ said, "Please, do not establish an example." He replied, "What shall I submit to Allah in this connection?"

Once Hazrat Umar ﷺ was busy with the state affairs. A person came to him with a complaint. Angrily, he lifted his whip. The person got angry and went away. Then, Hazrat Umar ﷺ sent for him and said to him, placing his whip before him, "Take your Qisaas with this whip."

The ranks of governors and the officers was after the caliph. About them, Hazrat Umar ﷺ had made a general announcement, "I have not sent my governors for beating the people or extract property forcibly from them. If someone is being treated as such, he must complain to me so that I may take Qisaas on his part ."

It was not merely an announcement, it was implemented also. Thus, when this announcement was made, a person stood up and said, "O Ameer al Momineen! Your governor has given me one hundred lashes." The Ameer said, "Do you also want to give him one hundred lashes, by way of Qisaas?" This event was felt every unpleasant by Hazrat Amr bin al Aas who said, "If this pattern continues, the governors

will feel it severely unpleasant and it will function as a rule in future." He said, "But how can it be avoided when the Prophet ﷺ offered himself to the people for Qisaas?" At last, Hazrat Amr bin al Aas won the person over by giving him two hundred Dinars.

Whenever non-Muslims embraced Islam, they were very surprised on this equality and felt it unpleasant. Jablah bin Aiham Ghassani a noble of Syriya, embraced Islam. Once he hit the eye of a person. When Hazrat Umar ؓ wated to take Qisaas from him, he said, "Is his eye equal to my eye? I will not like to live in a country where one can overpower me." Thus, he became apostate and fled to Rome.

THE RIGHTS OF ZIMMI SUBJECTS

The extreme prejudice is that the relation with other nations should not be maintained at all, still a more ugly from of the prejudice is that the relations with the other nations should be maintained but they be maintained on a very low standing.

During the period of noble Sahabah, history had established only this precedence of two kinds but the Sahabah established all sorts of religious, cultural and political relations with foreign nation and fulfilled their rights without perjudice in such a way that history cannot present another example.

RELIGIOUS RELATIONS

In the religious capacity, the Holy Qur'an had made the Sahabah more independent as compared to other religions. There had been many Sahabah who had studied the Torah (old testament) and injeel (Bible) like the Holy Qur'an. Thus, Allamah Zahbi while writing his biography, stated about Hazrat Amr bin al Aas ؓ.

وكان اصاب جملة من كتب اهل الكتاب وادمن النظر فيها

عجائب و كان فاضلا عالما قرء القرآن والكتب المتقدمة ـ

"He got all the books of the People of the Book and continuously studied them alone with the Qur'an. He found wonders in them. He was a scholarly person and he studied all the previous Divine books."

It is narrated in the book titled: *Musnad Darmi* that once Hazrat Umar ؓ brought a copy of Torah to the Prophet ﷺ, opened it and started reading it. It is stated in the book titled: *Asad al Ghabah*, that this copy was a hand-written manuscript which had been given to him by a Jew who was

his friend.

It is stated in *Sahih Bukhari* that the People of the Book studied Torah in Hebrew language and explained it before the Sahabah in Arabic. When the Prophet ﷺ was informed about it he observed, "Neither confirm nor falsify what the People of the Book say, rather state that we believe in Allah and the books which He has revealed to us."

Hazrat Zaid bin Thabit ﷺ himself, by the order the Prophet ﷺ learnt Hebrew and did correspondence in this languages.

It is ordained in Islam, by way of religious tenet that you should stand when a funeral passes by you. Some people view that this rule is in respect of a Muslims funeral. Once, in Qadsiah, when the funeral of a Zimmi passed, Hazrat Sahl bin Haneef ﷺ, at once, stood up. A person objected saying, "This is the funeral of a Zimmi." He replied that this happened in the times of Prophet ﷺ and he said "After all, he is also a human-being."

All these events testify that the noble Sahabah did not have any prejudice against foreign nations in their religious affairs.

CULTURAL RELATIONS

During the period of the Sahabah, there was no difference or distinction between the Muslims and other nations. The Sahabah took loans from the Jews, business dealing with them and maintained all sorts of transactions. But above all these relations, there is good social life which is the essence of culture and civilization and only this is the criterion which can tell whether the relations had been based on sincerity or selfishness. The circumstances have proved that the unprejudicial behaviour of the Sahabah had made the Muslims and non-Muslims like except the religious beliefs.

A Jew lived in the neighbourhood of Hazrat Abdullah bin Umar ﷺ. Once he slaughtered a goat and asked his family members if they had sent some meat to their Jew neighbour.

He added that the Prophet ﷺ observed, "Jibrail ﷺ advised me to have good behaviour to the neighbour so much so that I thought that he would be included among the heirs for sharing the legacy."

Once a Jewess came to Hazrat Aishah رضی الله تعالی عنها and demanded something from her. She happily met her demand. She in return, prayed for Hazrat Aishah رضی الله تعالی عنها.

POLITICAL RELATIONS

The beginning of the political relations with other nations took place in the period of the Prophet ﷺ himself. Thus, when Khaibar was conquered, the Prophet ﷺ entered into a treaty on the basis of which the matter concerning agriculture was settled on division of crop between cultivator and land-lord. The Prophet ﷺ sent Hazrat Abdullah bin Rawabah ﷺ when the crop was ready, according to the treaty. Hazrat Abdullah bin Rawabah went for dividing and bringing the state portion from the produce. He piled the produce into two heaps and said to them, "Take any one of these or let me take anyone of these." The Jews wanted more relaxation, therefore, they collected the ornaments of theirs and wanted to offer it to him by way of bribery. It was the greatest insult of a religiously honest man. In spite of all that, he said to them, "O class of Jews! To me you are the most cursed creatures but this enmity cannot force me to do injustice with you. So far as this offer is concerned, it is Haaram or unlawful and we do not eat Haram." This had such an impact on the Jews that they voluntarily cried up, "The heaven is stable merely due to this justice and equity."

After that, the Prophet ﷺ entered into a treaty with the Christians of Najran. The last words of this treaty were,

على ان لا يهدم لهم بيعة ولا يخرج لهم قس ولا يفتنوا عن

دينهم ما لم يحدنوا حدثا او ياكلو الرباء

"...on the condition that no church of theirs will be demolished. Their priests will not be exiled. They will not be disgusted in respect of their religion unless they do some mischief and involve in dealings based on interest."

According to the book titled: "Kitab al Khiraj," the last words of this treaty are-

علیٰ اموالهم و انفسهم وارضهم وملتهم وغائبهم و شاهدهم و
عشیرتهم و بیعهم و کل ما تحت ایدیهم من قلیل او کثیر لا
یغیر اسقف من اسقفته ولا راهب من رهبانیة ولا کاهن من
کهانته ـ

"This treaty includes the safety of their properly, life, land, religion, present or absent people, in short, everything which is in their possession. No priest, monk will be alienated from his post."

Hazrat Abu Bakr ﷺ renewed this treaty during his period and maintained it in letter. In his period, Hazrat Khalid bin Waleed ﷺ entered into another treaty with the Christians of Heerah. The most considerable section of this treaty was that,

ایما شیخ ضعف عن العمل او اصابه آفة من الآفات او کان غنیا
فا فتقر و صار اهل دینه یتصدقون علیه طرحت جزیته و عیل من
بیت مال المسلمین و عیاله ـ

Jizyah will be exempted from the old or disabled persons a wealthy person rendered so poor as to be given Sadaqah by the people of this religion. He and his depends will be maintained by the Bayt al Maal.

Hazrat Khalid ﷺ executed many other treaties also and Hazrat Abu Bakr,. Hazrat Umar and Hazrat Uthman ﷺ

maintained these treaties. Though there were mutual differences in these treats but common factors in these treaties are given as under:

لا یهدم لهم بیعة ولا کنیسة و علی ان یضربوا نواقیسهم فی ای
ساعة شاؤا من لیل او نهار الا فی اوقات الصلوٰة و علی ان
یخرجوا الصلبان فی ایام عیدهم ـ

"Their churches will not be demolished. They will be allowed to strike the wooden gong all the times except at the times of Salah. They will be allowed to take out the cross on their festivals."

After Hazrat Abu Bakr ﷺ, many treaties were signed during the period of Hazrat Umar ﷺ. The most comprehensive and the most generous among these treaties is that which was executed by Hazrat Abu Ubaidah ﷺ with the Christians of Syriya. The words of this treaty are given below:

و اشرتط علیهم حین دخلها علی ان ترك کنا یسهم و بیعهم
لعی ان الا یحدثوا بناء بیعه ولا کنیسة وعلی ان علیهم ارشاد
الضال و بناء القناطر علی النهار من اموالهم وان یضیفوا من
مربهم من المسلمین ثلاثة ایام وعلی ان لا یشتموا مسلما ولا
یضربوه ولا یرفعوا فی نادی اهل الاسلام صلیباً ولا یخرجوا
خنزیراً امن منازلهم الی افنیة المسلمین وان یوقد وا النیران
للغزاة فی سبیل الله اولا یدلوا للم المسلمین علی عورة ولا
یضربوا نواقیسهم قبل اذان المسلمین ولا فی اوقات اذانهم ولا
یخرجوا الرایات فی ایام عیدهم ولا یلبسوا السلاح یوم عیدهم

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ولا يتخذوه فى بيوتهم۔

"When they entered Syriya, they stipulated that they will not stand in the way of their churches provided new churches are not constructed. They will guide the Muslim on the right path when losing their way. They will construct bridges on the canals from their own money. They will keep for three days as guests the Muslim who pass by them. They will not abuse and beat them. They will not take out cross and swines in the gatherings of the Muslims. They will burn fire on the ways of the Mujahideen or Muslim warriors. They will not spy against the Muslims. Before and after Azaan, they will not strike the gong. They will not take out flags, with not lace themselves with weapons and will not keep them in their houses on festivals."

Accepting all these conditions, they made only the submistion that they might be allowed to take out the cross without flags once a year. Hazrat Abu Ubaidah ﷺ conceded to this request of theirs.

Qadi Abu Yousuf has written that Hazrat Abu Ubaidah ﷺ adopted this leniency and this generosity to persuade other people for making compromise. Thus, when a battle was fought with the Romans and all the Christians, both near and far entered into a Compromise, after the conquest, submitted a condition: "The Romans who had come for fighting and now, they are in the shelter houses of the Christians, should be given shelter and safety to return with their family members and luggage and nothing should stand in their way in any manner." Hazrat Abu Ubaidah agreed to this condition.

Now, we have to examine only if these treats had been fulfilled or not. If so, how it had been done.

In Islam, fulfilling a treaty is essential and it is the requirement of its moral loftiness. Therefore, the treaty entered into with Zimmis were fulfilled by the Sahabah as

their religious obligation. Thus, the charter which Hazrat Umar ﷺ sent to Hazrat Abu Ubaidah ﷺ, contained these words:

وامنع المسلمينَ من ظلمهم والاضرار بهم و اكل اموالهم

ووف لهم بشرطهم الذى شرطت لهم فى جميع ما اعطيتهم۔

"Stop the Muslims from doing injustice and do not harm them, from eating their properties unlawfully and fulfil the rights which you have given to them."

At the time of his death, he made a will with these words:

واوصيه بذمة الله و ذمة رسوله ان يوفى لهم بعدهم و ان يقاتل

من ورائهم و ان لا يكلفوا فوق طاقتهم۔

"I bequeath my successor with the liability of Allah and His Prophet ﷺ regarding the treaties made with Zimmis. Support them and do not unduly burden them."

The thoughtfulness which had been observed in respect of fulfilling the treaties with the Zimmis, can be judged from an event. Once a Christians had been abusing the Prophet ﷺ. When Hazrat Arafah heard it, he slapped him. He filed a complaint in the court of Hazrat Amr bin al Aas ﷺ who sent for him and said, "We have entered into a treaty with them ." Hazrat Arafah responded, "(We seek Allah's shelter) Have we entered into a treaty that they may openly, abuse the Prophet ﷺ? we have entered into a treaty only to thie extent that they may do anything they want in their Churchés." On that, Hazrat Amr bin al Aas ﷺ said, "It is true."

The Zimmis themselves confessed this fulfilment of the treaty. Once a delegate of the Zimmis came to Hazrat Umar ﷺ and enquired, "Probably the Muslims must be teasing

you?" On that, they all said with one voice,

ما نعلم الا وفاء و حسن ملكة ـ

"We know nothing about them except complying with the treaty and their good moral Character."

But still this much is not sufficient. Whatever it is, it is the word of the mouth. We want to see in practice that the rights which had been given to the Zimmis, were actually inforced.

SAFETY OF LIFE

The most important thing among the rights of the subjects is life and the life of a Zimmi and that of a Muslim had been one and the some. Once a Jew was killed during the Caliphate of Hazrat Umar ﷺ. He took it very seriously and said, "Even during my period, a Jew have been killed. "I swear the person who knows of it to tell me about it." Hazrat Bakr bin Shaddah said, "I am the killer." He uttered, "Allah Akbar! Qisaas will be enforced against you. If you can prove yourself innocent, prove it." "He replied, "Such and such person went to participate in Jihad and left me to guard his house. One day, I came at his door for its protection, I heard such and such Jew uttering these couplets in his house."

واشعث غره الاسلام منى خلوت بعرسه ليل التمام

ابيت على ترائبها و يمشى على قود الا عنة والحزام

"A disturbed person whom Islam has made negligent towards me, I spent the whole night with is wife in solitude. I spent my night on her chest and he is wondering holding the bridle of the horse."

Hearing that, Hazrat Umar ﷺ released Hazrat Bakr bin Shaddah.

Once a person of the Wail Tribe murdered a Christian of Heerah in the vicinity of the tribe of Bakr. Hazrat Umar ﷺ handed over the murderer to the heirs of the killed person and they murdered him.

There had been a doubt about the martyrdom of Hazrat Umar ﷺ that it had been due to the conspiracy of the Iranians. On this impression, Hazrat Ubaidullah bin Umar killed Haramzaan. When Hazrat Uthman ﷺ became Caliph, he wanted to kill Hazrat Ubaidullah bin Umar as a result of Qisaas, but Hazrat Amr bin al Aas ﷺ said, "This murder took place when there was no Caliph. Therefore, he was saved." When Hazrat Ali ﷺ became Caliph, he wanted to impose Qisaas against him but he ran away. Once a Muslim killed a Zimmi. The matter was presented before Hazrat Ali ﷺ. He ordered him to be killed, but the brothers of the killed person came and said, "We have pardoned him." Hearing that, Hazrat Ali ﷺ enquired from them, "Have you been threatened by someone to pardon him?"

The *Diyat* or the blood-money of Zimmis was settled equal to that of the Muslims. It is stated in the book *Dar Qutni*.

ان ابا بكر و عمر كانا يجعلان دية اليهودى والنصرانى اذا كانا

معاهدين دية الحر المسلم ـ

"Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهما fixed the *Diyat* or blood money of a Zimmi — a Jew or a Christian equal to that of a Muslim."

What more honour can be attached to the life of a Zimmi?

PROTECTION OF WEALTH AND PROPERTY

What more protection of wealth and property is possible than letting the lands of the foreign nation remain in their possession and even purchasing them by the Muslim was prohibited. Thus, Hazrat Umar ﷺ made an addition to it

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that he stopped the people of Arabia from adopting the profession of agriculture and issued orders to the officers about the fixation of the stipends of the people and that nobody should do agriculture. A person, Shareek Ghatfi شريك غطفی of Egypt, violated this order. Hazrat Umar ﷺ took severe action and said, "I shall award you such a punishment which may be example to others."

The cases, in connection with property, which had been field in the court, the decrees against Muslims had been awarded without any hesitation. Once a case between a Muslim and a Jew was presented in the court of Hazrat Umar ﷺ.

He decided the case in favour of the Jew.

RELIGIOUS FREEDOM

The religious freedom which the foreign nations enjoyed can be judged from this event that once Hazrat Umar ﷺ preached his slave, Astanaq (استنق), by name, inviting him to embrace Islam. When he refused to embrace Islam, Hazrat Umar ﷺ said,

لَا اِكْرَاهَ فِی الدِّیْنِ

Let there he no compulsion in religion. (Al-Baqarah, 2:256)

All the people of Syriya were afraid of Hazrat Ameer Muawiyah ﷺ but when he wanted to include the Youhanna Church in the mosque of Damascus and the Christians expressed their displeasure he gave up the idea.

One clause in the treaty was that the Christians will not rebuild their churches. While entering into a treatey with the Christians of Syriya, the treaty was that new churches will not be constructed in the areas populated by the Muslims.

When the Christians built a new Church in Fustat (فسطاط) in Egypt and the Muslim army apposed it, Hazrat Salmah bin Mukhallad ﷺ argued that it had been out of their locality. On that, the whole army kept quiet.

When Aamir bin Umar, the governor of Egypt wanted to asllow Christians to construct Churches during the Caliphate of Haroon al Rasheed, he consulted Laith bin Saad and Ubaidullah bin Luhaitah. These venerable persons agreed to his view and they offered the argument that all the churches of Egypt had been constructed during the period of the Sahabah and Tabieen or the successors of the Sahabah.

LENIENCY AND RELAVATION WHILE RECEIVING THE JIZYAH

In comparison to all these rights, the Muslims got a minimal amount of Jizyah which was the compensation for their safety and protection by the army. The Sahabah received this amount also due to concessions and kindness. Thus, the people who had been poor and disabled, not only their Jizyah was excused, they had also been given stipend from the Bayt al Maal. During the Caliphate of Hazrat Abu Bakr ﷺ, Hazrat Khalid ﷺ had entered into a treaty with the Christian of Heerah which included this clause and Hazrat Umar ﷺ maintained it during his Caliphate. Once, when he saw some Christian lepers, he fixed stipend for them from the Bayt al Maal.

Once he saw an old Jew begging, he remitted all the amount of Jizyah which had been due from him and fixed stipend from the Bayt al Maal. He also issued a general directive for excusing all such people from the payment of Jizyah.

The people from whom Jizyah had been received were not treated harshly. Once Hazrat Hisham bin Hakeem saw some prisoners standing in the sun. He said, "What cruelty it is! I have heard the Prophet ﷺ saying:

ان اللّٰہ یعذب الذین یعذبون الناس فی الدنیا ۔

"Allah will punish those who punish the people in this world."

On his way back from Syriya, Hazrat Umar ﷺ saw that

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On his way back from Syriya, Hazrat Umar ﷺ saw that

some people had been caused to stand in the sun and life and had been applied on their heads. On asking the reason, he came to know that they had not been paying the Jizyah. He said,

لا تعذبوا الناس فان الذين يعذبون الناس فى الدنيا يعذبهم الله يوم القيامة ـ

"Release them. I have heard the Prophet ﷺ saying, 'Do not torture the people. The people who torture people in this world Allah will torture them on the Day of Resurrection."

STATE RIGHTS

The biggest right which the subjects of a state can have is their sharing in the state managements. The foreign nations did have this right in the period of the Sahabah. That is to say that the people had been consulted in the matters which related to them. Thus, at the time of settling the revenue system of Iraq, Hazrat Umar ﷺ called the chiefs of Iraq and sought their advice in the land revenue system.

Many foreign nations were given responsible state posts and responsible services were linked with them. Once many Christian prisoners were brought to Hazrat Umar ﷺ. He got some of them admitted to the school and gave state jobs to some of them. It is stated in the book titled *Isabah* that he appointed a Christian as a governor also. Hazrat Uthman ﷺ also educated a Christian and appointed him as his chief accountant. The most authoritative and resourceful man in the court of Hazrat Ameer Muawiyah ﷺ was a Christian, named Ibn Aathal who had been his physician and translater. He was also posted as a collector.

FREEDOM OF BUSINESS

The generous attitude of the Sahabah never interrupted the freedom of business of the foreign nations. Thus, Hazrat

Umar ﷺ made half of the Usher on olive oil and wheat which the Qibtees of Syriya had been dealing with so as to increase the food grains in Madeenah Munawwarah. The Egyptian Qibtees also brought the business commodities but they were charged full Usher.

TREATMENT WITH ZIMMIS COMMITTING CONSPIRACY AND MUTINY

In the case of conspiracy and mutiny no state can afford any relaxation even to her own citizens, but the Sahabah dealt with the Zimmis with very lenient behaviour in this regard. Therre was a city Arisus by name at the extreme border of Syriya. The Muslims entered into a conspiracies against the Muslims and intimated their affairs secretly. Umair bin Saad ﷺ who was the governor over there informed Hazrat Umar ﷺ about it. Hazrat Umar ﷺ replied, "Take account of all their goods and pay them double the price for all that and then banish them from the country. If they do not agree to it, give them one year's time and then, they should be banished. Thus, those people had been exiled after one year.

EFFECT OF THE CONCESSION ON ZIMMIS

These concessions had such an effect on Zimmis that they became their real helpers. Qadi Abu Yousuf gives an account of the same in his book, *Kitab al Khiraj* in these words:

فلما راى اهل الذمة وفاء المسلمين لهم وحسن السيرة فيهم صاروا اشداء على عدو المسلمين على اعدائهم ـ

"When the Zimmis saw the loyalty and good behaviour of the Muslims, they became the greatest enemies of the enemies of the Muslims."

Though the Romans were religion-fellowers of Christians, the same Christians sent spies from every corner to bring the information of the Romans to the

Muslims, when the Romans were making preparation for a decisive war against the Muslim. The Christians of every city came to the officers who were appointed by Hazrat Abu Ubaidah ﷺ and informed them about this war. When all the officers informed Hazrat Abu Ubaidah ﷺ about it, wrote to them: "All the amount of Jizyah and Khiraj collected from the Zimmis should be returned to them because we are bound to protect them on the basis of the treaty and, at present, we are not in a position to do that." When those officers paid back these amounts, they were very much impressed and voluntarily said, "May Allah bring you back! If it had been the Romans the christians returned nothing to us in this condition, rather they would have snatched our own belongings." When the Muslims conquered the Christians returned this amount of money to Hazrat Abu Ubaidah ﷺ, to take, again, the shelter of the Muslims.

In addition to it, the attitude of the Zimmis had been very sincere and loyal on every occasion. When Hazrat Umar ﷺ came to Syriya, the Christians of Azraat came to receive him with their swords in their hands, and showering petals of flowers on him and blowing musical instruments. Hazrat Umar ﷺ wanted to stop them from all that but Hazrat Abu Ubaidah ﷺ submitted to him, "It is their custom. If we stop them, they will consider that there is no treaty between them and us any more. Another chief of the Christians of Syriya wanted to arrange a feast in his honour and said, "It will be a great honour for me if you visit me along with some of your comrades." But Hazrat Umar ﷺ said, "We cannot put our steps into the churches which contain pictures in them."

EXILES OF THE CHRISTIANS AND THE JEWS

Ansti Muslim forces have stood against Sahabah in regard to Zimmis specially about the exile of the Jews and the Christians.

JEWS OF KHAIBAR

Firstly the exile of the Jews of Khaibar took place during the Caliphate of Hazrat Umar ﷺ. At the time of the conquest of Khaibar, the Jews were informed that they would be banished at a proper time. In this regard there is Hadith also viz.,

لا يجتمع دينان فى جزيرة العرب

"No two religions can exist together in Arabia."

In spite of all that, Hazrat Umar ﷺ caused nothing to stand in their way. These people attacked at nights as a habit. During the period of the Prophet ﷺ when a group of Ansars went there, they killed one Ansari secretly; however the Ansar is had no evidence and they were not satisfied on their oath also, therefore, the Jews escaped altogether and the Prophet ﷺ himself managed the blood-money from the camels of Sadaqah property.

During the Caliphate of Hazrat Umar ﷺ, they committed more mischief. An Ansari was bringing some slaves from Syriya. On way, when he stayed at Khaibar, the slaves on being instigated by the Jews killed that Ansari and they provided provisions to those slaves for their return journey. When Hazrat Umar ﷺ got this information, he exiled them. This narration is given in the book titled: *Asad al Ghabah*, but it is stated in the book tilled: *Musnad Ibn Hanbal* that the properties of Hazrat Abdullah bin Umar, Hazrat Zubair and Hazrat Miqdad bin Aswad ﷺ were in Khaibar. They came there for the protection of their properties. An attack was made on Hazrat Abdullah bin Umar when he was feeling sleepy and they broken his hand Hazrat Umar ﷺ came to know about this, he observed, "This is the action of the Jews." After that, he delivered an address and said, "When the compromise was effected with the Prophet ﷺ he had said, 'Whenever we wish, we will banish you'. Now, they have attacked on Hazrat Abdullah

bin Umar and have broken his hand. Even before that, they had attacked on an Ansari. From amongst you, who owe their properties, they should take them back because I shall exile the Jews of Khaibar." It is stated in the book titled: *Futooh al Buldan*:

"When Hazrat Umar ﷺ wanted to exile them from Khaibar, he made sufficient research of the Hadith:

لا يجتمع دينان فى جزيرة العرب

"No two religions can exist together in Arabia."

When he had been fully satisfied with the authenticity of the Hadith, only then, he exiled them."

THE CHRISTIANS OF NAJRAN

The treaty, which the Prophet ﷺ made with the Christians of Najran, contained this clause also viz, 'they will not consume interest'. But this condition was violated during the days of Hazrat Umar ﷺ. After that, they started making preparations of war secretly collected many horses and weapons. So Hazrat Umar ﷺ banished them. It is given in the book compiled by Imam Tabri that a Prophet ﷺ and Hazrat Abu Bakr ﷺ had bequeathed for exiling them.

THE CHRISTIANS OF ARBSOOS

All these events prove that the exterminates which were effected, were not based on prejudice, but were on political grounds on which no state could do anything except banish them. However it may be examined as to what behaviour other states found in them and what action the Sahabah took.

When Hazrat Umar ﷺ exiled the Christians of Najran, he ordered, "The land of the people who are exiled should be measured and be compensated accordingly thereafter give them the option to go any where they like."

When they were leaving for Iraq, the charter given to them contained these generous clauses:

1: The chief of Syriya or Iraq, to whom these people go he

will be under obligation to give them land for cultivation.

2: Every Muslim must help them against injustice committed to them.

3: They should be exempted from payment of Jizyah for twenty-four months.

When the Jews of Fidak were exiled, Hazrat Umar ﷺ ordered for making an estimate of their lands and properties and when the price was fixed, it was ordered to be made from the Bayt al Maal. Can any other nation behave with such a generous treatment with a foreign nation in spite of these political crimes?

RIGHTS OF SLAVES

The start of slavery takes place in such a way that a unfortunate person when arrested in the battle field he becomes the property of a particular person. After that, he has to lead his life under the general rules of the State and on the personal whines of his master, the behaviour of the master and the State to the slaves, can fall in the following ways:

1: How had they been dealt with when imprisoned?

2: Whether the master kept him as a slave or freed him.

3: What political rights had been granted to him? And what had been the behaviour of Head of the State towards them.

The people who had been enslaved in the period of Sahabah are hereby dealt with in this order.

NO KILLING THE PRISONERS OF WAR

Before Islam, the slaves had been imprisoned and murdered mercilessly even in the most civilised countries. Many examples are abundantly available in the old history. But in the Holy Qur'an, the Hukm or command in connection with the prisoners of war is expressly given—

حَتّٰٓى اِذَآ اَثۡخَنۡتُمُوۡهُمۡ فَشُدُّوا الۡوَثَاقَ فَاِمَّا مَنًّا بَعۡدُ وَاِمَّا فِدَآءً.....

"When you have thoroughly subdued them, hind them firmly; thereafter (is the time for) either generosity or ransom." (Muhammad 47:4)

And the Sahabah strictly complied with it. Thus, once a prisoner of war came to Hajjaj and the latter ordered Hazrat Abdullah bin Umar ﷺ to kill him, he replied, "We are not appointed for that." After that, he recited the above-mentioned verse.

SERVING FOOD TO THE PRISONERS OF WAR AND PROVIDING THEM PROVISIONS OF FACILITY

The Sahabah provided to the prisoners of war better food than they ate themselves and provided them essentials for their comfort. The Qur'an itself has highlighted this excellence of the Sahabah,

وَيُطْعِمُوْنَ الطَّعَامَ عَلَى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّأَسِيْرًا ○

"And they feed for the love of Allah, the indigent, the orphan and the captive." (Al-Dahr, 76:8)

It is stated in *Ajam Tabrani* that the Sahabah had been so kind and thoughtful to the war prisoners that they themselves ate dates but fed them with barley chapatti.

During the caliphate of Hazrat Abu Bakr ﷺ, when the Maalik bin Nawarirah was arrested along with his companions, they felt very cold at night. When Hazrat Khalid bin Waleed come to know that, he would get proclaimed at the beat of drum,

ادفئوا اسراكم

"get your prisoners dressed with woolen garments."

TREATMENT TO THE WAR PRISONERS FROM THE ROYAL FAMILY

Though the Sahabah treated all the prisoners nicely, yet the captives of the royal family enjoyed still more kindness and relaxations. When Hazrat Amr bin al Aas ﷺ attacked at Balqees in Egypt and Aramanoosah the daughter of the Maqooqas, the king of Egypt, came as a prisoner, by the order of Hazrat Umar ﷺ, Hazrat Amr bin al Aas ﷺ sent her to Maqooqas with great respect and honour. He sent with her a chief, as a gesture of more precaution, to escort her with complete safety.

NOT SEPARATING THE WAR PRISONERS FROM THEIR DEAR AND NEAR ONES

It had been a general directive of the Prophet ﷺ that it was the prisoners right not be separated from their dear and near ones. The Sahabah acted upon this directive strictly. Once Hazrat Ayyob Ansari ﷺ had been in an army. When the distribution of the war prisoners took place, the children were separated from their mothers. When the children started weeping, he placed the children into the lap of their mothers, and said, "The Prophet ﷺ has observed that Allah will separate him, one day of judgment, from hiss dear and near ones, who separates a child from his mother."

HAVING SEXUAL INTERCOURSE WITH SLAVE-GIRLS WITHOUT PURIFICATION

This wild custom had been prevalent in Arabia that having sexual intercourse with the captive slave-girl, without purity had been considered lawful and there had been no distinction between a pregnant and unpregnate slave-girl. The Prophet ﷺ resolved this method as quite unlawful and put such slave-girl under the cover of divorced women. That is to say that unless the waiting period of Addat after Haid (menses) does not pass in ease and the pregnant slave-girls do not deliver the child, getting such enjoyment from them was unlawful. The Sahabah acted upon this rule in the Ghazawat very strictly. Once Hazrat Ruwaifaa bin Thabit Ansari ﷺ attacked on a village of Maghrib or North-west Africa. When the time for distribution of booty knew near, he instructed the army as under:

من اصاب من هذا ابسى فلا يطوء ها حتى تحيض ـ

"The persons, who get these slave-girls, should not commit sexual intercourse it them unless they get menstruation and get purified from it."

According to another report, he said,

ایها الناس انی لا اقول فیکم الا ما سمعت رسول اللّٰہ صلی اللّٰہ علیه و سلم یقول قام فینا یوم حنین فقال لا یحل لا مری یومن باللّٰہ والیوم الآخر ان سیقی ماء زرع غیره یعنی ایتان احبالی من السبایا سو ان یصیب امرأة یثبا من السبی حتی یستیرئها۔

"O people! I say to you only that which I have heard from the Prophet ﷺ. He observed on the Hunain day, 'It is not lawful for the person, who has faith in Allah and the day of judgment, to aulivate in the field of another person. That is to say that he should not commit sexual intercourse with a pregrant or unmarried wemen without cleaning her uterus."

FREEDOM OF THE SLAVES

These were the sentiments of the Sahabah which they had towards the slaves when in prison but their real favour is that after, they released them in different ways after they had been enslaved in prison.

Hazrat Umm-i-Warqah bint Nawfil رضی اللہ عنہا was a Shaibah who had made two Mudabbar (a slave whose freedom is subjected to the death of his master) who had martyred her in order to be released earlier.

Hazrat Aishah رضی اللہ تعالی عنہا wished to free a slave-girl and a slave. As both of them were married to each other, therefore, the Prophet ﷺ observed, "Free the husband first so as to finish the right of the wife to get divorce."

Once Hazrat Aishah رضی اللہ تعالی عنہا got angry with Hazrat Abdullah bin Zubair رضی اللہ عنہ and swore not to talk with him. After forgiving him, she released forty slaves, by way of Kaffarab-i-Yameen. By way of expiation of breaking oath.

Hazrat Abdul Rahman bin Abi Bakr رضی اللہ عنہ died all of a

sudden while asleep . Hazrat Aishah رضی اللہ تعالی عنہا abundantly freed slaves on his behalf. She had a slave-girl from amongst the war captives from Banu Tameen. The Prophet ﷺ observed, "Allah will give you reward for it, but if you had given them to your uncle, it would have fetched more reward being the progeny of Ismail."

Hazrat Maimoonah رضی اللہ عنہا had a salve-girl whom she freed. When the Prophet ﷺ came to know about it, he observed, "Allah will give you reward for it, but if you had given it to your maternal uncle, it would have fetched more reward."

Safeenah was a slave-girl belonging to Hazrat Umm-i-Salamah رضی اللہ عنہا. She freed her for rendering service to the Prophet ﷺ.

A Sahabi submitted to the Prophet ﷺ, "A slave-girl of mine had been grazing goats in a valley. A wolf came there and took away one goat. On that, I gave her a slap. Hearing this, the Prophet ﷺ felt sorry. The Prophet ﷺ sent for him and Observed, "Where is Allah?" He replied, "In the heavens." Then, Prophet ﷺ enquired, "Who am I?" He replied, "The Prophet of Allah." The Prophet ﷺ said, "Free her. She is a Musim." Mukatib is the slave who has a right of getting freedom after paying a fixed amount of money. Hazrat Umm-i-Salamah رضی اللہ تعالی عنہا made her slaves Mukatib, but before their having paid the complete money or the consideration of Kitabat being paid partly, she freed them earlier.

When a Sahabi died, his heir was looked for. It was transpired that he had no heir, rather he had only a freed slave. The Prophet ﷺ ordered him to be paid the legacy.

A slave was owned by two Sahabah. One of them freed the slave to the extent of his ownership. When it was mentioned to the Prophet ﷺ, he observed, "There is no associate of Allah" and he freed the slave at the instance of his master to the extent of his ownership.

Hazrat Hakeem bin Hizam رضی اللہ عنہ liberated one hundred salves in the period before Islam. When he embraced Islam,

as a Muslim also, he liberated one hundered salves. The freedom of these slaves was celebrated with great pomp and show. Thus, when he came for Hajj, he brought the salves with necklaces in their necks, with the wording engraved thereon 'Utaqaa Allah An Hakeem bin Hizam or (These are the persons liberated by Hakeem bin Hizam the way of Allah). At the time of death of Hazrat Uthman ﷺ he freed twenty slaves.

One of the wills made by Hazrat Umar ﷺ at the time of his death was that all the salves of Arabia, present at the time of his death would be freed, out of the property of Allah.

When Hazrat Abdullah bin Masood ﷺ, once, freed a slave, all the property with him, though he could have been master, endowed it to the salve.

Hazrat Abu Mazkoor ﷺ was a Sahabi from the Ansar. All his property did not exceed only one slave whom be made Mudbar. The Prophet ﷺ himself liked this act and caused him to be paid its price after sale.

Another Sahabi's property was six slaves whom he freed at the time of his death but according to the rule of will, the Prophet ﷺ declared lawful the freedom of two slaves only.

Hazrat Umar ﷺ had a slave-girl from the prisoners of Hawazan. When the Prophet ﷺ freed the prisoners, Hazrat Umar also freed the slave-girl with them.

The Prophet ﷺ had established brotherhood between master and slave. Therefore, if the Sahabah were harsh with slaves, they would free them by way of atonement. Hazrat Abu Masood Ansari and Hazrat Abdullah bin Umar ﷺ had freed one slave each in this way.

A Sahabi came to the Prophet ﷺ and submitted, "I have two slaves who are very dishonest, confirmed liars and disobedient. I rebuke them when they commit crimes and punish them. What will become of me in this context?" The Prophet ﷺ observed, "Their dishonesty, lying and disobedience and your punishing will be accounted for. If your punishment exceeds their crimes, you will be punished

for the injustice." Hearing that, he said, "It is better that I free them please, be a witness that I have freed them."

Once the Prophet ﷺ gave a slave to Hazrat Abu al Haitham Ansari ﷺ and advised him to treat him well. His wife said to him, "It will not be possible for you. You better free him."

Once the Prophet ﷺ gave a slave to Hazrat Abu Zar ﷺ and said, "Do good to him." He did the good that he freed him.

When Hazrat Abu Hurairah ﷺ went to embrace Islam, he was accompanied by his slave. As soon as he found a chance, he ran away or lost his way. He reached the Prophet ﷺ and embraced Islam. The slave also reached at that instance. The Prophet ﷺ said, "Abu Hurairah! Here is you slave." He replied, Please, be a witness that I have freed him in the way of Allah."

Once a person asked his slave to do some job but he died. When the master came back he threw fire on his face. The slave got worried and got up and then, fell into the well. When Hazrat Umar ﷺ saw the condition of his face, he released him.

The Sahabah not only freed their slaves and slave-girls but this act was considered so excellent that they purchased the slaves of others only for the sake of freeing them. Thus, Hazrat Aishah رضی اللہ تعالی عنہا wanted to purchase a slave-girl in order to free her. In the beginning of Islam, Hazrat Abu Bakr ﷺ purchased seven slaves and freed them.

Hazrat Zubair bin Awwam ﷺ bought a salve and freed him.

While commenting on the book titled; "Buloogh al Muram" Meer Ismail has copied a list on the basis of which the number of slaves freed by the Sahabah reaches thirty-nine thousand two hundred and thirty-seven (39237). Thus, the names of the Sahabah with the number of salves freed is given as under:

Hazrat Aishah رضی اللہ تعالی عنہا	67
Hazrat Abass ﷺ	70
Hazrat Hakeem bin Hizam ﷺ	100
Hazrat Abdullah bin Umar ﷺ	1000
Hazrat Zul Kalaah Himyari ﷺ	8000
Hazrat Abdul Rahman bin Auf ﷺ	30000

In this book, the number of the slaves freed by Hazrat Abu Bakr ﷺ has not been mentioned but it is written in it that he freed slaves in abundance.

The detail of political rights given to the slaves by the Sahabah is given below:

NON-ENSLAVEMENT OF AN ARAB

It has been described above that Hazrat Aishah رضی اللہ تعالی عنہا had a slave-girl from Banu Tameen. When the Prophet ﷺ saw that, he said, "Free her because she is from the progeny of Hazrat Ismail ؑ." It proves that the Prophet ﷺ himself did not want to makes an Arab a slave. But Hazrat Umar ﷺ made a general rule that no Arab can he made a salve. Thus, Hazrat Abu Bakr ﷺ freed the prisoners committing apostasy, of Arabia on this very ground.

The people who had been made slaves and slave-girls before the advent of Islam, it was ordered "If a man of a tribe had been made a salve by another tribe, he can be released by offering two slaves in his place. Similarly, one slave-girl could be freed by offering two slave-girls."

The foreign nations could be enslaved, Hazrat Umar ﷺ seldom made them slaves. When Egypt was conquered six lac men and women fell to the hands of Muslims as booty. The majority of the army insisted to made them slaves and slave-girls and be distributed among all the army. But Hazrat Umar ﷺ fixed the Jizyah and freed all of them. The people of few villages had waged a war against the Muslims. When they were arrested, they were sent to Madeenah Munawwarah, but Hazrat Umar ﷺ returned them also.

Hazrat Umar ﷺ sent a directive to Hazrat Abu Musa Ashaari ﷺ not convert any agriculturist or professional into a salve.

The reason of the development of agriculture during the period of Hazrat Umar ﷺ was due to the increase in the taxes and land revenue. And it was due to the fact that he mainly maintained the freedom of the conquest nations and they remained busy in the profession of agriculture freely.

MAKING THE SLAVES MUKATAB

One way of the freedom is that a stipulation can be made that by makin payment of such and such amount of money to the master, a slave can get freedom. It has been mentioned in the Holy Qur'an also"

"Give them such a deed if you know any good in them."

Before the Caliphate of Hazrat Umar ﷺ, this rule was not considered obligatory. That in to say that the master had optional authority in entering into such a contract but Hazrat Umar ﷺ practically approved it as obligatory. Thus, when seereen requested his master to enter into a contract of Mukatabah and he refused to accept it, Hazrat Umar ﷺ sent for him and whipped him and forced him to enter into the contract of Mukatabah on the basis of this verse of the Holy Qur'an.

Hazrat Umar ﷺ always used to create such facilities in the freedom of the slaves. A Mukatib salve wanted to pay the Mukatabat money to his master but the master refused to accept the money in lump sum and asked him to pay it to him in instalments. On that, the slave went ot Hazrat Uamr ﷺ who received the whole amount and admitted it to the Bayt al Maal and said to the salve, "Come to me in the evening. I shall give you the deed of freedom. After that, it will be the option of your master to accept the amount or not." When the master came to knew about it, he came and received the amount.

PROHIBITION OF SALE AND PURCHASE OF UMM-I-WALAD

The slave-girl who bears a child from her master is called Umm-i-Walad. Before the Caliphate of Hazrat Umar ﷺ, the slave-girls of this kind had been considered at par with common slave-girls, but Hazrat Umar ﷺ fixed the general rule that this kind of slave-girls neither could be sold nor could inherited or gifted, they would, rather, be freed after the death of their masters. Thus, it eased the way of the freedom of the slave-girls.

SEPARATING THE DEAR AND NEAR ONES FROM THE WAR PRISONERS

Though the Sahabah themselves considered it unlawful, religious and morally, to separate the prisoners from their dear and near ones, Hazrat Umar ﷺ prohibited it by law. Thus, he issued directives to all the chiefs of army not to separate a brother from his brother and a daughter from her mother. Once Hazrat Umar ﷺ heard a noise from the bazaar and sent his doorkeeper, Yarqan to get the information about it. When he came to know that the mother of a slave-girl had been sold causing the expected separation, He gathered all the Muhajireen and Ansar) and said after reciting the verse:

وَلَا تَقْطَعُوْا اَرْحَامَكُمْ

"What can be severing relations more than it that a daughter is separated from her mother?" Thus, after that, he issued a directive to all his rulers that such severance of relation is made illegal.

STIPENDS FOR SLAVES

The slaves equally shared the stipends awarded to the Muslims from the Bayt-al-Maal. In the beginning, Hazrat Abu Bakr ﷺ made all the slaves share the Bayt al Maal with the Muslims. It is reported by Hazrat Aishah رضی اللہ تعالٰی عنہا in the chapter of *al Khiraj* of the book titled:

Sunan Abu Dawood

كان ابى يقسم للحر والعبد

"My father used to distribute among the slaves and the free persons."

When Hazrat Umar ﷺ officially fixed the stipends of all the Muslims, he fixed the stipends of the salves equal to those of the masters. In this matter, he put so much importance that when a governor did not pay the stipend to the slaves, he wrote to him, "Considering a Muslim as base by another Muslim is a very had thing." Hazrat Umar ﷺ gave the salves monetary assistance in other ways also. He managed census of the people of Awali who had been working as slaves and fixed their daily allowances. Hazrat Uthman ﷺ still developed it and fixed their clothing also with food. It was the practice of Hazrat Umar ﷺ that he went to Awali on Saturdays and remitted the taxes of those slaves whom he found disabled.

Hazrat Uthman ﷺ had issued a general directive that the slave-girl who did not know any avocation and the slave of minor age should not be bothered to adopt a profession otherwise they would earn livelihood through unlawful means; and they should be provided nice food.

EDUCATION FOR SLAVES

It is very important that the Sahabah managed to educate the slaves. Once a few Christian slaves were brought after their arrest whom Hazrat Umar ﷺ admitted to the school.

Hazrat Uthman ﷺ purchased Hamran bin Ahan, taught him and appointed him as his chief accountant. It is mentioned in *Bukhari* that the children of slaves got education in the schools. Thus, once, Hazrat Umm-i-Salmah ﷺ demanding some children from the school for dying wool, sent the message, "Free children should not be sent."

AWARDING SLAVES RIGHT OF SHELTER

Generally, giving shelter is the right of only the conquering nation. But the Khulafaa gave this right to slaves also. Once the Muslims laid besiege over a fort, one slave gave shelter to the besieged army. All the Muslims said, "It is not reliable." But those people said, "We do not discriminate between a free war and a slave. The view of Hazrat Umar ﷺ was sought. He wrote, "The contract made by the slaves of the Muslims is the contract of the Muslims themselves."

HONOUR AND RESPECT OF THE SLAVES PROTECTED

The Khulafaa al Rashideen had honour and respect for the slaves in the same way as that of a free man or a free woman. Once a slave attacked on the chastity of a slave-girl unlawfully. When Hazrat Umar ﷺ came to know about it, he exited the slave.

EQUALITY

In addition to these rights, the Caliphs personally considered the salves at par with the common Muslims. Thus, some examples relating to it had been mentioned under the title: "Good Social Life."

Knowing all these stages, it is clearly concluded that, during the period of the Sahabah, the slaves remained no longer salves both in their personal and state capacity, rather they were treated like other Muslims.

ARRANGEMENT FOR PUBLIC COMFORTS

Till the time of the caliphate of Hazrat Abu Bakr ﷺ it was the prac-tice that the amount received by way of Khiraj etc. had been distributed among the people. There had been no distinction between a free man and a slave. It is stated in *Sunan Abu Dawood*, on the authority of Hazrat Aishah رضی الله تعالٰی عنها "My father used to distribute the property among

both the free men and the slaves." But Hazrat Umar ﷺ fixed the food for the people also. In the very beginning, when he wanted to establish this system, he got baked flour one Jareeb each at both the times for thirty men each in the morning as well as in the evening and served the food for thirty men each at both the times. When it was found sufficient, he fixed two Jareeb flour monthly for every man, woman and salve. In order to made a general announcement, with scale in his hand, he mounted on the pulpit and said, "I have fixed this much food monthly for you. Whosoever made a decrease in it, Allah will deal with him accordingly." This way became so popular that if a person had invoked curse for a man, he would have said, "May Allah suspend your Jareeb." That is to say, "May Allah give you death."

Hazrat Umar ﷺ, at particular events, eliminated altogether distinction of awarding stipends. Thus, once he went to a place called 'Jabiyah'. When he saw there some leper Christians, he fixed their stipends from the Bayt al Maal. Once he saw an old man begging, he brought him to his house and gave him whatever was possible. Then, he wrote to the treasurer of the Bayt al Maal, "Take care of such people." The deserving people, as mentioned in the Qur'an in respect of Sadaqah, are Muslims and the People of the book, mentioned in the relevant verse with the words of Fuqaraa and Masakeen respectively."

In addition to that, the people who had been rendered destitute, had also been awarded stipends. Thus, on an occasion, he himself said, "I have fixed stipends for some starving people who had been chiefs of their tribes, but they had been rendered destitute with the burden of the national responsibility."

STIPENDS OF THE INFANTS

Hazrat Umar ﷺ fixed ten Dirhams each for the children of all the Mujahideen. Before that, it had been the practice that the children had been awarded the stipends for the

AWARDING SLAVES RIGHT OF SHELTER

Generally, giving shelter is the right of only the conquering nation. But the Khulafaa gave this right to slaves also. Once the Muslims laid besiege over a fort, one slave gave shelter to the besieged army. All the Muslims said, "It is not reliable." But those people said, "We do not discriminate between a free war and a slave. The view of Hazrat Umar ﷺ was sought. He wrote, "The contract made by the slaves of the Muslims is the contract of the Muslims themselves."

HONOUR AND RESPECT OF THE SLAVES PROTECTED

The Khulafaa al Rashideen had honour and respect for the slaves in the same way as that of a free man or a free woman. Once a slave attacked on the chastity of a slave-girl unlawfully. When Hazrat Umar ﷺ came to know about it, he exited the slave.

EQUALITY

In addition to these rights, the Caliphs personally considered the salves at par with the common Muslims. Thus, some examples relating to it had been mentioned under the title: "Good Social Life."

Knowing all these stages, it is clearly concluded that, during the period of the Sahabah, the slaves remained no longer salves both in their personal and state capacity, rather they were treated like other Muslims.

ARRANGEMENT FOR PUBLIC COMFORTS

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STIPENDS OF THE INFANTS

Hazrat Umar ﷺ fixed ten Dirhams each for the children of all the Mujahideen. Before that, it had been the practice that the children had been awarded the stipends for the

weaning period. But, later on, when it was transpired that the people started giving up feeding the children from their mothers breast in order to achieve the stipends, Hazrat Umar ﷺ issued a general directive, "Do not give up feeding the children from their mothers breast! We shall fix the stipends for the children from the time of their birth." After Hazrat Umar ﷺ, other Caliphs effected further improvement that the inheritance took place in it. Hazrat Umar bin Abdul Azeez wanted to finish the mode of inheritance in it, but then he changed his mind.

Hazrat Ameer Muawiyah ﷺ, again enforced the same old system of Hazrat Umar ﷺ in his period. That is to say that he issued the stipends of the weaning children. In the last period, Abdul Malik Ibn Marwan suspended this generous method altogether.

STIPENDS OF DESERTED CHILDREN

In 19 A.H. Hazrat Umar ﷺ issued a directive, "The children who an foumd lying on the roads, their feeding and other expenses should he managed from the Bayt al Maal." Thus, this stipend started from one hundred Dirham and there had been annual increase in it. It is stated in *Mauta Imam Malik* "A man from the tribe of Banu Saleem brought a child of this kind. On that, Hazrat Umar ﷺ said that his feeding and other expenses will be done by me."

ARRANGEMENT AGAINST FAMINE

Famines are the greatest calamity for the people of a country. Once, famine struck the country during the caliphate of Hazrat Umar ﷺ. He prohibited oil and milk upon himself and thought of every possible scheme for the comfort and facilities of the people. He sent a directive to all the governors and chiefs, "Help the people of Madeenah Munawwarah." Thus, Hazrat Abu Ubaidah ﷺ sent four thousand camels loaded with food-grains. He also wrote to Hazrat Amr bin al Aas ﷺ, the governor of Egypt, "All the quantity of food-grain which is received by way of land

reverse, should be sent to Madeenah Munawwarah." He sent olive oil and twenty ships of food-grain and every ship contained more or less three thousand Arab food-grain. Hazrat Umar ﷺ himself went to the port of Jaar for the examination of food-grain. Reaching there, he constructed two houses for keeping the food-grain and ordered Hazrat Zaid bin Thabit ﷺ "The famine stricken people should be registered." Thus, the people who were registered got one cheque each with the stamp of Hazrat Umar ﷺ Thereon.

In addition to that, he managed camels, wheat and olive oil from everywhere and distributed it among the Bedouines. When all this asset ended, he ordered that all the well-to-do persons should he made responsible for the maintenance of as many person as the number of their family members. The quality of food for one person is sufficient to keep alive two persons. But before that, he prayed to Allah for the blessing of rain and Allah granted his supplication, and the plan was not enforced.

SOURCE OF INFORMATION FOR COMPLAINTS OF THE PUBLIC

How many are our Kings and chiefs who can hear the harsh words of the complainants for redress? The Sahabah were always busy to provide comfort and possible facilities to the people. Hazrat Abu Bakr ﷺ, during his short period of caliphate, on the occasion of Hajj enquired from all the people if they had any complaint. Hazrat Umar ﷺ further improved it and appointed some person secretly who collected and communicated to him all the details of the publics needs and discomforts. It is given in the book titled: *Kanz al Ummal*: "He had ordered all the governors and chiefs not to keep the doors of their office closed to the people so that every person might present his grievance without any hindrance. In the last period, he made up his mind to tour the entire country but death did not spare him."

Hazrat Uthman ﷺ so concerned in looking after the

people that sometimes, even during his Khutbah he enquired from the people about their affairs and rates of the commodies in the markets.

KILLING OF HARMFUL ANIMALS

The arrangement for the comfort and facilities of the people which the civilised countries do includes the elimination of noxious animals from the country. That is why the killing of the animals of this kind entailed prize. The Sahabah also made such arrangements. There were innumerable scorpions in Naseebees which harmed the Muslims there. When the governor concerned made a complaint to Hazrat Ameer Muawiyah ﷺ, the latter wrote to him, "Fix on the citizens of the city to catch hold of a certain number of scorpions and bring them to you." Thus, they caught scorpions and brought them to him and they were killed. In this way, the number of scarpions were decreased.

There were snakes in Sajistan. When it was conquered through compromise by Hazrat Abdul Rahman Ibn Samrah ﷺ in the period of Hazrat Uthman ﷺ, the treaty was concluded at this clause that nobody would kill mongooses and hedge-hogs as both of them kills snakes.

RELIGIOUS SERVICES

This topic is a comprehensive one. It will, therefore, be discussed under different sub-titles.

PREACHING OF ISLAM

From the very start of Islam, the Sahabah did pious deed and continued maintain it. When Hazrat Abu Bakr ﷺ embraced Islam, due to his moral influence, many great Sahabah embraced Islam, out of whom five venerable parsons were from *Ashrah Mubashsharah* or the ten pious persons who had been given the tiding of going to paradise. It is given in the book titled: *Asad al Ghabah* in the biography of Hazrat Abu Bakr ﷺ:

> "A group of persons who loved him, embraced Islam at his instance so much so that five persons from Asharah Mubashsharah or the ten pious persons who had been given the tiding of going to paradise, embraced Islam at his instance."

While giving the biography of Hazrat Uthman ﷺ, the author of *Asad al Ghabah* has given the detail of some of the names. Thus, he writes "The people of Quraish used to come to Abu Bakr ﷺ and loved him for one reason or the other. The people who used to come to him and who used to associate with him, he extended invitation to embrace Islam, and as I have come to know that Hazrat Zubair bin Awwam, Hazrat Uthman bin Affan and Hazrat Talhah bin Ubaidullah ﷺ embraced Islam at his instance."

The author of *History of Khamees* has mentioned the names of Hazrat Saad bin Abi Waqqas, Hazrat Abdul Rahman bin Auf, Hazrat Uthman bin Mazoon, Hazrat Abu Ubaidah bin Jarrah, Hazrat Abu Salmah bin Abdul Asad and Hazrat Arqam bin Abi al Arqam ﷺ.

Islam spread among the tribe of Quraish with the efforts

of many other Sahabah also in addition to Hazrat Abu Bakr ﷺ.

Hazrat Umair ﷺ had been a Sahabi, who had been a dead enemy of Islam in beginning. When a son of his was arrested in the Ghazwah-i-Badr, he came to Madeenah Munawwarah on the excuse of his release. He intended, to kill the Prophet ﷺ himself, but by the good fortune of Allah he embraced Islam on his return, he gave an invitation to the Quraish for embracing Islam and many persons accepted Islam due to his efforts.

Women also had not been deprived of this blessing. Thus, Umm-i-Shareek, a Sahabiyah preached Islam among the women of Quraish secretly. When the Quraish came to know of her secret efforts, they ousted her from Makkah.

Though the effect of the good efforts of these of these venerable persons had been limited to Makkah, rather to the tribe of Quraish, yet many Sahabah were favoured by Allah and they came from outside Makkah and embraced Islam at the hand of the Prophet ﷺ. On this return, they performed the pious service of preaching Islam in their respective circles under their influence. Among these venerable persons, the names of Hazrat Abu Zar Ghifari, Hazrat Tufail bin Amr Dausi, Hazrat Aktham Hazrat Urwah bin Masood Thagfi ﷺ and the Ansars are specially worth mention. Hazrat Abu Zar Ghifari naturally, possessed of accepting the virtue and he had been punctual in offering the Salah before the spreading went the popularity of the Prophet ﷺ. Once, by chance, his brother Hazrat Anees ﷺ came to Makkah. When he came back, he informed his brother, "There has been a religious-fellow of yours and claims himself to be a Prophet of Allah. Though the people call him a poet, soothe-sayer and wizard, yet his talk seems to me different from all." Hearing this, Hazrat Abu Zar Ghifari developed keenness and he went to Makkah himself to investigate and one day, he came out at night and the Prophet ﷺ and Hazrat Abu Bakr ﷺ was there and they performed the circumbulation of

Kaabah. When the Prophet ﷺ had completed his Salah Hazrat Abu Zar Ghifari ﷺ approached him and offered salutation in accordance with the Islamic way. The Prophet ﷺ asked about different aspects at his life. Hazrat Abu Bakr ﷺ requested the Prophet ﷺ to make him his guest for the night. The Prophet ﷺ also accompanied him. Hazrat Abu Bakr ﷺ opened the door of the house and offered dry grapes of Taif. He, again, came in his office. The Prophet ﷺ advised Hazrat Abu Zar Ghifari ﷺ, "I have been ordained to migrate to Madeenah Munawwarah. Can you preach Islam to your nation on my behalf? Perhaps they may get benefit from Allah due to you and you get the reward." When Hazrat Abu Zar Ghifari ﷺ returned, he extended the invitation of embracing Islam to his brother Anees. He, happily, embraced Islam. Then, he convinced his mother and she embraced Islam happily. Then, he extended the invitation of Islam to all his tribesmen. Half of them, immediately, embraced Islam and the rest of them said, "We shall embraced Islam after the migration of the Prophet ﷺ." Thus, when the Prophet ﷺ came to Madeenah Munawwarah, they also embraced Islam. The tribe of Aslam was settled in the land adjacent to that of the tribe of Ghifar. Those people also came to the Prophet ﷺ and submitted, "O Prophet of Allah! We also believe in the things in which our brothers have believed." Hearing that, the Prophet ﷺ said, "Many Allah pardon the people of Ghifar and keep safe and sound the people of Islam!"

When Hazrat Tufail bin Amr visited the Prophet ﷺ, his heart was already filled with the light of faith. He wanted that his native land might get the excellence of becoming the place for migration. For this purpose, he submitted to the Prophet ﷺ, "O Prophet of Allah! Do you wish to take shelter in a strong fort?" This fort belonged to his own tribe but the Prophet ﷺ did not accept his offer and he returned. When the Prophet ﷺ migrated to Madeenah Munawwarah, He took with him a Muhajir and migrated to Madeenah and

got the excellence of migration. This is according to the narration of *Sahih Muslims* which proves among other things that some people embraced Islam at his instance; but according to the narration in *Asad al Ghabah* when he returned from the Prophet ﷺ office, he continued preaching Islam until the Prophet ﷺ migrated, he also migrated with seventy or eighty men from the tribe of Daus who all had embraced Islam only due to his efforts.

When Hazrat Aktham (حضرت اکثم) ؓ was informed about the manifestation of Islam, he sent two persons to the Prophet ﷺ in order to enquire about the facts. The Prophet ﷺ recited this verse before them-

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○

"Allah commands justice, doing of good and to be liberal to kith and kin and He forbids all shameful deeds, and injustice and rebellion; He instructs you so that you may receive admonition. (Al-Nahl, 16:90)

Those persons went back and narrated this teaching to him. On that, he addressed all his nation and said, "O my nation! In my opinion, this Prophet commands for good morals and prohibits fsrom base conduct. While embracing Islam, you should not lay behind in accepting this faith. After that, he continued preaching till his death. When he was about to die, he bequeathed his family members for piety and kindness towards, their relatives.

Among the chiefs of the tribe of Thaqeef Hazrat Urwah bin Masood Thaqafi was very popular among them. After having been released from the Ghazwah-i-Taif, when the Prophet ﷺ returned to Madeenah, he went to him and embraced Islam on the way. From there, he went to his tribe and extended the invitation of embracing Islam to his tribesmen. Though he could not achieve success; and his

tribe murdered him on the crime of spreading Islam, yet he did perform his religions duty.

In the beginning, six persons from the Ansar came to Makkah and they embraced Islam and took oath of allegiance at his blessed hand, which is well-known with the name of Baiaat Aqabah Ula. The Prophet ﷺ sent Hazrat Musab bin Umair ؓ with them for importing education of the Qur'an, who performed the duty of preaching also. Thus, the people embraced Islam in large numbers. They included the choicest flowers of Ansar viz, Hazrat Ayad bin Hudair, and Hazrat Saad bin Muaz ؓ also. When the number of the Muslims sufficiently increased, they offered with them the Jummah Salah in congregation. When Hazrat Saad bin Muaz embraced Islam, he said, to his tribesmen, "Now, talking with you is Haram or prohibited." Thus, the same day, the whole of his tribe became Muslim.

In addition to these venerable persons, there are many other Sahabah who spread Islam in their respective tribes. Thus, their efforts have been mentioned repeatedly while describing their biographies. For example, the author of *Asad al Ghabah* wrote while giving the life sketch of Hazrat Qais bin Ghaziyah ؓ

دعا قومه الى الاسلام

"He extended invitation to his tribe for embracing Islam."

While giving the account of Hazrat Qais bin Yazeed ؓ, he wrote-

فدعا قومه الى الا سلام فاسلموا

"He gave invitation to his tribe for embracing Islam and they became Muslims."

Similarly, while writing the memoir of Hazrat Qais bin Nashiyah Aslami ؓ, he wrote—"When he came back after embracing Islam, he said,

اسلم ورجع الى قومه فقال يا بنى سليم سمعت ترجمة الروم و فارس واشعار العرب والكهان و مقاول حمير وما كلام محمد يشبه من كلامهم فاطيعونى فى محمد فانكم اخواله۔

"O Banu Saleem! I have read the life sketches of Rome and Faris and the poetry of Arabian poets, soothe-sayers and brave men of the Himyar dynasty but the speech of Muhammad ﷺ is unique. Therefore, obey me in the matter of Muhammad ﷺ because you are his maternal uncle."

After the conquest of Makkah, this chain further developed. All the tribes-chiefs took part in spreading of Islam. Thus, Hafiz Ibn Hajar described in *Fath al Bari*,

ان مكة لما فتحت بادرت العرب باسلامهم فكان كل قبيلة رسل كبرأها يسلموا و يتعلموا و يرجعوا الى قومهم فيدعوهم الى الاسلام۔

"After the conquest of Makkah, the whole of Arabia rushed for embracing Islam. Every tribe sent its chiefs to embrace Islam and returning after achieving the education of Islam and extended the invitation to their tribesmen."

Thus, embracing of Islam by all the tribes depended upon the embracing of Islam and preaching it by their chiefs.

It is reported in *Sunan Dawood* that the tribe of Hamadan sent Hazrat Aamir bin Shahar to the Prophet ﷺ saying to him, "We all shall accept your view which you will put before us." Having being there with the Prophet ﷺ, he embraced Islam. After him, the whole of his tribe became Muslim.

A Sahabi was the owner of a spring. When the invitation of embracing Islam reached him, he gave one hundred

camels to his tribesmen for embracing Islam but it was not the real compensation for embracing Islam. Thus, when they became firm in Islam, he wished to take back the camels already given by him. He sent his son to the Prophet ﷺ for seeking his advice. The Prophet ﷺ observed, "You have the authority to take the camels back or leave them with the tribe."

The persons whom the Prophet ﷺ himself sent for the preaching Islam, their names are available in books of biographical literature of Hadith and in the books of the Holy Prophet's biography. Out of them, some are given below:

☆ ***Hazrat Malik Bin Maraarah Al-Rahadi*** رضي الله عنه

He extended the invitation of embracing Islam to the people of Akkah and Zee Khaiwan; in addition to his own tribe embracing Islam.

☆ ***Hazrat Ahnaf Bin Qais*** رضي الله عنه

The Prophet ﷺ sent him for preaching Islam to the tribe of Banu Laith and giving guidance to them.

☆ ***Hazrat Abdullah Bin Uwaijah Al-Bujalli*** رضي الله عنه

The Prophet ﷺ sent him to the Banu Harithah tribe.

☆ ***Hazrat Muheesah Bin Masood*** رضي الله عنه

The Prophet ﷺ sent him for preaching Islam to the people of Fidak.

☆ ***Hazrat Masood Bin Wail*** رضي الله عنه

The Prophet ﷺ sent him for preaching Islam to his tribe. The Prophet ﷺ also preached Islam and guided them.

☆ ***Hazrat Amr Bin Al Aas*** ﷺ

His grandmother's family belonged to the tribe of Bali which is a tribe of the Bedouines. With this relation, the Bedouins were friendly to him. The Prophet ﷺ selected Hazrat Amr bin al Aas for preaching and guidance of Islam to them.

☆ ***Hazrat Maalik Bin Ahmar*** ﷺ

He embraced Islam and submitted himself to the Prophet ﷺ that he should be given a written charters for preaching to his tribemen to embrace Islam.

☆ ***Hazrat Abu Zaid Ansari*** ﷺ

The Prophet ﷺ extended the invitation for embracing Islam to Ubaid and Jaafar through him. Both of them embraced Islam and extended the invitation of embracing Islam to the whole of Arabia, which all the people accepted gladly.

☆ ***Hazrat Alaa-ud-Din Ubaidullah Al Hadurmi*** ﷺ

The Prophet ﷺ sent him to Bahrain for preaching Islam to the people and gave him a special letter addressed to Munzir bin Sara and Dasanjat. Both of them became Muslims, and due to their influence, all the Arabs and some non-Arabs became Muslims.

☆ ***Hazrat Wahar Bin Naharinas Kalli*** ﷺ

The Prophet ﷺ sent him to Yaman. He became a guest of the daughters of Nuamaan bin Barzakh. All of them embraced Islam. They gave the message to Feeroze Delami and Makrnoor for embracing Islam and they also embraced Islam.

In addition to sermons admonitions, preaching, guiding

and inviting them to embrace Islam, the salient feature of good morals and conduct of the Sahabah persuaded them to embrace Islam and they willingly became Muslims.

Once, during a Ghazwah, the Sahabah were very thirty and they went in search of water. Luckily, they found a woman who had water in a water-skin. The Sahabah brought her to the Prophet ﷺ and used the water with his permission. Though he paid her for the water the Sahabah were so much impressed with her favour that whenever they attacked around the house of the woman, they, specially, gave-up her family. She was so much impressed with the thankfulness of the Muslims that she persuaded all her family members to embrace Islam and all of them accepted it. These were the praiseworthy endeavourers of the Sahabah, which influenced many tribes to embrace Islam, but in addition to these tribes, there were others who embraced Islam through the Sahabah. Hazrat Umm-i-Hakeem bint al Harith ﷺ was married to Ikramah bin Abi Jahl. She herself embraced Islam on the day of conquest of Makkah, but her husband fled towards Yeman. Hazrat Umm-i-Hakeem travelled to Yeman and extended the invitation to him for embracing Islam. He embraced Islam and came to the Prophet ﷺ. Seeing him as such, the Prophet ﷺ joy knew no bounds and though he had not even a cloth-sheet on his body, yet he took the oath of allegiance from him.

Hazrat Talhah (حضرت طلحه) ﷺ wanted to marry Hazrat Umm-i-Hakeem, as a pagan but she said to him, "You are a pagan and I am a Muslim. How can we marry. If you embrace Islam, it will be my dower. I shall not demand from you anything else." Thus, he embraced Islam and embracing Islam as her dower.

Hazrat Jabbar Sulami ﷺ, being a pagan hit a Qadi from amongst the martyrs of Bar-i-Maunah (بئر معونه) with a spear, as soon as he was hit, he said in an effective manner, "By Allah! I have been successful." Hazrat Jabbar was surprised, "I have killed him but, after all, how has he been

successful?" Later on, he realized that the Sahabah considered the martyrdom as their success. Thus, he embraced Islam.

Abu Hurairah, though, himself had embraced Islam, yet his mother was still a pagan. He always continued preaching to her. One day, when he persuading her she rebuked the Prophet ﷺ. How could he bear it. In a weeping state, he came to the Prophet ﷺ and submitted, "Please, pray for my mother" The Prophet ﷺ prayed for her accordingly, "O Allah! guide the mother of Abu Hurairah to the right path." When he returned, he found the door closed from inside and the sound of falling of water was being heard. When his mother heard foot-taps, she said, "Abu Hurairah! Do not advance." After taking bath she opened the door and recited the Kalimah. Hazrat Abu Hurairah ﷺ was so happy that he came to the Prophet ﷺ and said, "Allah has granted your supplication."

When the delegate of Banu Tameem came, the Prophet ﷺ enquired, "What is the purposed of your coming here?" All of them replied, "We have brought our poet and orator for contention of pride." The Prophet ﷺ observed, "Neither have we been sent for poetry nor for contention of pride, However, come and present your arguments." Aqraa bin Habis was with them. He pointed to a young man who stood up and delivered a speech and counted all the prides of his nation. Hazrat Thabit bin Qais ﷺ was the representative of the Prophet ﷺ. Who retied to the opponents? After that, a young man stood by order of Zabar Khan bin Badr. He related some verses praising his nation. The Prophet ﷺ ordered Hazrat Hassan bin Thabith ﷺ to reply. He counted the heroic deeds of the Ansar in an ode. The ode had not yet ended when Aqraa said, "O Prophet ﷺ of Allah! My object is altogether alien to all that. Please, listen to these two couplets." When he read the couplets, Hazrat Hassan ﷺ contradicted it by the order of the Prophet ﷺ. These were only two couplets, the last line of which was — "Your tribe

had been our servant — the women were midwives and the men were attendants. When the Prophet ﷺ heard that, he observed, "O Brother of Banu Adam (Banu Adam was the tribe of Aqraa)! When all the people had forgotten that, I had no need to remind it" Those people had been very much impressed by it. After this Hazrat Hassan ﷺ, again, started to relate his ode. At last, Aqraa had to speak, "Allah knows what is the matter. Their poet and orator has proved better than that of ours." Uttering these words, he came nearer to the Prophet ﷺ, recited the Kalimah of Islam and embraced Islam.

After the conquest of Jalulaa, all the chiefs around that place like Jameel Ibn Basbahri, Batam bin Tarsi, Rafeel and Feroze embraced Islam.

When Tastar was besieged, Harmazan surrendered and Hazrat Abu Musa Ashaari ﷺ was sent to Hazrat Umar ﷺ. When he reached there, he embraced Islam. Getting discharged from Tastar, Hazrat Abu Musa Ashaari ﷺ marched to Janessa — pur. Some people fled from there to Kalbani. Hazrat Abu Musa Ashari ﷺ ordered Rabeea bin Zaid to chase him, who went there and conquered Kalbauia. The chiefs begged for shelter. After getting shelter, all of them embraced Islam.

Those are the people who had embraced Islam as a class; but in addition to them, many other names of new Muslim are found in history, who embraced Islam in ones and twos. It is narrated in *Futooh al Buldan* that a person came into the office of Hazrat Umar ﷺ and submitted, "I have embraced Islam. Please, remit my land revenue."

In the war of Tastar an Ajami or a non-Arab came and begged shelter and then, became Muslim.

Roosbah bin Bazurjmehr bin Sasan had been an officer in the Iranian army who had joined the Romans but he did not trust the Romans. At last, Hazrat Saad bin Malik ﷺ sent him to Hazrat Umar ﷺ, with a letter containing the information about him. He went to the court of Khaleefah

and embraced Islam and Hazrat Umar ﷺ fixed stipend for him.

When Damascenes was conquered, the priest Aurkan, became a Muslim at the hands of Hazrat Khalid bin Waleed ﷺ. Hazrat Kaab met Hazrat Umar ﷺ while he was travelling to Syria and embraced Islam.

Shuraib bin Bani Shaibani whose wife embraced Islam at the hands of Hazrat Umar ﷺ. He thereafter effected separation between them.

Islam spread in Egypt and Africa aburdantly. When Hazrat Amr bin al Aas ﷺ enslaved people from some towns of Egypt, they were sent to Arabia and they spread in Arabia after their sale. Hazrat Umar ﷺ managed all of them to be sent back to Egypt and he wrote, "They have an option either to embrace Islam or keep themselves on their previous religion."

Thus, from amongst them, all the residents of Balhaib embraced Islam. It is narrated in *Tareekh-i-Tabri*: "When all the prisoners were gathered together, a prisoner was brought before the Christians and he was given the option of embracing Islam or retaining his previous religion. When a prisoner embraced Islam, the Muslims raised the Takbeer loudly." Abu Maryam was a Christian before when both these religions were presented. The guidance of Allah assisted him and he embraced Islam. The Muslims, at once, caused him to join their class. The father, mother and brother of Abu Maryam were also present. They dragged him towards themselves and in the struggle his garments tattered.

After the conquest of Damyat, when the Muslim army advanced, Islam spread everywhere from Baqarahauradah to Asqalaan.

Shata is a well-known city of Egypt. The chief had a bent of mind towards Islam. When the Muslim army reached Damyat, he left his army, accompanied by two thousand soldiers. He joined the Muslims and embraced Islam.

These converts to Islam became so many in number that they were inhabited in separate localities. Thus, three Mohallas or localities were established in Fustat out of which two were of Greek Muslims and one of the Jew converts to Islam. Their number was so large that they took part in the battle-fields by one thousands each.

During the Caliphate of Hazrat Uthman ﷺ also a lot of preaching of Islam took place. During his period, the people of Azerbaijan committed mutiny. Ashaalth bin Qais snubbed this mutiny and made truce with them and got many Arabs settled there in order to extend the invitation of Islam to them. The effect of this guidance and admonition was such that Ashaath bin Qais was, again, appointed governor of Azerbaijan and many people embraced Islam and started to learn the Holy Qur'an.

Once many Roman slave-girls came as prisoners and Hazrat Uthman ﷺ extended them the invitation of embracing Islam. Two of them embraced Islam.

Many people embraced Islam in the period of Hazrat Ameer Muawiyah ﷺ also. Thus, when he sent the army to Africa, Nafi bin Qais Quraishi the governor of Barqah and Zaweelah, admitted to that army those Brababrah or the people of Barban dynasty, who embraced Islam. With this great army, when Nafi attacked the cities of Africa, still more Brabers embraced Islam. It is started in *Muajam al Buldan* "Many Brabers embraced Islam at his hand or at his instance and the religion of Allah spread among them and reached till Sudan."

In addition to foreign nations, the Arabs started embracing Islam with great keenness from the very beginning. When Hazrat Khalid bin Waleed attacked Syriya during the Caliphate of Hazrat Abu Bakr ﷺ the tribes of Rabeeah etc. which were settled over there, all the embraced Islam.

When Hazrat Abu Ubaidah ﷺ attacked Tafsareen (تفسیرین) during the Caliphate of Hazrat Umar ﷺ many

people of the Tanookh, tribe embraced Islam and the people who remained Christians, many of them embraced Islam in the period of Mahdi. The people of the tribe of Tai were settled here. Many of them also embraced Islam. The people who had made a treaty on the condition of paying Jizyah, also embraced Islam after a few days. The Arabs who were around Halb, first made compromise and the condition of paying Jizyah. Afterwards, they embraced Islam

Similarly, when Muslims came to Syriya, many Syrian Arabs became Muslims.

When an attack was made on Takreet, all the people of the tribes of Jaghlab, Ayod etc. who lived there, embraced Islam and the Muslim conquered Takreet on the basis of their spying for the Muslims.

This is a very simple history of the nations and countries where Islam spread from the beginning of Islam till the time of the Caliphs. Now, this question remains as to how Islam spread historically during the period of the Sahabah. According to European, the answer to this question is by means of the sword, but from the events collected by us, includes no event which can prove the spread of Islam by force. The spreading of Islam, during the period of the Prophet ﷺ and the Sahabah, was merely, due to preaching, guidance, good morals and their personal influence. Though the spread of Islam, during the period of Caliphate, took place, undoubtedly, with the conquests and general extansion, yet during that period also, no person was forcibly converted.

1: Same people embraced Islam only due to the excellence and good morals of the Sahabah. In the Qadisiyah war, an Iranian was taken as captive of war. He embraced Islam. When he himself experienced loyalty, truthfulness and sympathy by the Muslims, he spontancrsly said, "So long as you maintain these qualities, you cannot be defeated. And I have no link with Iranians now."

Shata who was a chief of the Egyptians, became a lover of Islam, hearing the reputation of the moral conduct of the Muslims. It is stated in the History of Maqreezi.

فخرج شطا فی الفين من اصحابه والحق بالمسلمين و قد كان قبل ذالك يحب الخير و يميل الى ما يسمعه من سيرة اهل الاسلام۔

"Shata came out with two thousand soldiers and joined the group of the Muslims. Previously, he was virtuous and was inclined toward the virtues of the Muslims."

From amongst the qualities of Sahabah, equality was such a Charac-teristic that attracted the hearts towards Islam especially, when there had been comparison of the equal way of living by the Muslims with the equal way of living of the Iranians, the quality would have been eminently visible and the truthful people wanted to get freedom from the slavery of their fellow human-beings. Once the qualities of Islam were to by Zabrah to Rustam contained this also. "Liberating human-beings from slavery of the human-beings is the real objective of Islam."

When Rustam heard that, he said, "But the Iranians have fixed professions of the mean class of the people since the period of Ardsher and asserted that if they came out of this circle, they will become the enemies of the noble people." Rafeel, a person had been listening to this conversation. He was impressed so much that, after Rustam he embraced Islam.

2: Many people embraced Islam through preaching. For example, the whole nation of Muthanna bin Harithah Shaibeni embraced Islam due to his preaching. Once many Roman slave-girls were brought. When Hazrat Uthman ؓ extended them the invitation of embracing Islam, two of them became Muslims. When the attack was made on Tafseereen and Halb, the Arabs tribes

embraced Islam at the instance of Hazrat Abu Ubaidah ﷺ.

When Ashaath bin Qais conquered Azerbaijan during period of Hazrat Uthman ﷺ, he settled there a class of the Muslims for preaching Islam among them. Thus, with the efforts of this blessed class, many people embraced Islam in a few days and the Qur'an was taught to them.

3: Many people embraced Islam on their own accord. Thus, after the war of Iskandariyah, the war prisoners were given option either to embrace Islam or be on their previous religion; many of the prisoners themselves embraced Islam.

4: Some people, undoubtedly, embraced Islam when they were oppressed but Islam did not oppress them to do that, they themselves decided that their good was in embracing Islam. Thus, during the Qadasiyah war, after the murder of Rustam, the body-guard squad of Perez said, "Our state is different from that of the Iranians. Now, there is no shelter for us. We have done no remarkable dead for the Iranians. Therefore, now, we better adopt the religion of the Muslims and get honour through them."

Siyah Aswari intended to embrace Islam with his companion and said, "We had already been saying that these people (i.e., the Muslims) will dominate this kingdom and the places of Istakhar will serve as the stables of their horses. Now, you see their domination openly. Ponder over it and embrace Islam."

MAINTENANCE OF CONVERTS

The advent of Islam was in poverty. In the beginning any person who embraced Islam, had to give up, under compulsions, his home, family members and wealth and property and the people who embraced Islam had to support them monetarily. On this basis, the Prophet ﷺ had appointed Hazrat Bilal ﷺ on the special service that the needy Muslim

who came, he should manage for their food and clothing by taking loan. After that, whenever the money was availabe the loan was paid back. The generosities of the Sahabah at that time contributed a lot towards their cause; specially, Hazrat Abu Bakr ﷺ often had, divine help. He was wealthy due to his business and a major portion of his wealth and property was spent in this good cause. It is mentioned in the book; *Isaabah* "He had forty thousand Dirhams which he spent in liberating the slaves and maintaining the Muslims."

Hazrat Umm-i-Shareek ﷺ was a very wealthy and generous lady. Her house had been turned into a guest-house for the Muslims. Thus, the Prophet ﷺ did not permit Hazrat Fatimah bint Qais ﷺ to pass her iddat or waiting period on the grounds that it had not been possible for her to maintain seclusion in the presence of guests in her house. Sometimes, the Prophet ﷺ himself got the attention of the Sahabah deviated to the converts to Islam and the Sahabah, happily, maintained them. Once three persons from the tribe of Banu Azrah came to the Prophet ﷺ and they embraced Islam. The Prophet ﷺ observed, "Who will maintain them?" Hazrat Talhah ﷺ volunteered.

From amongst the Muhajireen, the people who had came to get the religious education, the Prophet ﷺ passed them on to the Sahabah and the Sahabah imparted education to them and supported them with their income.

ESTABLISHMENT OF RELIGION

The standard in maintaining and practicing the beliefs and deeds, during the blessed period of the Prophet ﷺ, the Sahabah strictly maintained it with full enthusiasm.

BELIEFS

After the demise of the Prophet ﷺ, the general trend of apostasy in Arabia blew, Hazrat Abu Bakr ؓ exerted all his efforts to eliminate it which is praise-worthy the study of its detail in history, makes one to confess that Islam got a new life after going at the verge of death in his period and the voice of the Kalimah Tauheed or word of Islam again became audible

Apart from Hazrat Abu Bakr ؓ, Allah granted the guidance and help to many other Sahabah also for performing this virtuous service and they saved many from falling into the pit of disgrace. Thus, when the whole of Makkah was hit with the news of general apostasy, Hazrat Suhail bin Amr apprehended the members of the tribe of Quraish to fall a victim to that trend. He specially delivered a lecture addressing the members of the Quraish,

يا معشر قريش لا تكونوا اخر من اسلم واول من ارتدو الله ان

هذا الدين ليمتدن امتداد الشمس والقمر من طلوعهما الى

غروبهما۔

"O people of Quraish! It should not happen that you fall a victim to apostasy, first of all, you have embraced Islam in the last. By Allah! This religion will spread to the extent which is the limit of setting of the sun and the moon."

The effect of this lecture was that the Quraish became

firm.

Hazrat Thamamah bin Aattal (حضرت ثمامه بن آثال) was a chief of Yamaanah. After the death of the Prophet ﷺ, though all the people of Yamaanah became apostate, yet the people under their influence kept firm on the faith of Islam and they kept checking all the people from fallowing Musailamah Kazzab. When their preaching and guidance had no effect on them, they got aloof from themselves and decided to migrate.

Hazrat Abdullah bin Masood ﷺ caused many people get salvation from this misguidance. Thus, once, when he passed by the Banu Hanafah Mosque, it transpired that these people had been the followers of Musailamah Kazzab (مسلمه كذاب). He sent for all of them and asked them repent. When Ibn al Nawahah refused, he openly killed him by dismembering his neck and observed, "Whosoever wants to see this scene, he can come to the market and see this scene.

SALAH

In order to maintain all the constituants and characteristics of the Salah by the caliphs, they made arrangements which are being detailed as under:

1: Hazrat Umar ﷺ issued a charter to all the governors in which he gave the details of the Salah timings and drew the attention to confirm it. The introductory words of the charter were:

ان اهم امركم عندى الصلوٰة فمن حفظها و حافظ عليها حفظ

دينه و من ضيعها فهو لما سواها اضيع ـ

"According to my view, the most important of all your jobs is Salah. He who protects it, protects his religion and he who wastes it, will waste other things also."

In the end, he gave the timing of Ishaa Salah and wrote the following words.

فمن نام فلانا مت عينه فمن نام فلانامت عينه فمن نام فلانامت

عينه ـ

"Let his eye not sleep, let his eye not sleep and let his eye not sleep who goes to bed before offering Ishaa Salah."

2: There is difference of opinion about taking bath on Jumah whether it is obligatory or Sunnah. Anyhow, whatever is the case Hazrat Umar ﷺ forced complying with that. Once Hazrat Uthman ﷺ came late and joined the Jummah congregation. Hazrat Umar was delivering Khutbah addressing him, he said, "Is this the time to come?" He replied, "I had just returned from the market. I heard the Azaan, made ablution and have come for the Salah." Hazrat Umar ﷺ said, "You have made only ablution whereas the Prophet ﷺ had commanded for taking a bath also."

3: Hazrat Umar ﷺ was very concerned about punctuality. One day, he did not find Hazrat Sulayman Ibn Abi Khuthaimah ﷺ in the morning Salah. He went to his house and told his family that he had not seen him in the Fajr Salah. He was told that he had been offering Tahajjud Salah and thus, went to sleep in that state and could not get up in the morning. On that, Hazrat Umar ﷺ said, "I bear witness that I hold more belove saying the Fajr Salah with congregation than offering prayer the whole night."

Hazrat Saeed bin Yarboo ﷺ a Sahabah lost his eyes sight. Hazrat Umar ﷺ appointed a man for him to help him come to the mosque to offer the Salah in congregation.

4: If a person offered the Salah at a time when it is prohibited he was punished.

Umar ﷺ was very conscious in keeping and the rows straight that he appointted a few persons whose duty was

only to straighten the rows.

5: Though the Khufafaa led the congregational and obligatory Salah themselves, Hazrat Umar ﷺ particularly had appointed two Imams for the Taraweeh Salah who led the congregational Taraweeh Salah.

6: For leading the women congregation for Taraweeh Salah, Hazrat Umar ﷺ appointed a permanent Imam named Sulayman bin Abi Khuthaimah. But Hazrat Uthman established common congregation of men and woman and appointed Hazrat Sulayman bin Abi Khuthaimah as Imam for the both. However, it had been arranged that the men leave the mosque earlier and the women after them, after the Salah was offered.

ZAKAT

Zakat is one of the essential pillar of the five pillars of Islam. During the Caliphate of Hazrat Abu Bakr ﷺ negligence towards the payment of Zakat spread, many tribes suspended paying Zakat. He started making preparation for Jihad with those people. In the begining, Hazrat Umar ﷺ put his view, "How Jihad can he resorted to with those who recite the Kalimah of Islam." Hazrat Abu Bakr ﷺ observed,

والله لا قاتلن من فرق بين الصلوٰة والزكوٰة فان الزكوٰة حق المال والله لو صنعونى عقالا كانوا يودونه الى رسول الله صلى الله عليه و سلم لقاتلتهم على منعه۔

"By Allah! I shall fight against those who differentiate between Salah and zakat. If they withhold even kid (goat) which they had been giving to the Prophet ﷺ as Zakat, I with fight against them." At last, Hazrat Umar ﷺ also confessed that the statement of Hazrat Abu Bakr ﷺ was true.

HAJJ

Khulafaa al Rashideen maintained Hajj and its rites. Though Bayt al Haraam itself had been situated in Makkah, yet the people of Makkah were not keen to perform Hajj which others outside of Makkah possessed.

Once Hazrat Umar ﷺ realized this condition, addressing them, he said, "O people of Makkah! What is this situation that the people come with scattered hair and you use oil on your head. When you see the moon of first Zil Hajj, you must wear the Ahram."

When the Hajj season arrived, he led the Hajj caravan himself and imparted the Hajj education to all the people. It is given in the *Mauta Imam Maalik*-

ان عمر بن الخطاب خطب الناس بعرفة و علمهم امر الحج ۔

"Hazrat Umar ﷺ delivered the sermon in Arafah (عرفه) and imported the education of Hajj to the people."

He entrusted many people with Hajj services for escorting the Hujjaj across Mina as staying this side of the Aqabah could not he considered as a part of Hajj."

The people who contravened the provisions of the Hajj, he, checked them. Once Hazrat Talhah bin Ubaidullah ﷺ was wearing coloured garments, in the state of Ahraam. When Hazrat Umar ﷺ saw him he observed, "You people are the model for the people. If an ignorant person sees this garment, he will say, 'Hazrat Talhah used to wear coloured garments while in Ahraam. Do not wear any such garment."

Once a person left with out performing Tawaf-i-widaa. When Hazrat Umar ﷺ came to know about it, he himself brought the man for completing the Tawaf-i-widaa.

FASTING

Fasting is a very colourless worship: but Hazrat Umar ﷺ made it a grand worship. He made special arrangements for Taraweeh Salah and ordered it to be offered in congregation.

In his caliphate, the mosques were illuminated and he fixed the daily stipends of those who fasted, to the tune of one Dirham daily. Hazrat Uthman ﷺ doubled the amount. The grandeur of the mouth of Ramadan is visible in the present times, is due to the grace and excellence of the Sahabah only.

FORBIDDANCE OF MADEENAH

The Prophet ﷺ approved Madeenah as a holy place. That is to say that, within the boundary of Madeenah, animals, trees, grass etc were completely protected and nobody could do even the slightest harm to them. Though the Sahabah voluntarily looked after its holiness, yet Hazrat Umar ﷺ appointed a special governor to maintain the dignity and honour of the shelter of faith for ever.

MARRIAGE AND DIVORCE

The Sahabah maintained very strictly all the conditions and rules of marriage and divorce and effected its compliance. Marriage is Haram (unlawful) during the period of Iddat or waiting period. Once a woman entered into the bond of Nikah or marriage during Iddat. When Hazrat Umar ﷺ was informed about it, he punished both husband and the wife.

It is unlawful to go out of the house before the expiry of Iddat period for a woman who become widows. Hazrat Umar ﷺ enforced this law so strictly that he did not allow such woman for going for Hajj also.

Though the Nikah-i-Mutaah had been prohibited during the period of the Prophet ﷺ, yet it was strictly prohibited during the period of Hazrat Umar ﷺ. Once a person had committed Nikah-i-Mutaah with a slave-girl, he got annoyed and reached there with his cloth-sheet being dragged and observed, "This is Mutaah. If I had made it public before, I would have stoned that man to death."

In brief, hundreds of rules of worship and other traditions are present in the Hadith and if the Sahabah had committed

even the slightest negligence for their strengthening and maintaining, all the landmarks of religion would have been destroyed and the present state of affairs would have prevailed long ago.

COLLECTION AND ARRANGING OF QUR'AN

The durability and perpetuity of Islam depends on the perpetuity durability of the Holy Qur'an itself. The verses revealed during the period of the Prophet ﷺ, were written in separate Surahs, yet the Qur'an had not been but in the ordered form.

During the caliphate of Hazrat Abu Bakr ﷺ, when Ghazwah-i-Yamaamah was faced and many Huffaz-i-Qur'an were martyred, Hazrat Umar ﷺ had special attention to the collection and arrangement of the Qur'an and he submitted to the first caliph, "If the Huffaz-i-Qur'an go on being martyred in the battles, a major portion of the Qur'an is likely to be wasted. Therefore, in my opinion you should issue a charter for collection and arrangement of the Qur'an." As it was a new thing, and this task was not taken up earlier, Hazrat Abu Bakr ﷺ hestitated but at lost, on the persistence of Hazrat Umar ﷺ, he was convinced and agreed. He sent for Hazrat Zaid bin Thabit ﷺ who had been a scribe during the period of the Prophet ﷺ and handed over this service to him. He also hesitated to do this new task, but later on, Allah gave him inner light and he started collecting the scattered portions. It is stated in *Fath al Bari*. "It was the order of Hazrat Abu Bakr ﷺ that only those verses and Surahs should be collected which have been written." That is why, Hazrat Zaid bin Thabith ﷺ hesitated in writing the last verses of Surah Baraat because they were not in the written form but in Rakkari itself, there as a statement of Hazrat Zaid bin Thabit ﷺ.

فتتبعت القرآن اجمعه من العسب واللخاف و صدور الرجال۔

I searched for the Holy Qur'an and collected it from the

peel skin of date-palm etc and from the memory of the noble Sahabah."

Firmness and precautions were observed in the collection and in arranging the Qur'an. Hazrat Abu Bakr ﷺ ordered Hazrat Umar and Hazrat Zaid bin Thabit ﷺ to sit at the gate of the mosque and do not accept the verses of the Qur'an brought by the people without the support of two witness. It was strictly complied with. Thus, a person brought the verse regarding Rajm or stoning to death in the office of Hazrat Umar ﷺ, he did not accept it as there were no witness to support. Contrary to that, Hazrat Khuzaimah Ansari ﷺ told a verse. It was accepted from him, because the Prophet ﷺ had approved his evidence equal to that of two witnesses even though there had been no two witnesses for that except he himself. With all care and precaution, all the verses were collected in different Surahs; but in this collection, no care had been observed regarding the order of the Surahs.

This collection had been kept safe with Hazrat Abu Bakr ﷺ. When he died, it was passed on to Hazrat Umar ﷺ. After that, it had been kept intact with Hazrat Hafsah ﷺ.

During the caliphate of Hazrat Uthman ﷺ, difference in the recitation of the Qur'an took place. Hazrat Huzaifah bin Yamaan ﷺ drew the attention of Hazrat Uthman ﷺ and said, "Before this Ummah disputes regarding the Qur'an like the Jews and the Christians, please remedy it." He got the collection to be brought to him from Hazrat Hafsah ﷺ and ordered Hazrat Zaid bin Thabit, Hazrat Abdullah bin Zubair, Hazrat Saeed bin al Aas and Hazrat Abdul Rahman bin Haith bin Hisham ﷺ to write it in the pronunciation of the Quraish. They also arranged the order to the Surahs. In this way, when some collections of the Qur'an had been ready, the copy of Hazrat Hafsah ﷺ was returned and one copy each was sent in all the provinces. The number of these copies have not been mentioned in *Bukhari*. In other books, different numbers of these copies have been mentioned. In a report, it is told that their

number was seven. One was kept safe in Madeenah Munawwarah. The rest of the copies were sent to Makkah, Syriya, Yeman, Bahrain, Basrah and Koofah and this number seems to be accurate comparing to the number of provinces.

ACCOUNTABILITY

The thing which maintains the religion and mortality on authentic principle is termed in Shuraih as Ihtisab or accountability and the Prophet ﷺ himself has classified it degrees as is given in his following Hadith.

من رای منکم منکرا فلیغیره بیده فان لم یستطع فبلسانه فان لم یستطع فبقلبه وذالك اضعف الایمان ـ

"Whatsoever amongst you sees a vice being committed, must finish it with his hand. If he had no such authority he should denounce it. Aand it he cannot do that even, he must consider it bad from the core of his heart and this is the weakest degree of faith." (Muslim)

As all the degrees morality were prevalent in the times of the noble Sahabah, therefore, in this noble period, all except this one was sattled.

One day, while arranging the rows for the Jummah Salah there was a lot of confusion that the rows were not in order on which Hazrat Anas bin Maalik رضی اللہ عنہ observed, "We avoided this disorder in the period of the Prophet ﷺ."

Hazrat Muaz رضی اللہ عنہ was the chief of his tribe but he did not want to lose the reward of the Salah offered in congregation led by the Prophet ﷺ. Therefore, first, he offered the Salah under the Imamat of the Prophet ﷺ. Afterwards, he led the Salah in the mosque of his locality. One day, he led the Salah in the same way and started reciting the Surah al Baqarah. A Sahabi who was a business-man got tired and offered his Salah on his own. A Sahabi, immediately, objected and said, "You have become a Munafiq or hypocrite."

Once Hazrat Aishah رضی اللہ تعالی عنہا stayed in a house as a guest. Two daughters of the owner of the house, who were nearing maternity were offering the Salah without covering

their heads. She emphatically remarked, "In future, no girld should offer the Salah without head covering. This is what the Prophet ﷺ has observed."

Once Ziyad bin Sabeeh al Haqqi while offering the Salah Hazrat Abdullah bin Umar ؓ placed his hand on his back, while in the state of Qiyam. Hazrat Abdullah bin Umar ؓ spoke, "This from of executive in the Salah? The Prophet ﷺ always prohibited from it."

One day, Abdul Rahman bin Abi Bakr, the brother of Hazrat Aishah رضی اللہ تعالٰی عنہا came to her and as usual, he performed ablution hurriedly and was to leave. Hazrat Aishah رضی اللہ تعالٰی عنہا made an objection, "O Abdul Rahman perform ablution property. I have heard the Prophet ﷺ saying, "The limb which does not get wet in ablution, may be cursed by Allah."

It is stated by Ali bin Abdullah Rahman al Maadi, "One day, I was playing with pebbles during the Salah. When Hazrat Abdullah bin Umar ؓ saw this, he prohibited me from it and observed, 'Adopt the way of the Prophet ﷺ'. Once he saw still another man that he had been sitting, during the Salah taking a support of his hand. He spoke to him, "Do not sit like that. This is like the sitting of those people, who would be punished for sitting like that."

Hazrat Abu Tameem Juhemi was a Tabii or successor of the noble Sahabah. It had been his practice that he would sit in the mosque for sometime, address sermons and admonition and recited some verses of the Qur'an during this period. Whenever, he recited some Sajdah (prostration) verse, he performed Sajdah. When Hazrat Abdullah bin Umar ؓ saw that, he stopped him again and again from doing that when he did not stop, he observed, "I have offered Salah with the Prophet ﷺ, Hazrat Abu Bakr and Hazrat Umar ؓ, they never performed Sajdah-i-Tilawat before sun-rise after having offered their Salah."

Once a Sahabiyah wore perfume abundantly and went to the mosque. On her returning from the mosque, she faced

Hazrat Abu Hurairah ؓ he enquired, "Had you applied the perfume in order to come to the mosque?" On her reply in the affirmative, he observed, "I have heard from my beloved Prophet ﷺ saying that a woman's Salah, who went to the mosque after using perfume, would not be accepted unless, after her return from the mosque, she took post-coition bath."

This wild practice prevailed in Arabia that the war prisoners would be tied and then murdered. The Prophet ﷺ prohibited it and practically eliminated it. Once four pagans were brought to Hazrat Khalid bin Waleed, after their arrest and he, immediately, murdered them. On being informed Abu Ayub Ansari ؓ observed, "The Prophet ﷺ has prohibited. Even if they had been chickens I would not have done that."

Once Hazrat Abdul Rahman bin Samrah ؓ was in Kabul with the army. The army soldiers found the booty and devoured it mutually. Hazrat Abdul Rahman Samrah ؓ observed, "The Prophet ﷺ has prohibited it." Thus, all of them returned whatever they had taken and then, they all distributed among them accordingly.

On coming to Hakam bin Ayyoob, Hazrat Anas bin Maalik saw a few young men shooting a chicken ied with something he said, "The Prophet ﷺ has prohibited."

Hazrat Aishah رضی اللہ تعالٰی عنہا saw a woman with a cloth-sheet with cross embroidery thereon. She scolded her and said, "Take it off. If the Prophet ﷺ had seen such a garment, he would have torn them."

The noble Sahabah had never been negligent from the duty of accountability till their death. Hazrat Abu Musa ؓ as ill and when, his wife began weeping. He observed, "Do you not remember the prediction of the Prophet ﷺ?" On that, she, at once, kept quiet.

Once Hazrat Huzaifah ؓ led the Salah at a raised platform in Madain. Hazrat Abu Masood ؓ dragged him down by his shirt. When he finished the Salah, Hazrat Abu

Masood ﷺ said to him, "Do you not remember that the people had been stopped from this conduct?" He replied, "When you dragged me, I recalled it then."

Again, in Madain, on another occasion, Hazrat Amir bin Yasir ﷺ also did the same. Hazrat Huzaifah caught hold of his hand and dragged him down from the platform and he also came down.

Once Hazrat Imam Hasan ﷺ was offering the Salah. By stroke of luck, Hazrat Abu Rafia ﷺ came over there who saw that his hair was braided He got angry at him, untied it and, looking at him said, "Offer your Salah and do not get angry. I have heard from the Prophet ﷺ that the plait is the station of Satan."

Once Hazrat Abdullah bin Harith ﷺ was offering his Salah like Imam Hasan ﷺ. Hazrat Abdullah bin Abbas ﷺ stood behind him and unbraided the hair. When he was discharged from the Salah, he said, "what harm had done my head to you?" He replied, "The Prophet ﷺ had observed that the person who offered his Salah in this form would be like the person offering it with his body tightened with a string."

Once a person offered two Rakaat Sunnah at the same place where he had offered two rakaat fard Salah. When Abdullah bin Umar ﷺ saw him, pushing him from his place, he said, "Do you offer four rakaat for Jumaah prayer?" The reason for this rebuke was that the Prophet ﷺ offered his sunnah prayer at home and Hazrat Abdullah bin Umar ﷺ had been following him.

Hazrat Qais bin Ibad stated, "I was offering Salah in the first row when Ubayy Ibn Kaab ﷺ dragged me from behind and he himself occupied my place. When he finished his Salah, he observed, 'Do not mind'. The Prophet ﷺ has directed in this way! After, that he stood facing towards the Kaabah and said thrice, "By Allah of Kaabah! Men of authority have been destroyed. By Allah! I am not sorrowful for the common people. I am sorrowful to those people who

have misled of other people." Qais bin Ubaidah ﷺ enquired, "Who are the men of authority?" He replied, "Governors or higher authorities."

Once Hazrat Hisham bin Hakeem bin Haraam ﷺ was reciting Surah al Furqaan. By stroke of luck, the Prophet ﷺ had taught this Surah to Hazrat Umar ﷺ also. When Hazrat Umar ﷺ, heard him, he found some difference in the recitation. Thus, he tied him in a cloth-Sheet and brought him to the Prophet ﷺ and said, "His recitation is contrary to that which you taught me." The Prophet ﷺ observed, "The Qur'an has been revealed in seven recitations. You can recite it in the way you can."

Once the noble Sahabah were accompanying a funeral procession in a slow manner. Abu Bakr ﷺ came and, raising his whip, he said, "We used to move fast with the Prophet ﷺ while accompanying a funeral procession."

Once Hazrat Abdullah bin Umar ﷺ purchased olive oil in the market. At the same place, another person wanted to buy it from him with profit. He sold it to him. In the same condition, a person caught hold of him by the elbow. He turned and found him to be Hazrat Zaid bin Thabit ﷺ who observed, "Do not sell it from where you have purchased it. The Prophet ﷺ has prohibited it."

Hazrat Abu Masoqd Ansari ﷺ was sitting in a circle. Two persons said, "Who in this circle will decide our case." A person said, "I! Hazrat Masood Ansari ﷺ picked a piece of stone and hit him with it saying, "Keep quiet. Accepting judgeship at once is undesirable."

Once Hazrat Umar ﷺ saw a bell tied to the foot of a child and he cut it and said, "The Prophet ﷺ has observed that there lives a Satan with every bell." Similarly, Hazrat Aishah رضی اللہ تعالی عنہا cut the bell of a girl."

Once her neice, namely, Hafsah bint Abdul Rahman came before her wearing a very thin shole. As soon as she saw her, she got angry and tore her shole. Then, she said, "Do you not know what rules Allah has revealed in Surah al

Noor?" Then, she gave a shole of coarse cloth.

A person praised Hazrat Uthman ﷺ in his presence. Hazrat Miqdad bin Aswad picked dust and blew it into his mouth and said, "The Prophet ﷺ has directed to blow dust into the mouth of the person who praises a person."

Accountability of the kings and knights is a hazardous task but the noble Sahabah performed this duty with great courage and truthfulness.

It was the practice during the period of the Prophet ﷺ that the pulpit was not taken to the centre of Id (Eid) Salah and the Prophet ﷺ delivered the sermon after the Eid Salah. Banu Umayyah changed both these ways. Thus, once Marwan wanted to deliver the sermon before the Salah. A certain person stood up and said, "O Marwan! You have opposed the Sunnah by bringing the pulpit in Eid Salah centre and delivering the sermon before the Salah." Hazrat Abu Saeed Khudri ﷺ was also present over there. He said, "Who is that man? He has performed his duty."

Once Hazrat Uthman ﷺ offered four rakaat Salah in Mina. Hazrat Abdullah bin Masood ﷺ said, raising an objection, "I have always offered two rakaat Salah here with the Prophet ﷺ. Afterwards you people have adopted different methods. I love to offer only those two Rakaat."

Once Hazrat Yahya bin Saeed bin al Aas pronounced irrevocable divorce to his wife. Marwan bin Hakam, the governor of Madeenah Munawwarah asked her to leave the house. When Hazrat Aishah رضی اللہ تعالٰی عنہا came to know, she sent message for fearing Allah and letting the woman remain in the house of her in-laws. Marwan bin al Hakam replied, "The Prophet ﷺ did not let Fatimah bint Qais remain in the house of her in-laws after the irrevocable divorce." She replied, "There is no harm if you do not act upon the Hadith relating to Hazrat Fatimah رضی اللہ تعالٰی عنہا in question."

Once Hazrat Ameer Muawiyah ﷺ entered into a treaty with the Ramans. Still the duration of the treaty had not

expired when Hazrat Ameer Muawiyah ﷺ started preparation for the attack in order to make the attack as soon as the period expires. When the army started moving, Hazrat Amr bin Ambasah came and said, "Allah Akbar! Allah Akbar! We should fulfil the treaty. Breaking the treaty is not lawful."

Once Hazrat Abu Hurairah ﷺ went to the house of Marwan. He found a painter painting the pictures. He said, "The Prophet ﷺ has observed, 'Allah says Who is more cruel than the person who creates creatures like me? Can he create a particle, a grain or even a louse?"

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REVIVAL AND REFORMATION

Revival of beliefs and deeds and reformation of religion and morals were the greatest duty of the noble Sahabah and they ever performed this sacred duty with great Zaal.

CHECK ON CUSTOMS IN THE PERIOD OF IGNORANCE

Whenever the beliefs and customs of the period of ignorance, which the Prophet ﷺ asked to abandon emerged, the noble Sahabah opposed them very harshly. During the period of ignorance, the people placed a razor under the pillow of a child, and thought that the children would remain safe from the evil spirit of madness. Once Hazrat Aishah رضی الله تعالی عنها saw a razor lying under the pillow of a child, she said, "The Prophet ﷺ severely disliked spells."

It was a custom in Arabia that the people used to mourn ever the dead body of the person. Islam prohibited this custom, but, later on, the people of Koofah revived this custom of the period of ignorance and did lamentation and mourning over the dead body of Qarz bin Kaab. When Hazrat Mugheerah bin Shuabah came to know this he said that the Prophet ﷺ had observed,

من ينح عليه فانه يعذب بما ينح عليه يوم القيامه۔

"The person beside whom hue and cry is raised will be punished on the day of resurrection."

Once Hazrat Abu Bakr ؓ saw a woman keeping quiet. On asking its reason, it transpired that she had performed Hajj by keeping quiet. He, immediately, prohibited her from it and said, "It is not lawful and it is the custom of the period of ignorance." When Hazrat Amr bin Masood returned to his native land, Taif, all his tribesmen came to visit him and offered him salutation on pattern of the period

of ignorance. He strictly raised an objection and said, "You must offer salutation like the people of the paradise."

ERADICATION OF SHIRK OR POLYTHEISM AND INNOVATION

It had been the practice till the period of Khulafaa-al-Rashideen that the sermon of both the Eids was delivered after the Salah. But when Marwan changed this Sunnah and began offering the Salah after the sermon, immediately, a person opposed him and Hazrat Abu Saeed Khadri ﷺ seconded him. The next year, Marwan came to the place of Eid Salah, with hands in the hand of Hazrat Abu Saeed Khudri ﷺ and wanted to take him to the pulpit first, but Hazrat Abu Saeed Khudri ﷺ dragged him for the Salah first and said, "What about starting Salah first?" He said, "Whatever you know about this Ruling has been given up." But Hazrat Abu Saeed Khudri ﷺ observed three times, "You cannot establish a better way than that which is known to me."

The noble Sahabah were so concerned with the eradication of innovations that they objected trivial things. Once the son of Hazrat Abdullah bin Mafaddil recited Tasmiyah or Bismilah in the beginning of Surah al Fatihah while offer in the Salah. When he heard that, he, immediately, said, "My son!" It is innovation. Abstain from it."

The creation of polytheism and innovation, mainly, generates from the religious greatness the manifestations of which had been in abundance in the period of the noble Sahabah but whenever they apprehended that the practical confession of this greatness would lead to polytheism and innovation, they , at once, opposed it. Once, Hazrat Umar ﷺ was returning from the Hajj journey. On the way, he saw people running towards a mosque. He enquired, "What is the matter?" The people said, "There is a mosque where the Prophet ﷺ had offered his Salah." He replied, "Before you, the people of the Book became polytheists in the same

way. Whosoever has to offer Salah, must offer it or go aheed."

Till the time of Hazrat Umar ﷺ, Shajrat al Ridwan (paradise Trar) was intact and the people considered it holy and blessed, visited it; Hazrat Umar ﷺ, ordered to cut it.

The Muslims give a great attachment and honour to the Ghilaf-i-Kaabah or the covering of the Kaabah. When a new covering is being installed, people get the old one secretly and stealthily, by making some offer of money and keep it in their houses considering it a blessing. They offer its pieces to friends as a very rare gift, they keep it in the Qur'an, hang in the mosques adn fan the patients. This was not the case in the first Hijra when the administrator of the Kaabah buried it in the ground enabling the impious people not to use it. When Shabeeh bin Uthman, who had been the key-holder of the Kaabah in those days, stated this event to Aishah رضی اللہ تعالٰی عنہا, she thought, "This respect is unlawful. Allah and His Prophet ﷺ have not ordained, and it is likely to generate in future, bad beliefs and the creation of innovations." She said to Shaibah, "It is not fair". When the covering is taken off from the Kaabah, there is no harm even if someone used it in the state of impiety. You should sell it and distribute the price-money to the poor and the travellers."

MORAL REFORMATION

The first duty of every reformer of morals in Islam is that he keeps it intact and does not mix it with the civilization of the foreign nations.

Secondly, he should eradicates those conducts which harm the principles of religion, humanity and nobility. The noble Sahabah performed both these duties very vigorously. Hazrat Umar ﷺ directed all the governors and workers for safeguarding the morals of Arabia and wrote,

ادنوا الخيل وانتضلوا و اياكم و اخلاق الا عاجم و ان لا

تجلسوا على مائدة يشرب عليها الخمر ولا يحل لمومن ولا

مومنة تدخل الحمام الا بميزر الا من سقم۔

"Keep the horses near. Practice shooting arrows and abstain form adopting Iranain conduct and sitting at a place where wine is served. It is not lawful for any Muslim male or female to go for hot bath without being dressed on the lower part of the body and without any disease."

After the conquest of Iranian lands, when counter play games like chess and cock-fighting, which waste time, spread in the country, the noble Sahabah made a strong grip against it. There were some tenants in the house of Hazrat Aishah رضی اللہ تعالی عنہا. When it transpired that they played counter game, she got offended and sent them the message, "If you do not throw away the game marks out of my house, I shall eject you from my house." When Hazrat Umar ﷺ found anybody from his family, playing counter games, he beat him and broke the game mark.

Once, Hazrat Ali ﷺ found some people playing chess, he recited.

مَا هَذِهِ التَّمَاثِيْلُ الَّتِيْ أَنْتُمْ لَهَا عَاكِفُوْنَ ○

"What are these images, to which you are (so assiduously) devoted?" (Al-Anbiya. 21:52)

After the Ajam or Iranian conquests, the Arabs were acquainted with names of wine, out of which was Bazang or tasteful i.e., bade. As wine is called khamr in Arabic and it applies only to the grape wine. Therefore, the people were doubtful about the Hukm or verdict about these wines. But Hazrat Aishah رضی اللہ تعالی عنہا announced openly, "Even the dry dates should not be sooked in the utensils used for wine." Then, addressing the women, she observed, "If water of your jar gives intoxication, it is also Haram or prohibited. The Prophet ﷺ has prohibited every in-toxicating.

Once a few women came to Hazrat Aishah رضی اللہ تعالی عنہا

for a courtesy call from Syriya. Due to mixing with the Romans, the Syrian women were used to hot bath naked body. Hazrat Aishah رضی اللہ تعالی عنہا observed, "You are the women who take a hot-bath naked. The Prophet ﷺ has observed that the woman who takes her garments off when she is outside her house, she removes the veil between Allah and herself."

In the older days, one of the bad morals which had spread among the Jews was that the women, whose hair had fallen, used the artificial hair. The Prophet ﷺ had prohibited it; but during the period of Hazrat Ameer Muawiyah ﷺ, Arab women adopted this method. When he came for Hajj, he gave a cluster of hair to a police-man. When he stood on the pulpit for delivering the sermon he took that cluster in his hand and observed,

يا اهل المدينه اين علماء كم سمعت النبى صلى الله عليه و سلم ينهٰى عن مثل هذه و يقول انما هلكت بنو اسرائيل حين اتخد هٰذٖه نساء هم ۔

"O people of Madeenah Munawwarah! Where are your jurists? I have heard the Prophet ﷺ saying that as soon as the women of Banu Israel adopted this fashion, they were destroyed."

Once women submitted to Hazrat Aishah رضی اللہ تعالی عنہا, "My daughter has become a bride; but due to sickness, her hair have fallen. Can I tie artificial hair?" She replied, "The Prophet ﷺ has invoked curse on such women."

Many of the evils which had spread in the west, were eradicated with the effect of Islam automatically and the remaining had been finished by the noble Sahabah. For example, pride and haughtiness. One way of its expression was that the people raised the slogans in the battle-field after the names of their tribes. Hazrat Umar ﷺ prohibited it by order.

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In this connection, the fore-most thing was the reformation of the poetry because the poets used to write satires, which created hundreds of moral evils. Hazrat Umar ﷺ settled it as a crime and punished the poets for writing satires. Once Najjashi wrote a satire against Tameem bin Muqbil. He filed a complaint in the court of Hazrat Umar ﷺ. Hazrat Umar ﷺ did not take any action on the other verses but when he heard this couplet,

اولئك اولاه الهجين واسرة

اللئيم و رهط العاجز المتذلل

"That is to say that these people are of mssixed breed, of mean family and of humiliated tribe."

He said, "Now I cannot pardon you because of this couplet." Thus, he got him imprisoned and whipped.

Hatayyah was a famous poet, who wrote satires. Once he wrote a satire against Zaharqan bin Badr, which included this couplet-

دع المكارم لا ترحل لبغتيها

واقعد فانك انت الطاعم الكاسى

"Give up the excellence. Do not travel to achieve it and stop because you can only eat and dress."

Zaharqan complained to Hazrat Umar ﷺ. Hazrat Umar sought the advice of Hazrat Ibn Abbas ﷺ if it had been satirical. He responded in the affirmative. On that, he imprisoned Hatayyah in the basement. When Hazrat Abdul Rahman bin Auf and Hazrat Zubair ﷺ recommended for his case to Hazrat Umar ﷺ, he released him after taking this undertaking that he would never write a satire against anyone.

In addition to writing satires, the poets openly mentioned the names of their beloved in the couplets and appreciated

their beauty, which is called Tashbeeb or introductory part of an ode. Hazrat Umar ﷺ issued a directive to all the poets,

لا يشيب احد بامراة الا جلده ـ

"No poet will write Tashbeeb or introduce his ode with the name of a woman, else, he will be punished."

COMPROMISE AMONG THE PEOPLE

Islam eradicated the old grudge and enmity of Arabia and established unity among the Muslims which the noble Sahabah did not let disintegrate. When the tribe of Hazrat Urwah bin Masood ﷺ wanted to take the compensation of his blood-money, he himself, selflessly observed,

لا تقتلوانى قد تصدقت بدمى على صاحبه لا صلح بذالك ـ

"Do not wage a war for me. I have forgiven my blood-money, in order to arrive at peace-treety between you through it."

His real murderer had been Aus bin Auf. Therefore, for a long time, he had been apprehending retaliation on behalf of his son, Hazrat Abu Maleeh bin Urwah and his nephew, Hazrat Qarib bin Aswad. Thus, he complained about it to Hazrat Abu Bakr ﷺ who stopped both of them and affected a compromise among them. Both the parties mutually shook hands.

The harsh attitude on writing satires by Hazrat Umar ﷺ was merely to eradicate clashes between the people. Thus, Hazrat Hassan bin Thabit ﷺ himself prohibited relating of satiric couplets against the Quraish after they embraced Islam, which he had composed out the instance of the Prophet ﷺ, because of curbing the old differences.

REFORMATION OF MEANS OF LIVELIHOOD

To eradicate the unlawful ways of earning money and encouraging the lawful ways in reformation of livelihood, the Sahabah performed these duties.

Once Hazrat Fudalah bin Ubaid ﷺ came to know while sitting in an assembly that some people had been playing a certain game. He flared up, and observed, "The people who eat from its earning, eat the flesh of swine and make ablution with blood."

Once two persons set a bid on the game of cockfighting. On being informed Hazrat Umar ﷺ wanted to kill the cock. A person said, "Do you kill such a creature that praises Allah." Thus, Hazrat Umar ﷺ stopped from killing the cock.

It had been the practice of a person that whenever his mares gave birth to calves, he slaughtered them apprehending his inability to ride them due to his death. When Hazrat Umar ﷺ came to know he sent him a directive in writing,

اصلحوا مارزقكم الله فان فى الابرتقسا ـ

"Whatever Allah gives you, refine it because there life is a vast span."

Hazrat Abdullah bin Sulam ﷺ imported instruction to a person, "Listen! If you come to know that antichrist has appeared and you are going to plant a sampling held by you in your hand, do it with satisfaction because the people will still be alive."

GUIDANCE

The world had been wondering in darkness. The clouds of evil had cast on the skies. In these condition light emerged from a cave and the universe got illuminated. Good moral education, admonition, sermonizing, preaching and virtuous guidance by one Prophet ﷺ changed the whole situation.

The world would have, again, been buried in the depths of darkness if the noble Sahabah had not maintained and practiced.

SERMON AND ADMONITION

Though the Prophet ﷺ kept busy in preaching all the time, yet it was such a duty that the Prophet ﷺ had fixed time for it and he, continually, gave sermons to the noble Sahabah, with the break of one day. After the Prophet ﷺ, the Sahabah also maintained this schedule. Thus, Hazrat Abdullah bin Umar ﷺ also fixed Thursdays for sermons and admonition.

MODEL AND PARABLE

The sun does not let anyone go astray, but in spite of all that, it does not utter ever a single word, rather it sends its rays which put everyone on the right path quietly. The Khaliphs also had a reflection of the sun of Prophethood. They wanted to present to the world such bright examples that every person might tread the right path themselves by following them.

Once Hazrat Talhah bin Ubaidullah ﷺ was wearing coloured garments while dressed in Ihram. When Hazrat Umar ﷺ saw that, he observed, "O people! You are the models and all the world follows you. If an ignorant person sees this garment, he will say, "Hazrat Talhah bin Ubaidullah used to wear colored garments while in Ihram.

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So, people! Never wear such garments at all."

SERMONISING

Sermonising was not needed during the period of the Prophet ﷺ. It was also not in practice during the period of Hazrat Abu Bakr ؓ. Hazrat Tameem Darmi took permission of Hazrat Umar ؓ to deliever sermons.

Thus, the method was considered one of the priorities of Hazrat Umar ؓ. But if a person used it as the means of producing the zeal among the participants of the assembly or used artificiality, the noble Sahabah obstructed it.

The preachers always were ready in order to create enthusiasm among the audience, and were always ready for Sermonisings about piety.

During the period of Hazrat Aishah رضی اللہ تعالی عنہا, when Ibn Abi al Saih adopted this method, she addressed him and observed, "Promise with me for three things otherwise you will be accounted for strictly." He submitted, "O Umm al Momineen! What are those three things?" She observed, "Do not use rythmie wordings in supplication because the Prophet ﷺ and his companions ever did that. Offer the admonition once a week. If it is not sufficient, do it for two days a week, at the most for three days a week lest the people get bored. Do not adopt in such a way that you come to a place where the people are sitting, interrupt them and start your sermon. The should be done when they so wish and made a request."

PURE WORDS

The pure words uttered by the noble Sahabah are also included in the words of sermon and admonition. Hazrat Ali ؓ observed, "Live among the people like a flying bee that every sparrow considers it weaker than itself but if she had known what blessing is filled in its belly, she would not have done that. Keep company of the people with respect of body and tongue but aloof from them in respect of heart and deeds."

Once Hazrat Salman Farsi ؓ wrote to Hazrat Abu al Dardaa, "Knowledge is a stream where people come and drew water from it and Allah does good to many people from it. If wisdom is not used it is like a body without soul. If knowledge is not distributed, it is like a buried treasure. A scholarly person is like a person who is holding a lamp on a dark way enabling people to find the way and pray for him."

JIHAD (HOLY WAR)

The detail of the services of the noble Sahabah in respect of Jihad (Holy war) can be discussed under the following topics:

1: The concept of Sahabah regarding the reality of Jihad.

2: How much contribution of the religious and moral activities of the Sahabah had been in the army system during the period of the Prophet ﷺ?

3: How much development was made to this system by the Khulafaa-i-Rashideen (caliphs)?

THE REALITY OF JIHAD

According to the European historians, Jihad is an essential part of the reality of Islam, but according to the noble Sahabah, the reality of Islam is beyond it. Some one enquired from Hazrat Umar رضي الله عنه, "Why do you not participate in Jihad?" He replied, "The Prophet ﷺ has observed that the foundation of Islam is based on five pillars, Kalimah, the word of Unity of Allah, Salah, Zakat, Fasting and Hajj." That is to say that Jihad is out of the reality of Islam and it is not an essential constituent of Islam.

ARMY SYSTEM OF THE SAHABAH DURING THE PERIOD OF PROPHET ﷺ

It is commonly said that there had been no army system in Islam till the time of the Prophet ﷺ. It was merely the effect of the spiritual voice of the Prophet ﷺ that all the Sahabah had gathered together under one flag. This situation prevailed till the caliphate of Hazrat Abu Bakr رضي الله عنه. Hazrat Umar was the first person who maintained a regular system of the army; but in reality, it is not so as the Prophet ﷺ established a permanent system of army as soon as he came to Madeenah after migration. The Sahabah gave it a remarkable push due to

their religious favour and moral strength.

MAKING THE NATION A MARTIAL NATION

The Prophet ﷺ took the survey of the young men of the Ansar every year and admitted all the young men of the age of fifteen years in the army. Today, in the civilized period when every person raises the slogan of nationalism and patriotisms, many people refuse to such a forced labour, but the vigour of the noble Sahabah had been so much that even the children had been desirous of joining the army and if someone was refused this religious labour, he was very sorrowful. Once the Prophet ﷺ took the survey of the young men of the Ansar and permitted a young man to join the army. On that, Hazrat Samrah ؓ also offered himself to be renewed in the army but the Prophet ﷺ did not accede to his submission. So, he was very shocked and said in a mood of disappointment, "O Prophet ﷺ of Allah! You have permitted that lad but did not accept my request whereas I can knock him down in wrestling." The Prophet ﷺ asked them for a wrestling bout and Samrah ؓ, knocked him down. Thus, the Prophet ﷺ allowed him also to join the army.

The zeal with which the noble Sahabah participated in Jihad, the books of Hadith and Narrators embrace the concerned events in abundance. We have collected many examples of this kind in the first part of this book, which should be kept in mind of all times.

MILITARY CUSTOMS

Though the Islamic brotherhood made the Muhajireen and the Anaar like brothers, yet in the war, their particular national characteristics were distinct which was the root of their passion and fondness of competition. The Muhajireen and the Ansar settled their signs in Abdul Rahman and Abdullah respectively.

Some pieces of the verses of some of the Surahs had also been recited as their signs.

DIVISION OF ARMY

In the end, when the army system was complete, the division of the army in the battlefield had also been made on national basis. Thus, at the time of the conquest of Makkah, as is mentioned in *Kitab al Maghazi* of *Sahih Bukhari*, the detachments of the tribes were established separately.

EDUCATION AND TRAINING OF ARMY

The Prophet ﷺ did not face the necessity for struggling for the education and training of army.

The Sahabah themselves inculcated eagerness for arrow-shooting that after the Maghrib Salah, they came out of the mosque and practiced the arrow-shooting. The encouragement of Prophet ﷺ further developed this keenness. Once when the Prophet ﷺ saw the Sahabah practicing arrow-shooting, he said,

ارموا یا بنی اسماعیل اباکم کان رامیا ۔

"O Banu Ismail! Continue arrow-shooting because your fore-father was an archer."

It seems that the Sahabah had been competing in arrow-shooting. Thus, on such a situation, the Prophet ﷺ observed, "I side such and such tribe." The people of the other tribes stopped the competition and submitted, "When you are siding them, how can we compete?" Then the Prophet ﷺ said, "Shoot the arrows. I side with all of you."

In addition to arrow-shooting, the Prophet ﷺ encouraged the horse riding also and all the Sahabah participated in it. Some Sahabah practiced running a race on foot. Thus, Hazrat Salmah bin Akwaa had been, particularly prominent in this art and he achieved different military honours due to this eagerness.

The Sahabah made new developments in war tactics in addition to horse-riding and arrow-shooting. For example, the Prophet ﷺ sent Hazrat Urwah bin Masood and Hazrat

Ghailan bin Muslimah ﷺ to Jarash for learning how to use Manjneeq or catapult and Hababah. Thus, they went there and came back after achieving training from there and used these weapons in the besiege of Taif. It is reported in Tabri but it is stated in Mawahib-i-Ladunnah that this new addition to the war tactics, was caused by Taufail bin Amr Dausi. In his commentary, Zarqari has mentioned the name of Yazeed bin Zumaah and has copied a narration of Waqidi which explores that the use of Manjneeq had been done on the advice of Hazrat Salman Farsi ﷺ.

The ditch had been dug only on his advice in the Ghazwah-i-Ahzab and the pagans thought it so new and wonderful that all of them spoke with one voice,

ان هذا مكيدة ما كانت العرب تصنعها ـ

"It is such a device of which the Arabs were quite ignorant."

NURSING FOR THE INJURED

The Sahabiyyat did not want to lag behind in the way of Allah like the Sahabah who took part in the Ghazwat. The most suitable job for them was to bandage the wounds of the injured persons and providing comfort and facilities to the Mujahideen and they performed the service with great sincerity.

Hazrat Umm-i-Warqah bint Nawfil was a Sahabiyyah. In Ghazwah-i-Badr, she submitted to the Prophet ﷺ, "Please, permit me to participate in the Jihad. I shall nurse the patients."

Many women participated in the Ghazwah-i-Khaibar with out any duress. When the Prophet ﷺ came to know about them he sent for them and enquired in a tone of anger, "With whom and with whose permission have you come?" They replied, "O Prophet of Allah! We spin cotton and help with it in the way of Allah. We have also got materials for medicine and treatment for the injured. We pick up the

arrows and hand them over to the Mujahideen and feed with porched barley meal."

Hazrat Umm-i-Atiyyah was also a Sahabiyyah who accompanied the Prophet ﷺ in the battles. She supervised the materials of the Mujahideen, cooked food and bandaged the patients.

Hazrat Aishah رضی اللہ تعالی عنہا herself participated in the Ghazwah-i-Uhud. She with Hazrat Umm--i-Saleem, brought water-skins loaded on their backs and served water.

Hazrat Rabeea bint Masood ﷺ stated, "We all used to participate in the Ghazwat, served the people with water, rendered service to the Mujahideen and brought dead bodies and the injured to Madeenah Munawwarah."

Hazrat Rafeedah رضی اللہ تعالی عنہا had pitched a tint in the Masjid al Nabwi. She treated the people in this tent when they came there injured. When Hazrat Saad bin Muaz ﷺ was injured in the Ghazwah-i-Khandaq, he was given treatment in this very tent.

EQUIPMENT FOR JIHAD

The keenness for Jihad did gather together the brave worriers under the banner of Islam, but poverty could do nothing for providing the expenditure and equipment for Jihad but the noble Sahabah sacrificed the property also like their lives for the accomplishment of the objectives of Jihad. The manner in which Hazrat Uthman ﷺ dedicated all his property in the Ghazwah-i-Usrat or the Ghazwah-i-Tabook, is unique in the history of Islam. Other Sahabah also took part in those deed of virtue. That is why Allah has repeatedly mentioned the Jihad with property along with the Jihad with "self." Many examples of generosities of this kind are available in Hadith literature.

Hazrat Umar ﷺ had granted a horse to a person for the necessity of Jihad.

Hazrat Abu Maaqal ﷺ had a young camel which he had dedicated for Jihad.

A Sahabi came with a she-camel, leading it with a nose-string and said, "O Prophet of Allah! I donate it in the way of Allah." The Prophet ﷺ observed, "Allah will grant you seven hundred camels in its return on the day of resurrection."

Hazrat Khalid bin Waleed had many armours which he donated for Jihad.

Hazrat Nawfil bin Harith ؓ helped the Prophet ﷺ with three thousand lances in the Ghazwah-i-Hunain. Thus, when the Prophet ﷺ sew them her observed, "I am seeing that your spears are breaking the back-bones of the pagans."

Anfaq fi Sabeel Allah or spending in the way of Allah had been the greatest sign of Islam in the period of the Prophet ﷺ. Hazrat Rafaaha bin Zaid ؓ was a Sahabi who had been doubted with hypocrisy. Once his weapon was stolen. Later on, when they were found, he donated them for Jihad. On that, the doubt of hypocrisy was eradicated.

MILITARY SYSTEM OF THE SAHABAH DURING KHILAFAT-I-RASHIDAH

The military system established by Khulafaa-i-Rashideen should be examined materially as well as morally.

During the Caliphate of Hazrat Abu Bark ؓ the only development that took place in the material aspect was that different battalions of soldiers were settled in equal number and a separate commander-in-chief was appointed for every battalion. Thus, in the very beginning, the army which was sent to Syriya, during his period, three thousand soldiers each were under different commanders. After that, the consecutive succour enhanced this number tos seven thousand and five hundred. Hazrat Abu Bakr ؓ arranged these battalions under national capacity and ordered all the chiefs of the army to establish separate flag for every tribe. He established a new rank of Ameer al Umaraa who was in a way, commander-in-chief of all the army and, first of all, Hazrat Khalid bin Waleed ؓ was appointed on this rank.

Due to classification of battalions, much improvement took place in the war tactics during his period. The Arabs had to fight always an untrained army unsystematic rows had been established and every row fought a separate battle, but during the period of Hazrat Abu Bakr ؓ, when a war was fought against the Romans, at the place of Yarmook and Hazrat Khalid bin Waleed ؓ examined the order and arrangement of their army, he observed, addressing all his army,

ولا تقاتلوا قوما على نظام و تعبية على تساندو انتشار

"Do not fight disintegrate with such a disciplined army."

Thus, he established 36 battalions of the army and appointed separate commander for every battalion. Ibn Khaldoon has written in the book titled: *Muqaddamah-i-Tareekh*:

واول من ابطل الصف فى الحروب و صار الى التعبية كراديس

مروان ابن الحكم ـ

"The first person who suspended the method of fighting by making rows and established different battalion had been Marwan bin Hakam."

But it is a historical error. The start of this method was in existence in the period of Hazrat Abu Bakr ؓ himself. Thus, Allamah Tabri wrote:

و خرج خالد فى تعبية لم تعبها العرب قبل ذالك ـ

"And Khalid arranged the army in such a way that the Arabs never saw such an arrangement before that."

With this arrangement and order, the different departments of the army e.g. Qalb (heart or centre) Maimanah (right wing of the army)ss and Maisarah (the left wing of army) had been established. In the period of Hazrat

Umar ﷺ, there took place still more additions.

In the moral capacity, the most important duty of the Khulafaa-i-Rashideen had been to maintain the law in which the Prophet ﷺ ordered the army to be bound thereby. The details of its provisions are given as under:

1: Dishonesty should not be committed with the booty.

2: No breach of promise be committed.

3: The hands, feet, noses and ears of the murdered persons should not be cut.

4: The children, women, old people and the priests should not be killed.

5: No attack should be made on the population of the Muslims.

6: The property and cattle of the people should not stand in your way.

7: The war prisoners should not be kept separate from their relatives.

8: Do not commit sexual intercourse with the slave-girls without being purified.

The Khulafaa-i-Rashideen strictly complied will this law and protected it. Thus, when Hazrat Abu Bakr ﷺ sent an army to Syriya, he gave the following instructions to the chief of the army:

انك تجد قوما زعموا انهم حبسوا انفسهم لِلّٰه فدرهم، وانى موصيك بعشر لا تقتلوا امراة ولا صبيا ولا كبير اهر ماولا تقطعن شجر اشمرا ولا تخربن عامرا ولا تعقرن شاة ولا بعيرا لا لاكله ولا تُحرقن نخلا ولا تعرقنه ولا تغلل ولا تجبن ـ

You will find a class (priests) who have dedicated themselves for the worship of Allah. Leave them. I give you ten instructions:

1-3. Do not kill women, children and old persons.

4. Do not cut trees laden with frint.
5. Do not ruin the populated areas.
6-7. Do not slaughter goats and camels.
8. Do not burn fire in an oasis .
9. Do not commit dishonesty in booty.
10. Do not become inhumane.

Hazrat Umar ﷺ also honoured these laws very much. He issued a general directive to the army.

فان قاتلوكم فلا تغدر واولا تغلوا ولا تمثلوا ولا تقتلوا وليدا ـ

"If they fight with you, do not break the promise. Do not be dishonest. Do not cut the limbs of the murdered and do not kill the children."

Once Hazrat Umar ﷺ came to know that the military people give them shelter and then, break the promise. Thus, he wrote to the commander-in-chief of the army, "I have come to know that you chase the pagans. When they climb up a mountain, you say to them, 'Matras' (i.e.) do not fear, but when you overpower them, you kill them. If anyone of you, now, breaks the promise, by Allah! I shall behead him."

However with the protection of this moral law, Hazrat Umar ﷺ developed the army system materially also. Thus, the details of these developments are given as under:

1: Establishment of a permanent department of army. The names of all the people got registered and fixed their salaries.

2: He got constructed large stables every where; four thousand horses each had been ready always in order not to face any difficulty while making military preparations at the required time. In Koofah, its arrangement was entrusted to Salman bin Rabeea Baabi and due to it, he was well-known by the name of Salman al Khail. Many pastures, called Hima were established for the upbreeding of the horses and the

camels.

3: He established different cantonments. Particularly, he strengthened and protected the borders and coastal areas.

4: He established a permanent department for supplies, which had been called Ahraa.

5: He gave assistance to the soldiers, which is called Maunah in Arabic. To a poor soldier, conveyance was provided.

6: He thought of different plans for the maintenance of health and well-being of the army e.g.

a) The armies were sent to the hot and cold countries; the armies of cold and hot countries respectively.

b) During the spring, the armies were sent usually in those lands with the pleasant climate and greenery.

c) Nice climate had always been kept in mind while constructing the barracks.

d) While marching from a place, the army were ordered to stay on Friday and take rest for a day and night. They should cover only such distance as not to make the people tired and make their stay at a place where all the essentials of daily life were available.

7: Leave was sanctioned regularly. The armies which had been stationed at distant places, they were granted leave once or twice during a year. Thus, once, when delay was caused the army came back voluntarily.

8: He appointed Qadi, treasures, accountant, doctor, physician and translator with the army. The booty obtained had to be first, recorded in detail. The accountant distributed it. It is given in *Tabri* "The Khums was put in black and white and it had been calculated."

9: He arranged for the travel to Mina and this task was mainly taken from the Zimmis who constructed bridges,

roads and maintained the markets. They renders all these services happily due to the good behaviour of Muslims towards them.

10: Zimmis also performed the function of spying for the Muslim. In addition, Hazrat Umar ﷺ himself had appointed many spies who apprised him even with the trifling matters. It is stated in the *Tareekh-i-Tabri*--- "In every army, there were the spies of Hazrat Umar ﷺ."

11: Special persons were appointed for transporting the died and injured persons from the battlefield. It is narrated in the *Tareekh-i-Tabri*.

"Hazrat Saad appointed persons for lifting the dead bodies of the martyrs."

When the dead bodies of the Martyrs were brought, the children and the women dug the grave and buried them.

GHAZWAH-I-BAHRIYYAH OR SEA-FIGHT

The movement and the beginning of the sea-fight, in the beginning took place during the caliphate of Hazrat Umar ﷺ. Thus, firstly Hazrat Ameer Muawiyah ﷺ focussed his attention to the sea-fight. But it had been the practice of Hazrat Umar ﷺ that, whenever he had to start a new project, first he would collect sufficient information about it and then, started it. Therefore, when he enquired about the sea affairs from Hazrat Anas bin al Aas ﷺ and was told that it would be a dangerous task, Hazrat Umar ﷺ gave up the idea and prohibited the Muslims from it. But the passion of the noble Sahabah for Jihad knew no bounds.

In spite of this prohibition, Hazrat Ala bin Hadarami Arfajah bin Harthamah Azdi made marine attacks without the permission of Hazrat Umar ﷺ and without success. When Hazrat Umar ﷺ came to know about his failure, he scolded him and threatened to suspend him. After that, no sea fight took place during his caliphate. But during the period of Hazrat Uthman ﷺ, this passion became fresh. Hazrat Ameer Muawiyah ﷺ had an idea of sea-fight against the Romans

from the very beginning. He had expressed this idea to Hazrat Umar ﷺ also, who did not allow it. He, again, pleaded his submission to Hazrat Uthman ﷺ. First, he put it off saying, "Hazrat Umar had stopped you from it." He, again, expressed his wish before him and he granted the permission. Thus, he made first attack on cypress in 28 A.H. after arriving at a compromise under certain conditions. When in 32 A.H. , they violated the conditions of the compromise, Hazrat Ameer Muawiyah ﷺ attacked with five hundred ships and again conquered cypress. And settled there new colonies of Arabs and inhabitant a city over there. Afterwards, a general series of sea-fights were maintained which continued.

It is stated in the book titled: *Asad al Ghabah* "Hazrat Khuladah bin Umayyah kept busy in sea-fights on behalf of Hazrat Ameer Muawiyah ﷺ during the period of Hazrat Uthman ﷺ till Yazeed."

Imam Tabri has written in his book Tareekh-i-Tabri. "Hazrat Ameer Muawiyah ﷺ had appointed Hazrat Abdullah bin Qais Harithi as Ameer al Bahr (Admiral) who fought forty sea battles without loss of a single man."

SHIP-BUILDING FACTORY

In such a grand attack which consisted of a fleet of five hundred ships floating on the surface of sea is not possible with out the establishment of a slip-building factory. Hazrat Ameer Muawiyah ﷺ had established many factories of ship-building, the first of which had been established in 54 A.H. in Egypt.

The commentary of Allamah Balarezuri discloses that he established factories of ship-making on many other costal areas. Thus, his own statement is "The factory of ship-making had been only in Egypt. But the carpenters and draftsmen had been gathered together by order of Hazrat Ameer Muawiyah ﷺ who appointed them on the coastal lands. In Jordan, there was a factory of ship-making at the

place, Akka by name."

This factory remained established for a long period. But Hisham bin Abdul Malik transferred it to Sowor.

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CONQUESTS OF THE SAHABAH

THEIR EFFECTS AND CAUSES

If their moral, practical and belief system of the noble Sahabah are analysed, the following important and foundational reasons can be the source of their conquests.

1) When the noble Sahabah rose for the conquest of the world, they had a particular objective before them, which the Prophet ﷺ himself had fixed as their objective. Thus, it is stated in the *Sahih Bukhari* that when the Prophet ﷺ granted the flag of conquest to Hazrat Ali ؓ during the Ghazwah-i-Khaibar he uttered these words also! "If Allah puts on the right path even a single person at your instance, that will be more than red camels for you."

But the people who were in competition before the guided people, were completely lacking guidance. Though their military was enough, yet they had no objective before them. They wanted to fight with the external force whereas an army always fights with an internal force. The famous French historian, Laiban, settled this very great objective and power of faith as the source of the conquest of the noble Sahabah . Thus, in his famous philosophical book: Sin-i-Taalooa al-Umam writes:

> "If we ponder over the history of the period of preliminary conquests of Arabia (whereas the preliminary conquests are customarily difficult and important), we will come to know that they had to compete with those enemies, whose military system, though, had been very strong, yet their moral condition had weakened. In the beginning, the Arab army advanced towards, Syriya where they had to face the Byzantine army which had been composed of

individuals having no sentiments of sacrificing their lives for an objective. But the face of faith of the Arab army multiplied their number to manifold. Therefore, they did not feel any difficulty in defeating such a weak apposite army."

2) The blessed personality of the Prophet ﷺ itself had been a great source for the conquest of the noble Sahabah. Love and obedience of the Sahabah had made them the candle of guidance and they could get separate from him only after sacrificing their life for him. Thus, on the occasion of the Hudaibiyyah treaty, when Urwah said, "I am seeing such faces and such hypocrites who will desert you." This ironical sentence functioned as a sharp spear on the hearts of devoted Sahabah. Hazrat Abu Bakr ؓ got enraged and he said, "We deserting the Prophet ﷺ?"

During the Ghazwah-i-Badr, when the Prophet ﷺ instigated the Sahabah, Hazrat Miqdad ؓ said, "We are not those who will get away after saying, like the nation of Hazrat Musa ؑ "go you and your sustainer and fight you two." (Al-Maidah 5:24), "rather we shall fight from your right, your left, from your front and from your back." Thus, hearing these sentences, fall of devotion, the face of the Prophet ﷺ glittered with delight.

When the time for the Ghazwah-i-Hunain came, the Prophet ﷺ ordered Hazrat Abbas ؓ to call the Asbab-i-Samrah. When he called them, they responded with such a passion as the cows rush upon their calves.

Many examples have already been given about the utmost devotion for the Prophet ﷺ. Keeping all these examples in view, every person can himself decide that such a devovt and obedient nation for his Prophet ﷺ can wave the flag of his rule on the horizon of the whole world or the nation who openly said, to their Prophet, "Go you and your sustainer and fight you two, while we sit here (and watch)." (Al Maidah 5:24)

3: A major reason of the conquests of the Sahabah had been the forbearances which is an essential constituent of the moral system of an army. The religious and political history cannot present a precedence of the physical hardships which the noble Sahabah went through in rendering military services. Banu Israel had not to perform any military service in the valley of Teen. They did not face the severity of hunger and thirst. For them, Mann and Salwa had been sent down for their sustenance and water over flowed for them from the earth; however, they did not succeed even in the primary test of their life and said, "We cannot endure one kind of food (always); so beseech your sustainer for us to produce for us of what the earth grows, --its pot-herbs and cucumbers, its garlic, lentils and onions." (Al-Baqarah, 2:61)

But the Sahabah were provided one grain of date for one person, which they sucked like children and drank water. They shook off the leaves of the trees, wet them in water and ate them.

During a Ghazwah, provisions of supplies ended and the Sahabah sucked the seeds of dates and drank water. In the Ghazwah-i-Ahzab, the provisions were so short that the Sahabah lived on a hurtful barley and rotten fat.

In a Ghazwah, they had only one conveyance so they walked on foot. Their feet got damaged; the nails of the toes fell. All the Sahabah had to bandage their feet with rags. On account of which this Ghazwah had been named as Zat al Raqaan which means rags.

4: One aspect of the conquests of the noble Sahabah was their dauntless initiative. When the Sahabah wanted to enter Madyan, there was a river in between them but this could not stop the Sahabah. All the Sahabah put their horses in the river and wanted to enter the city after crossing it. When the Iranians saw this, they said, "The giants have come." Saying that, they vacated the

city.

5: The real element of the army moral system is patience and perseverance. That is why Allah has instructed for patience and perseverance on every occasion of Jihad. Viz.

يَاأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ إِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صَابِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ وَإِنْ يَّكُنْ مِّنْكُمْ مِائَةٌ يَّغْلِبُوْا أَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ○

"O Prophet! Rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred, if a hundred, they will vanquish a thousand of the unbelievers, for these are a people without understanding." (Al-Anfaal, 8:65)

The good influence of the training of the Prophet ﷺ made this element an essential constituent of the moral system of the noble Sahabah. Allah Himself says:

"And to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, Allah-fearing." (Al-Baqarah, 2:177)

So, they remained perseverant in the hardest military adventure and became dominate in the end. When the Prophet ﷺ advanced to Taif the people over there stayed in the fort and the Prophet ﷺ came back. When Hazrat Sakhr went there with re-enforcement, it transpired that the Prophet ﷺ had gone back but he swore, "I will not go back unless the fort is vanquished.".Thus, he besiged the fort and the fort subdued.

Once the Romans gathered a great army against the Muslims. When Hazrat Abu Ubaidah ؓ informed Hazrat Umar ؓ about this danger, he wrote, "Whenever a calamity comes to a Muslim, Allah grants him peace and satisfaction.

One difficulty cannot overpower two facilities as Allah Himself says in the Holy Qur'an: "O you who believe! Persevere in patience and constancy, vie in such perseverance, strengthen each other; and fear Allah so that you may prosper." (Aal Imran 3:200)

6: If there is only one dishonest soldiers in the army, he can render ineffective all the material and moral strength of the army. Greed and avarice can force him to any kind of hypocrisy. He can commit any kind of disloyalty and he can secretly become a spy for the enemy. Above all, he can sacrifice his military objective for the sake of a few coins. Thus, Hazrat Abdullah bin Abbas ؓ stated, "Every nation is destined to get awe-stricken if it dishonesty." But the noble Sahabah who saw the grandeur of the courts of Herenlese and Caesar the wealth of the world was offered to them and heaps of gold and silver were lying at their feet, nothing of all these could shatter their honesty. After the conquest of Iran, when the sword decorated with jewels and gold waist-band were brought in the court of the caliph, Hazrat Umar ؓ saw them and observed, "The nation who did not take away these things is a religious nation."

This was the honesty which was the cause of the conquests of the Sahabah. Thus, when Astakhar was conquered and the Sahabah brought all the booty before the chief of the army, without even a loss of a particle from it, he stood and delivered a discourse, "All the conquests and improvements of Islam and Muslims are only for so long as they do not become dishonest. But when dishonesty set in, many unseen things will be witnessed and ever abundant wealth will not do the needful whereas a small thing suffices."

7: One of the causes of the conquests by the Sahabah was their equal treatment. The different classes of the people established by the Romans and the Iranians, the subjects

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have realized its unpleasantness. Therefore, the noble sentiment of defence cannot be inculcated by them, which was present in the subjects of the kingdom. Thus, after his arrest, when Hazrat Mugheerah ﷺ was brought in the court of Rustam. he sat, frankly, on the throne beside Rustam. How could Iranians tolerate that? The stewards, of the court rushed to him and took him at once, down the throne. On this occasion, Hazrat Mugheerah said, "Before that, we have been hearing your stories only, but to-day, you seem to be the most foolish nation. We the Arabs, treat one another equally. Nobody is a slave of another person. I thought that you were also treating one another equally. It is good that you told us about your conduct that some of you are gods of some others. Now, your kingdom can no longer exist. In order to discover this secret, I have not made any effort. When you called me, I came to know that you are destined to be subdued because no country can last in this fashion." Hearing this free speech, the real sentiments of the lower class became prominent and they all spoke with one voice, "By God! This Arab speaks the truth." The formers said, "He has truly interpreted us."

Contrary to that, no excess could he made beyond equality in the Muslim army. In the war with the Iranians, Hazrat Abu Ubaidah ﷺ was the commandor-in chief. A few Iranian nobles served him with very nice dishes. He enquired, "Have you arranged for all the army with similar dishes?" They replied, "No." Then, he observed, "Abu Ubaidah will be the worst person if he prefers himself to his soldiers who has been brought ahead of him to sacrifice their lives. He will eat the same food which all his soldiers eat."

This equality made the opponents themselves certain of the fact they would not be able to stand before them. Thus, when war started, Qainqlaa sent an Arab spy for exploring the moral condition of the Muslims. He returned and

informed him, "They worship at night like monks and become warriors during the day. Even if the son of a king commits theft, they cut his hand off and if he commits illegal sexual intercourse, they stone him to death." Hearing this Qainqlaa himself spoke up, "If it is true, it is better for me to die."

8: The sympathy and co-operation of the Zimmis also contributed greatly to the conquests of the noble Sahabah. The treatment of the Sahabah which they gave to the Zimmis made them attached. When the war of Yarmook took place against the Romans, the Sahabah returned to the Zimmis all the amount of Jizyah and Khiraj under the impression that they would not be able to protect their life and property. On that, the people of Hams said, "We like more your just government than our old cruel government. We shall fight with your governor against Herculese army." The Jews took oath on Torah and said, "Unless we are subdued, the governor of Herculese cannot enter Hams."

The result of this attachment was that these people performed all the military jobs on which the success of army depended — they did spying; and brought the information about the enemy. It is stated in Muajam al Buldan — "The formers looked for the well-being of the Muslims, apprised them of the weaknesses of the Iranians and managed markets for them."

This treatment of the Sahabah itself assured their opponents that the nation who is so punctual and abiding by its treaty, its moral strength could not be competed.

Thus, when a Roman prisoner ran away from the custody of the Muslim army and Herelese enquired about the affairs of the Muslims from him, he replied, "They worship at night like monks and conduct Jihad during day time. When they enter into a treaty with a subdued nation, they make the payment of a thing which they purchase from them and then, they eat it. When they enter a city, they do so with peace and

tranquillity." Hearing that, Hercules remarked, "If it is true, they are destined to conquer the ground under both of my feet."

9: One of the causes of the conquests of the Sahabah was the unity and affinity among them. Allah Himself observes in the Holy Qur'an: "He it is that has strengthened you with His aid and with (the company of) the believers. And (moreover) He has put affection between their hearts, Not if you would have spent all that is in the earth, you could have produced that affection, but Allah has done it, for He is Exalted in might, Wise." (Al Anfal, 8:62-63)

The help and the support of Allah and this unity had made the Prophet ﷺ independent of every material force of the world. Thus, Allah Himself observes in the Holy Qur'an:

يَاأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ○

"O Prophet! Sufficient to you is Allah, (to you) and to those who follow you among the believers."

(Al-Anfal, 8:64)

The Sahabah maintained this unity even after the Prophet ﷺ and whenever there was any weakness therein, they reformed it. Once Hazrat Umar ؓ came to know that the Quraish had developed different groups and they did not sit together and that the distinction had developed that this person is a friend of such and such person and that man is a comrade of such and such person. Addressing them, he said, "I have come to know that you people have developed different assemblies and the distinction has develloped that the people say, "This person is a friend of such and such person or commade of such and such person." "By Allah! This attitude of yours will ruin your nobility and relations very soon. And, in a way, I am seeing those people who will, later on, say, 'This is the view of such and such person, and they will split Islam into fragments. Be united

that will continue your love forever and the enemy will be awe-stricken seeing your unity."

10: In addition to these causes, the other qualities like fulfilment of promise, truthfulness, reformation and sympathy etc. also contributed a great deal towards the conquests. The material force could have no effect on the foreign nation. Thus, when Ajamis or Iranians saw their arrows they, in a every hateful jesture remarked, "Those are spindles." But their spirituality had been very awesome to even the great generals. Once, the morning Azaan was called at Qadisiah, all the Sahabah rushed for offering the Salah the Iranians were deceived and they thought the Muslims wanted to attack them. When Rustam found that they gather together, on a spiritual call, so early, he voluntarily said, "I have greatly been shocked by Umar."

In this very battle, when an Iranian saw the morals of the Muslims he embraced Islam, he said, "So long as you have been possessed of this loyalty, truthfulness, reformation and sympathy, you cannot be defeated."

11: Sometimes the apparent grandeur of the Sahabah had not been less effective and their apparent enthusiasm had not been awesome. Hazrat Harith bin Yazeed Bakr stated, "When I came to Madeenah, I found that the mosque was over crowded; black flags are waving. And Hazrat Bilal ؓ was standing with his sword before the Prophet ﷺ. I asked, "What does this mean?" The people replied, 'The Prophet ﷺ is sending Hazrat Amr bin al Aas to an expedition."

During the conquest of Makkah, the pagans saw a very effective and awesome scene of the enthusiasm and manifest grandeur of the Muslims. Ten thousand devotees were with the Prophet ﷺ and the Prophet ﷺ had set separate groups of every tribe. When this zealous army moved, Abu Sufyan had embraced Islam before its departure. The Prophet ﷺ wanted him to get awe-stricken with the zeal of the Sahabah and

ordered Hazrat Abbas ﷺ "Show him this impressive scene." He took Abu Sayan at a place. When Abu Sufyan enquired about a group with the Prophet ﷺ from Hazrat Abbas ﷺ, "To which tribe do these people belong?" Hazrat Abbas ﷺ replied, "Banu Ghifar." Abu Sufyan said, "It does not matter." Similarly, the troops of the tribes of Juhainah, Saad bin Nadeem and Saleem passed and, asking their names, he said, "I do not care." Last of all a very grand troop passed whose flag-holder was Hazrat Saad bin Ubaidah ﷺ. When Abu Sufyan asked its name, Hazrat Abbas ﷺ said, "They are Ansars." In the last, a small group with Hazrat Zubair bin Awwam as its flag-holder, passed and the Prophet ﷺ himself had been in this group. When the Prophet ﷺ reached the place called Hajm and his flag was fixed over there and the Sahabah showed such excitement that Abu Sufyan had to say, "The garden of the Quraish has been ruined to-day ."

Whenever the Sahabah rendered any service, this excitement would have further increased. During the period of Ghazwah-i-Khandaq, it was very cold and the supply was so short that the Sahabah get a handful of barley which was cooked with fat giving a bad smell and this with bad taste was served before the hungry people.

The ground was so hard that some of the Sahabah failed to break some stones with their collective force and the Prophet ﷺ himself had to use his force miraculously. But, in spite of all that, the excitement of the Sahabah was such that they continued to sing loudly this martial song– "We have taken oath of allegiance at the hand of Hazrat Muhammad ﷺ for Jihad till the time he is alive."

Uttering this military song, Hazrat Abdullah bin Rawabah ﷺ kept arousing the excitement. "By Allah! If Allah had not granted us guidance, we would neither have been guided, nor gave Sadaqah or offered Salah. Therefore, O Allah! Grant us your satisfaction. And if we face the enemy, give us perseverance. These people (pagans) have been rebellious against us and when they wish war and evil, we deny it."

When they reached the end, they uttered it very loudly and repeated it. (That is to say that these uttered Abeena Abeena).

Their readiness and activity also caused the success of Sahabah in the Ghazwat and kept them safe from military dangers.

Once the Prophet ﷺ was on a journey. The pagans sent a spy. He came and sat beside the Sahabah and then slipped from there quietly. The Prophet ﷺ ordered, "Catch hold of him and kill him." Hazrat Akwaa ﷺ had been very prompt, fast and active. He excelled all the persons chasing the pagan and killed him.

In another journey for Jihad, the military position of the Muslims had been very thin. Many people were walking on foot. There were weak people also in the army. By chance, a spy from the pagans came and having examined all the weak points of the Sahabah, went away. An active Sahabah from the tribe of Aslam chased him and took him. Hazrat Salmah bin Akwaa was also following him. He got ahead of him and caught hold the bridle of the camel, caused it sit on the ground and beheaded him.

Once Abdul Rahman Ibn Ubaidah with a group of horsemen organized a raid on the camels of the Prophet ﷺ. On knowing Hazrat Akwaa ﷺ first went in the direction of Madeenah and raised the slogan 'Ya Sabalah' thrice according to the custom of Arabia. Then, he returned and chased them. Though he was alone and they had been shooting arrows continuously and they had been striking with swords, yet the result was that not only he took back the she-camels but he made the dacoits flee in such a way that, in a hurry they left behind more than thirty spears and more then thirty cloth sheets.

CONSTRUCTION OF MOSQUES

Though the universal fame of the Masjid-i-Qubaa and the Masjid-i-Nabawi has made the mosques of Madeenah and its superb unknown yet the biographical literature of Hadith explores that the Sahabah had constructed plenty of mosques at every place adjacent to Madeenah Munawwarah and the congregational Salah had been offered in them. It is stated in *Fath al Bari*, on the authority of Hazrat Jabir ﷺ, "We had constructed mosques in Madeenah many years before the arrival of the Prophet ﷺ in Madeenah and offered Salah."

It is narrated in *Dar Qutni* that nine mosques of the tribes of Banu Umar, Banu Saaidah, Banu Ubaidah, Banu Salmah, Banu Raij, Banu Zareeq, Aslam, Juhainah and Banu Saneen were adjacent to the Masjid-i-Nabawi and flourished. As soon as Hazrat Bilal called the Azan, the Salah in congregation began in these mosques. Though one narrator of this Hadith i.e. Abu Luhairah is weak, yet the other narrations verify it. Imam Bukhari رحمة الله عليه has a permanent chapter whether mosques can he related to the persons or not. In this chapter, he had narrated a Hadith with prominent and has mentioned the name of Banu Zareeq. It is given in the book, *Tahaqaat Ibn Saad*- "There is a mosque of Juhainah in Madeenah Munawwarah."

It is stated in "*Isabah*" that the Prophet ﷺ himself laid the foundation of this mosque.

It is not the quality of only these tribes; rather a mosque did exist in every tribe, mohalla or locality and village. It is reported in *Musnad Imam Ahmad bin Hanbal* by a Madani that I have offered Salah in the Banu Ghifar mosque. It is given in *Sahih Muslim* that the chief of this tribe was Khifaf bin Aimaa Ibn Rukhsah Ghifari. A narrator has reported that he saw the Prophet ﷺ in the mosque of the tribe Banu Abdul Ashhal. In the same

book, while describing the biography of Hazrat Abdullah bin Umar Khatmi, that he had been the imam of the mosque of his tribe Banu Khatmah. The author of *Isaabah*, while describing the life-sketch of Abu Sufyan Abdi, that he had been the Muazzin of the mosque of Banu Sabah. Every locality of the Ansar did have a mosque. It is stated in the *Sahih Muslim* that the Prophet ﷺ announced on the beat of drum in the towns of the Ansar in the suburbs of Madeenah, "The fasting people must complete their fast and those without fast must complete the remaining part of the day as fasting." Thus, the Sahabah reached the mosques with their children. It is stated in "Mautaa Imam Malik" that Hazrat Abdullah bin Umar رضی اللہ عنہ came in village where the tribe Banu Muawiyah lived. He enquired, "Do you know where the Prophet ﷺ had offered his Salah in your mosque?"

In addition to the tribes and colonies there had been plenty of mosques on the way to Madeenah Munawwarah and the Prophet ﷺ had offered the Salah in them. Thus, Imam Bukhari has set a special chapter-The Mosques on the routes to Madeenah and the Paces where the Prophet ﷺ OFFERED THEM, and has, under this title, mentioned many mosques.

From amongst all these mosques, many mosques had been intact till the period of Hazrat Umar bin Abdul Azeez. Thus, the mosques in which the Prophet ﷺ had offered the Salah had been reconstructed with decorative stones. The detailed account of these mosques has been given in *Wafaa al Wafaa*. Here we give a brief list of them.

MASJID-JUMMAH

As the Prophet ﷺ had said his first Jummah Salah in this mosque, therefore, it was named as Masjid-i-Jummah.

MASJID-I-FAIDAH

This mosque was situated on a high place on the

extremity of a valley, to the east of Masjid-i-Qubaa. It is also known as Masjid al Shams. The reason of its appoint nomenclature is that the rays of the sun first fall on it because of its being situated on a high place.

MASJID-I-BANU QURAIZAH

The ruins of the houses of the Banu Quraizah had been near this mosque. Hafiz Ibn Hajr has written: "During the period of besige, the mosque which marked by the Prophet ﷺ for the nursing of Hazrat Saad bin Maaz apparently was this mosque."

MASHRABAH-I-IBRAHEEM

It had been an upper storey in a garden and Hazrat Mariya Qibtiyyah رضی اللہ تعالیٰ عنہا had been living here. As she had offered the Salah in it, it became a mosque in the last period, however no wall had been raised, rather stones had been raised after collecting them from different places.

MASJID-I-BANU ZAFAR

This mosque was situated in the east of Nager mosque.

MASJID-I-BANU MUAWIYAH

This mosque is also named as Masjid-i-Jabah, for which as is mentioned in Kitab al Fitan of *Sahih Bukhari*, is that an invocation of the Prophet ﷺ had been granted in it.

MASJID-I-FATH

As the Prophet ﷺ made an invocation to Allah for granting success in the Ghazwah-i-Ahzab, therefore, it is named as Masjid-i-Ahzab also, the nomenclature of which is quite obvious. There had been three other mosques around it which were also named after it.

MASJID-I-QIBLATAIN

This mosque is situated on the border of the Aqeeq valley. In view of some people, change of Qiblah had taken

place in this very mosque, it has been given this name

MASJID AL-SAQYAA

Hazrat Saad bin Abi Waqqas ﷺ possessed a piece of land which had a well by the name of Saqyaa. This mosque is adjacent to this very well.

MASJID-I-ZUBAAB

Zubaab is the name of a mountain on which this mosque was situated.

MASJID-I-UHAD

This mosque was situated adjacent to the Uhad mountain.

In addition to these mosques, other mosques have also been mentioned in book *Wafaa al Wafaa* which we are not mentionable for the sake of brevity. The Sahabah constructed mosques in the areas of Arabia where Islam spread, in addition to Madeenah Munawwarah and its suburbs.

When Holy Prophet ﷺ sent Sahabah to Taif for squashing the idols, he ordered, "Construct the mosques where these idols have been installed so that Allah is worshiped at the places where He had not been worshipped."

When the rays of the sun of Islam reached the coasts of Yaman and a tribe named Abdul Qais they embraced Islam. The mosque which this tribe constructed had this excellence that after the Masjid, al Nabwi, the first Jummah Salah was offered in this mosque.

There was also a mosque in Sanaa near the Dabeel mountain. Thus, when the Prophet ﷺ sent Hazrat Wahab bin Nubais Kalbi ﷺ for preaching Islam, he observed, "Go to this mosque." It is stated by Hazrat Talaq bin Ali ﷺ that when a delegate of his nation came to the Prophet ﷺ and submitted that there had been a church in their country, the Prophet ﷺ, on their request, granted them water used for performing ablution and instructed them, "Break the church, sprinkle this water there and construct a mosque." Thus,

those people went back and constructed a mosque, in accordance with his direction. There is a narration in Abu Dawood: "The Prophet ﷺ commands us to build nice mosques in our cities and keep them neat and clean."

Imam Abu Dawood has copied this Hadith in his collection of Ahadith which proves that these were mosques which the Sahabah constructed in their houses by order of the Prophet ﷺ but the wording of the Hadith manifestly denotes that it will he for the Muslims of the cities outside Madeenah Munawwarah. In short, wherever Islam spread, the mosques ware constructed over there. When the Prophet ﷺ made an invasion he issued the following instruction also:

> "If you see a mosque or hear the call of Azaan somewhere, do not kill anyone there."

During the period of Khulafaa-i-Rashideen, Islam and Muslims spread everywhere. Therefore, the Khulafaa-i-Rashideen constructed plenty of mosques. The period of Hazrat Abu Bakr ﷺ was very brief and full of disturbances, but during the period of Hazrat Umar ﷺ at least, one mosque was constructed in every city, rather in some cities more mosques were constructed for every tribe by order of Hazrat Umar ﷺ. When the people of Koofah complained against Hazrat Saad to Hazrat Umar ﷺ, Hazrat Umar ﷺ conducted investigation in every mosque. Similarly, at the time of colonization of Basrah, separate mosques were constructed for every tribe.

When Iraq was conquered, mosques were constructed everywhere. First of all, Hazrat Saad ﷺ constructed Jamia Masjid. Then, Hazrat Huzaifah bin al Yamaan ﷺ got its building further extended and strengthened. After words, the mosques of Koofah and Anbar were constructed respectively.

When Hazrat Utbab bin Furqad was appointed as the governor of Mausal, he constructed a mosque over there. When Hazrat Umar ﷺ appointed Hazrat Harthamah bin Arfajah al Bariqi as governor, after suspending Hazrat

Utbah, he established a permanent colony of the Muslims there and constructed a Jamia Masjid for them.

When Hazrat Saeed bin Aamir bin Khudaim was appointed as the Wali of Jazeerah. he constructed the mosques at Riqah and Raba. After his death, when Hazrat Umair bin Saad became as the officiating wali, he constructed many mosques in the cities of Rabeeah and Mudar.

When Egypt was conquered, Hazrat Amr bin al Aas constructed there a very grand mosque and about eight Sahabah set right its Qiblah. In this mosque Bakhaur (scented material) was also kindled.

When Laziqiah in Syria was conquered, a Jamia Masjid was constructed there by the order of Hazrat Ubaidah bin Samit ﷺ, and it was extended, later on.

When Hazrat Uthman al Aas conquered Tauj after a marine invasion, he established a colony of Arabs there and constructed there many mosques.

With the construction of new mosques, Hazrat Umar ﷺ revived and extended Masjid-i- Nabawi and Masjid-i-Haram. In addition to the houses of the Azwaj-i-Mutahharat, (pious wives), all house around the Masjid-i-Nabwi were purchased at a very high price. In the beginning, Hazrat Abbas ﷺ did not want to sell his house, but in the end, he, too, dedicated his house. Now, Hazrat Umar ﷺ got the mosque constructed anew with the bricks. The previous pillars of date-palm were replaced by the wooden pillars. The length of the mosque, previously, was 100 yards but he managed it to 120 yards. An increase in breadth by 30 yards was also made with the renewal of the mosque, Hazrat Umar ﷺ constructed a platform also in a corner of the Masjid-i-Nabawi so that the people who might wish to talk aloud or recite the couplets, might do so over there.

In 17 A.H, the building of the Haram or the Kaabah was also extended. The people who had constructed their houses adjacent to the Kaabah, Hazrat Umar ﷺ said to them,

"Kaabah is the house of Allah and a courtyard is required for the house but you have encircled Kaabah whereas Kaabah has not encircled you." Thus, for this purpose, all the houses were demolished. Previously, there was no wall around the Kaabah. Hazrat Umar ﷺ built a boundary wall around the Kaabah and candles were lit on it.

Though the Kaabah was covered perpetually in the period of ignorance, they dressed the Kaabah witt the cloth of a special kind and the Prophet ﷺ got the Kaabah covered with the cloth of Yaman but Hazrat Umar ﷺ prepared the cover of Qabati which is a very fine Egyptian cloth.

During the period of Hazrat Uthman ﷺ, many colonies were established and plenty of mosques were constructed. When he permitted Hazrat Ameer Muawiyah ﷺ for marine attack, he also ordered the inhabitation of all the coastal areas by the new army soldiers in addition to the army already posted there. He also issued orders for the newly settled people to be given estates and the houses of the people exiled. He also issued orders for constructing the mosques and giving extension to the mosques already there.

Hazrat Uthman ﷺ extended the Masjid-i-Nabawi and Bint al Haram. In the beginning, when he resolved to extend the Masjid-i-Nabawi, though the people greatly opposed it and did not like to change the old form, yet, at last, all the people agreed. Thus, in Rabee al Awwal, 29 A.H, he ordered the construction project with great vigilance and all the project took ten months for completion. During the period of Hazrat Umar ﷺ, the walls were built of unlaced bricks. He got the walls built with decorated stones and lime was used for white washing it. Hazrat Umar ﷺ set the wooden pillars, but Hazrat Uthman ﷺ managed the same with the decorative stones. In the times of the Prophet ﷺ, the roof was thatched. Hazrat Uthman ﷺ got the roof made of take-wood.

Hazrat Uthman ﷺ affected even more extension to the Bayt al Haram. He managed all the houses around

purchased and got them demolished and then, annexed that land to the Haram. He effected innovation to the Masjid al Haram and constructed gatheries which was considered one of the first of Hazrat Umar ﷺ.

During the period of Hazrat Ali ﷺ though less mosques were constructed, yet this chain did not discontinue at all. It is stated in *Futooh al Buldan*: "He appointed Hazrat Ashath bin Qais as the chief of Azerbaijan. When he went there, he found that the people there, after embracing Islam, have learnt how to recite the Qur'an. He established a new city, named Ardbeel. He inhabited many Arabs there and constructed a mosque. Except that, we do not find the name of any new mosque in his period.

During the period of Hazrat Ameer Muawiyah ﷺ, colonies had been established in abundance and the construction of their mosques were a must in the calonies. When the Cypress Island was conquered, he got colonized a city over there and posted there twelve thousand army men who constructed many mosques. During his period, when Africa was conquered, Aqabah bin Nafi Fahri who was the governor, established many houses and a Jamia Masjid. Hazrat Ameer Muawiyah ﷺ extended the mosque which was built before him. For example, when he appointed Ziyad as the governor of Basrah, he gave a great deal of extention to the mosque and constructed with bricks and lime and its roof were built of teak-wood.

During the period of Hazrat Ameer Muawiyah ﷺ a new development took place in the art of architecture. When Abdul Rahman bin Samrah, who was the governor of Sajistan on his behalf, came there, he brought with him some slaves from Afghanistan, he brought with him some slaves from Afghanistan, who constructed in his palace in accordance with the Kabul architecture. The mosques which were built in Egypt had no minarets, Hazrat Salamah bin Mukhallad who was the governor of Egypt on behalf of Hazrat Ameer Muawiyah ﷺ, constructed the minarets of the

mosques.

AREA OF HARAM

As Injunctions of Shariah or legal provisions are related to the limits of Haram, therefore, stones were installed on every side, which are called Absaab-i-Haram. There were renewals of these stones in every period. First of all, the Prophet ﷺ appointed Hazrat Tameen bin Asyad for this Service. After that, Hazrat Umar ﷺ got it renewed.

During the period of Hazrat Ameer Muawiyah ﷺ, revival and reformation was again, needed, he entrusted this function to Hazrat Karz bin Alqamah.

MISCELLANEOUS SERVICES

CLEANLINESS OF THE MOSQUE

Once someone spit in the mosque. When the Prophet ﷺ noticed it, he got so enraged that his face turned red. One Sahabiyah rose and removed it and applied perfume at that place. The Prophet ﷺ got very much pleased and observed, "You acted well."

There was a Sahabiyah who had always been sweeping the Masjid-i-Nabawi. This was such a virtuous deed that the Prophet ﷺ appreciated it very much. Thus, when she died, the Sahabah buried her within one night and did not inform the Prophet ﷺ about it. When the Prophet ﷺ came to know it, he observed, "Why did you not inform me?" They replied, "Your were taking rest so we did not like to bother you."

ARRANGEMENT OF LIGHT IN THE MOSQUE

The Sahabah made torches of the date-palm and managed light from it in the Masjid-i-Nabawi. For a long time this prevailed. After that, a trading slave of Hazrat Tameem Darmi, whose name was Fath, brought from Bayt al Maqdis olive oil and chandelier a lit it in the mosque. When the Prophet ﷺ saw that, he observed, "Who has lit this?" When he came to know the name of the slave, he changed his name from Fath to Siraj which means one who lights a lamp. Hazrat Umar ؓ, still made more arrangements for light in the mosque on a large scale. Thus, when Hazrat Ali ؓ saw brightness in the mosque with the chandeliers, he spoke, "May Allah illuminate the grave of Umar in the same way as he has illuminated our mosques."

ARRANGEMENT OF INCENSE IN MOSQUES

Once a bundle of aloes wood was brought to Hazrat Umar ﷺ, in the booty. Which he wanted, according to the practice, to be distributed among the Muslims, but it was not sufficient. Therefore, he ordered that it should he kindled in a stove so that all the Muslims may get benefit from it. After that, all the Khulafaa maintained this system.

SUPERVISION OF MOSQUES

Hazrat Umar ﷺ supervised the mosque with special arrangements. Usually, he came to the mosque at Ishaa time and if he had seen there a person doing nothing, he would have ousted him from the mosque; however the worshipper were exempt from it. So was the practice of Hazrat Uthman ﷺ also. One day, he came to the mosque at the time of Asr. He saw a tailor in the mosque and ordered him to go out of the mosque. The people said, "He sweeps the mosques; closes the doors and, off and on, he sprinkles water in the mosque also. He replied, "I have heard the Prophet ﷺ say that the artisans must be kept aloof from the mosques."

AZAAN CALL FOR SALAH

The Sahabah considered the Azaan as a virtuous deed fetching more reward. Therefore, they performed this service keenly. Hazrat Umar ﷺ observed, "If I had been a Muazzin, my function would have been complete." Hazrat Abu Umm-i-Makkah and Hazrat Bilal ﷺ had dedicated their lives for this service and performed it with great zeal. There was the highest house adjacent to the Masjid-i-Nabawi owned by a Sahabiyah. Hazrat Bilal ﷺ used to go there early in the morning and would wait for the Fajr timse then he would go up and call the Azaan. Then, he would wait for the Prophet ﷺ. When the Prophet ﷺ had come out of his house, he would call the Iiqamat.

IMAMAT – LEADING THE SALAH

Imamat is a job of great responsibility, but the Sahabah performed this service with great eagerness. In the beginning, when the Muhajireen came to Madeenah, Hazrat Salim, Mula or slave or master of Abi Huzaifah ﷺ used to lead the Salah in congregation. When the tribesmen of Hazrat Amr bin Salamah embraced Islam, they enquired from the Prophet ﷺ, "Who will be the Imam from amongst us?" The Prophet ﷺ replied, "The person who knows the Qur'an more than all the person of he tribe." Though Hazrat Amr bin Salamah was of seven or eight years, he knew the Qur'an more than anyone of them. Therefore, they took him as the Imam and he remained their Imam for whole of his life. The Prophet ﷺ himself appointed Hazrat Abu Maktoom bin Khaleefah or deputy for leading the Salah. Hazrat Muaz bin Jabal was the chief of his tribe; but first he offered his Salah with the Prophet ﷺ, then, he would go to his mosque and there led the Salah. Hazrat Aseed bin Hudair was the Imam of his tribe. When he fell ill, the Prophet ﷺ went to see him. His tribesmen submitted to the Prophet ﷺ, "Our Imam is ill." The Prophet ﷺ observed, "He should offer the Salah in the sitting position and you should also do the same under his Imamat." All the caliphs performed this duty also with other duties.

SERVICE TO THE HAJJ

The Sahabah considered the service to the Hujjaj a deed of great virtue and provided them with comfort and facilities with great generosity. Hazrat Umar issued a general directive to the people of Makkah that they should keep the doors of their house open so that all the Hujjaj might stay there without any obstacle. He constructed inns, police-posts and wells for the benefit of the Hujjaj. Service to supply water for the Hajjaj had been entrusted with the family of Hazrat Abbas ﷺ in the period of ignorance and this honour remained intact in the period of

Islam also. During the Hajj period, the people of his family kept stalls of milk, honey and perched barley meel, and Hazrat Abdullah bin Abbas ﷺ managed only Nabeez or a non-alcoholic formented beverage from malt to the Hujjaj. A person asked him, "Is your family miserly or poor?" He replied, "Our family is neither miserly nor poor. The fact is that once the Prophet ﷺ demanded water and we offered him Nabeez. The Prophet observed, "You did very well! Keep doing the some." Therefore, we do not want to change in what he observed."

ACADEMIC SERVICES

This topic is a comprehensive one. That is why it is being dealt with under sub-titles as given below.

EDUCATION OF THE QUR'AN

The Sahabah started the arrangement of the education of the Qur'an since the stay of the Prophet ﷺ in Makkah Mukarramah. Thus, the Prophet ﷺ sent Hazrat Musab bin Umair and Hazrat Ibn Umm-i-Maktoom ﷺ to Madeenah Munawwarah, after Baiaat Aqbah-i-Ula for the purpose of imparting the education of the Qur'an to the people. After Hijrat a permanent arrangement for teaching the Qur'an was made and the Ashaab-i-Suffah started teaching and learning the Holy Qur'an day and night. It is stated in the collection of Ahadeeth:

> "One day, when the Prophet ﷺ came out of his residence, he saw two assemblies of the people in the mosque. In one assembly, the people were busy in the recitation of the Holy Qur'an and praying to Allah and in the other, the people were busy in teaching and learning the Holy Qur'an. The Prophet ﷺ observed, "Both of them are doing deeds of piety. One group is reciting the Holy Qur'an and the other is getting the education of the Qur'an." (Ibn Majah) I have been sent only as a teacher." Saying that, he joined the assembly of teaching and learning the Qur'an.

Ashaab-i-Suffah were very poor and penniless people. Therefore, in the morning, they brought water for drinking, brought the wood from the jungle and the income gained from its sale was spent for their livelihood; but due to this engagement, they did not have time to get education during day time. Therefore, the time of education was fixed at

night. It is stated in the book *Musnad Ibn Hanbal*: "In the night these people went to a teacher and studied till the morning."

The people who get education and training in this way, were called Qurraa, the singular of which is Qari. These people were sent to the people of other places to meet the need of religious education. Thus, once some people of another place came to the Prophet ﷺ and submitted, "Send some people with us for importing the education of the Qur'an and Sunnah to us." The Prophet ﷺ sent seventy Ansars who were well-known as Qurraa, with them, but those people martyred them.

The Muhajireen who came from outside, they also joined the Ashaab-i-Suffah. After achieving the education of the Qur'an, they returned to their native land. It is briefly stated by Hazrat Ubaidah bin Samit ؓ: "I imparted to a few of the Ashaab-i-Suffah, the education of the Qur'an and how to write. Out of them, one sent me a bow, by way of gift (Abu Dawood). In the report given in Musnad Imam Ahmad it is clarified that the person in question was a Muhajir who went back to his native land and from there he sent this bow. With his arrangement, every house of the Ansar became a permanent school. The Prophet ﷺ put every Muhajir incharge of Ansar, who come from outside and those people imparted the education of the Qur'an zealously. They were hospitable and they returned with thanks giving. When the delegate of Abdul Qais came, they went back confessing the kindness in these words" "The Ansar tought us the book of our Allah and the Sunnah of our Prophet ﷺ."

When the delegate of Banu Tameen came, they stayed in Madeenah Munawwarah for a long time acquiring the education of the Holy Qur'an.

Sometimes, this duty had to be performed by the Muhajireen also. Thus, when Hazrat Wardan ؓ came from Taif, the Prophet ﷺ put him under the care of Hazrat Abu Bin Saeed ؓ for affording his expenses and importing to

him the education of the Qur'an.

After the establishment of the government system, the most important duty of the governors and the workers appointed by the Prophet ﷺ had been to impart education of the Holy Qur'an and Sunnah. Thus, while describing the life-sketch of Hazrat Muaz bin Jabal ؓ, it is stated in *Istiab* "The Prophet ﷺ appointed him as the Qadi or judge of a part of Yeman for importing the people the education of the Qur'an and the Ahkam or provisions of Islam."

Thus, when he reached there, he delivered a lecture in which he convinced them about Islam and the knowledge of the religion and said, "When you finish the education of the Qur'an, you can ask me as to who will go to the paradise and who will go to the Hell." When they got the education of the Qur'an, they put this question. After that, though no special or new arrangement was devised for the education of the Qur'an in the period of Hazrat Abu Bakr ؓ; but Hazrat Umar ؓ, established the education of the Qur'an on a very large scale. He established the schools in all the conquered lands for the education of the Qur'an and, in some cases, he made compulsory the education of the Qur'an. Thus, he appointed a person named Abu Sufyan for making a special tour of the tribes of the bedouines to check and punish the persons who did not possess the education of the Qur'an.

It has been stated earlier, Hazrat Ubaidah bin Samit ؓ used to import the education of the Qur'an. When Syriya was conquered, Hazrat Umar ؓ selected the same person (Hazrat Ubaidah bin Samit ؓ) for educating the Muslims there and appointed Hazrat Muaz bin Jabal and Hazrat Abu al Dardaa as his associates. From amongst them, Hazrat Ubaidah ؓ stayed at Hams, Hazrat Abu al Dardaa went to Damascus and Hazrat Muaz settled in Palestine. After that, Hazrat Ubaidah bin Samit also went to Palestine. When he appointed Hazrat Abu Musa Ashaari ؓ as the governor of Basrah, he sent Hazrat Imran bin Husain also as his associate for importing the education of Fiqh (juris prudence) and the

Holy Qur'an.

Hazrat Umar ﷺ adopted different means also for the expansion and preaching of the teachings of the Holy Qur'an. He issued an order for all the Muslims to learn the essential Surahs like al Baqarah, al Nisa, al Maidah, al Hajj and al Noor as they contain the Ahkam or provisions of law and duties. He sent a directive to the governors to send the list of those people who learnt the Holy Qur'an for fixing their salaries.

Due to these measures, the education of the Qur'an expanded so much that even some property of Khiraj was in surplus, Hazrat Umar ﷺ gave permission to Hazrat Saad bin Waqqas ﷺ to distribute the same among the students acquiring the education of the Qur'an. A year later, this situation again occured, he wrote, "There were only seven men in the first year and, this year, their number is seventy." Once when he wrote to the military officers for sending the Huffaz-i-Qur'an to him in order to send them to different places as teachers, Hazrat Abu Musa Ashaari ﷺ wrote to him, "More than three hundred Huffaz-i-Qur'an are here in my army only."

Hazrat Umar ﷺ made a great arrangement for the accuracy of the pronunciation with the education of the Qur'an. He sent a mandatory directive everywhere for importing the education of accuracy in respect of vowel-points with the education of the Qur'an. He also issued a directive that the person not being the expert of language must not teach the Qur'an. After him, the other Khulafaa also maintained this arrangement. Thus, when Azerbaijan was, again, conquered, some people were inhabited there for preaching of Islam. Their efforts had the effect that, by the caliphate of Hazrat Ali ﷺ they had embraced Islam and had acquired the education of the Qur'an. There has been a report about Hazrat Ali, ﷺ, that he fixed the stipends of the students of the Qur'an two thousand Dirhams each.

When Hazrat Ameer Muawiyah ﷺ conquered Cyprus, he appointed the Mujahideen to educate the Holy Qur'an.

Some Sahabah were importing the education of the Qur'an to the people in their personal capacity. Hazrat Ikramah ﷺ stated that Hazrat Abbas ﷺ used to import the education of the Qur'an and the Hadeeth to him, putting him in chains.

In Koofah Hazrat Abdullah bin Masood ﷺ had established a permanent circle to educate the Holy Qur'an. When some people of this circle reached Syria, Hazrat Abu al Dardaa ﷺ listened to the recitation of Qur'an from them.

EDUCATION OF HADEETH

The noble Sahabah had spread in all the conquered lands for the pure publication of Hadeeth and imported the education of Hadeeth to the people with great eagerness. Hazrat Abu Idress Khaulari stated, "When I went to the mosque of Hams, I joined an assembly which included thirty-two Sahabah. After one person had reported a Hadeeth, the other gentleman continued this chain." Nasr bin al Laithi stated, "When I entered the mosque of Koofah, I saw an assembly, who were very quietly lending an ear to a person. On enquiry, it was transpired that he had been Hazrat Huzaifah bin Yamaan."

Hazrat Abu al-Dardaa ﷺ had been living in Damascus. When he came to the mosque for Dars or teaching, he was accompanied with such a throng of the students as he had been with a king. But the largest Darul Ilm or house of knowledge was Madeenah Munawwarah. Hazrat Jabir bin Abdullah ﷺ specialty used to sit in the mosque for teaching Hadeeth, Allamah Suyooti has stated in the book: *Husn al Mahadarah*:

كان لجابر بن عبدالله حلقة فى المسجد النبوى يؤخذ عنه

العلم (حسن المحاضرة)

"The circle of the students of Hazrat Jabir bin Abdullah was in the Masjid-i-Nabawi and the people used to acquire knowledge from him."

Abu Al-Aaliah has narrated, "We used to hear the Hadeeth reported by the Sahabah in Basrah, but we were not confidant so we came to Madeenah Munawwarah and listened the Ahadeeth from them."

Hazrat Abdullah bin Abbas ﷺ stated, "Most of the Ahadeeth were available here with the Ansar."

Though some Sahabah had been prohibited by the state from narrating Ahadeeth, the state influence could not stop them from performing this sacred duty. Hazrat Abu Zar Ghifaari ﷺ was a Sahabah who was barred by the state but he openly declared, "Even if you people place the sward on my neck and I know that I shall be able to convey a word which I have heard from the Prophet ﷺ, I shall convey it before the sword does its job."

The nobles and the kings themselves sent for the Sahabah when they needed it and requested for the narration of Hadeeth. One day, Hazrat Zaid bin Thabit ﷺ came out of the court of Marwan precisely at noon. The people got surprised as to why he bothered him at this time. When enquired, he observed, "He had to ask me about Some Ahadeeth." Hazrat Ameer Muawiyah ﷺ wrote to Hazrat Abdul Rahman bin Shibl ﷺ "Impart the education of Hadeeth to the people and who when stand by my tent, narrate to me Ahadeeth."

When the people had come to the office of the Sahabah for acquiring knowledge, they would warmly welcome them. Hazrat Abu Harawan Abdi stated, "Whenever we were with Hazrat Abu Saeed Khudri ﷺ, he would say, 'Welcome'. The Prophet ﷺ had observed that the people from all the corners of the world would come to you for acquiring knowledge. Please, do good to them."

Hazrat Hasan Basri stated, "Once we visited Abu

Hurairah ﷺ, who was sick, his house was packed with the people, he flinched his feet as a jesture of humility and said, "One day, we were with the Prophet ﷺ. He was lying. When he saw us, he shrank his feet in the same way and observed, "After me, people will come to you for acquiring knowledge. Welcome them; salute them and teach them."

Once Hazrat Saab bin Hisham came to Madeenah Munawwarah and enquired from Hazrat Abdullah bin Abbas ﷺ about the details of his *Witr*. (i.e., when he was alone) He told that Hazrat Aishah رضی اللہ تعالٰی عنہا was a great scholar about Witr. He wanted to be present in her office with Hakeem bin Aflah. When he refused, he made him swear and then, he Accompanied. Permission was sought at the gate. She said, "Who is that?" He replied, "It is Hakeem bin Aflah." She again, enquired, "Who is with you?" He replied, "Saab bin Hisham." She observed, "Is Saad bin Hisham son of Aamir who had been mortyred in the Uhad battle?" He replied, "Yes." She said, "He had been a very good man." After this praise, he said, "Speak about the morals of the Prophet ﷺ." She spoke, "His morals was the Quran. Do you not recite the Quran?" Then, he enquired, "How did he say his Tahajjud prayer at night?" She said, "Do you not recite Surah Muzzammil?" After that, she gave the answer with such a detail to all his questions that she turned and said to Hazrat Abdullah bin Abbas ﷺ, "By Allah! It is in fact, Hadeeth."

In this civilized age, first of all, the academic ability of a student is tested and, then, he gets a chance to be benefited with the knowledge of the teachers, but in the institution of the Sahabah the sincerity of intention was tested. Once a person came to Abu Al Darda from Madeenah Munawwarah and said, "I have come to your office only for a Hadeeth which you narrate." He enquired, "Has some need not brought you? Have you not come for business?" He said, "No." Only then, he narrated the Hadeeth

When the Sahabah narrated *Hadeeth*, the lovers of

Hadeeth thronged. Once, Ash-qiya Asbahi came to Madeenah, he saw a throng of people around a person. He enquired, "Who is he?" they replied, "He is Abu Hurairah." When he finished teaching, he went to him in solitude and requested for narrating a Hadeeth.

Whenever Hazrat Abu Saeed Khudri ﷺ was narrating Hadeeth, people would throng before him in large numbers. Sahabi used to narrate Hadeeth, the people would throng around him in such a way that he had to go up on the roof to narrate Hadeeth.

EDUCATION OF FIQH (JURISPRUDENCE)

Approximately, all the great Sahabah had been engaged in imparting the education of Legal Rulings and they took it to be their religious duty.

Once Hazrat Abdullah bin Abbas ﷺ delivered a lecture nearing the end of Ramadan in the mosque of Basrah, in which he persuaded people for giving Sadaqah-i-Fitr. These people were so unconversant with the *Ahkam* or Injunction of Shariah that they did not know even about the fixation and quantity of Sadaqah-i-Fitr. When Hazrat Abdullah bin Abbas ﷺ came to know about it, he said, "Who are here from the people of Madeenah Munawwarah? Rise and educate your brothers as they did not know that the Prophet ﷺ had fixed one Saa (a measurement tool used by Arab) of dates for every free, slave, man and woman-grown-up or young, by way of Sadaqah."

It is stated in *Mauta Imam Malik* رحمة الله عليه "Hazrat Umar ﷺ stood on the pulpit and taught the people Tashahhud."

It is stated in *Mauta Imam Muhammad* "Hazrat Umar ﷺ delivered a sermon in Arafaat and taught all the rules of Hajj. Similarly, he imported the thereon of Fiqh (Jurisprudence) in other lectures; but for all the conquered countries, this method was not sufficient for imparting the education of Fiqh. That is why he adopted other methods also e.g.

1: He had sent in writing important religion laws to many governors and authorities. Thus, regarding the five obligatory Salah, he sent a detailed guideline to all the governors, which Imam Malik رحمة الله عليه had copied in the Mauta. Similarly, he had been sending other different rulings in writing to the governors.

2: The governors and officers of the districts appointed by

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him had been scholars and jurists and they had to perform the duty of imparting the education of Fiqh and all other duties. Thus, when Hazrat Abu Musa Ashari ﷺ came as the governor of Basrah, he declared openly "I have been sent to you by Hazrat Umar ﷺ for imparting to you the education of the Qur'an and the Sunnah."

3: Jurists and teachers were appointed in the conquered countries, particularly, for this purpose. When Syriya was conquered Hazrat Muaz bin Jabal, Hazrat Abu al Dardaa and Hazrat Ubaidah bin Samit ﷺ were sent for imparting the education of the Qur'an and for teaching the Rulings of Fiqh. Hazrat Abdul Rahman bin Ghanam had also been entrusted this service and they taught Fiqh to all the Tabieen of Syriya. Hazrat Umar ﷺ sent Hazrat Imran bin Husain and Hazrat Abdullah bin Maaqal for the education of the people of Basrah. He sent eight venerable persons with them for this purpose. For the education of Fiqh, he sent Hazrat Hayyan bin Abi Hubaabah to Egypt with a group. Hazrat Abdullah bin Masood ﷺ was appointed for this service in Madain.

In short, the jurists and the teachers had been spreading in all the countries and imparting the education of the Rulings of Shariah. Thus, when Hazrat Abdullah bin Masood ﷺ left Koofah, he said to his associates and pupils, "By Allah! In my opinion, the state, of education of religion, Fiqh and the Qur'an has become better here than the other provinces of the country."

Hazrat Ameer Muawiyah ﷺ also maintained this arrangement during his caliphate. Thus, Ibn Abdul Barr, while describing the life-sketch of Hazrat Rabeeah bin Amr al Jarshi stated, "He had been imparting the education of Fiqh to the people."

PRACTICAL EDUCATION

But in addition to that, the Sahabah imparted the education of the Ruling of Shariah to the people in the practical way also.

Once Hazrat Uthman started performing ablution. First, he washed his hands thrice respectively, then, he gargled, cleaned the nose, and then he washed the face thrice. After that, he washed his right arm thrice and then left had thrice up to the elbows, then he did wiped of his head. Then, he washed his right foot thrice and left foot thrice. Hightghting all these minor details, he observed, "I have seen the Prophet ﷺ performing ablution in the same way. And the person after performing ablution like me, will offer the Salah with such a fear of Allah that there are no whims in his heart, Allah will pardon his previous sins."

Hazrat Ali also imparted the education of performing ablution in the same way. Thus, he came after offering the Salah and demanded water for ablution. The Sahabah understood what that water was meant for. It only meant the practical education. Hazrat Abdullah bin Zaid and Hazrat Ameer Muawiyah ﷺ imparted the education of Sunan of ablution in this very way and Hazrat Abdullah bin Abbas also adopted this method.

Once Hazrat Abu Malik Ashari ﷺ addressed the people and said, "Should I narrate as to how the Prophet ﷺ offered the Salah?" Saying that, he rose and set the rows right. He caused the men stand in the first row and the children behind them. Then he led the Salah.

Once Hazrat Abu Sulaiman bin Malik came in a mosque and said, "I do not want to offer the Salah but I intend to impart to you the method of offering Salah as offered by the Prophet ﷺ."

EDUCATION OF WRITING AND CALIGRAPHY

At the advent of Islam, only seventeen persons from the Quraish knew how to write. Except Shifaa bint Adawiyah, all of them were males. A narration in the *Sunan Abu Dawood* explores that Hazrat Shifaa had taught Hazrat Hafsah also the method of writing.

Though the Ansar were more civilized then the people of Makkah, yet the custom of writing was less among them than the people of Makkah. From the tribes of Ans and Khazaraj, only a few persons know how to write and some of them imparted the education of writing to the children of the Jews of Madeenah Munawwarah. Thus, in the beginning of Islam, from amongst the Ansar, Hazrat Saad bin Ubaidah, Manzar bin Amr, Ubayy bin Kaab, Zaid bin Thabith, Rafi' bin Malik, Asyad bin Hudair, Moan bin Adi, Basheer bin Saad, Saad bin Rabeeh, Aus bin Khauli and Abdullah bin Ubayy know how to write, but during the period of Islam, it developed very much. The people from the prisoners of Badr war, who could not pay the ramsom due to poverty, the Prophet ﷺ resolved the teaching of writing to the children of the Ansar as their ramsom. Thus, the children of Ansar started learning from them the art of writing. Hazrat Abdullah bin Saeed al Aasi also knew in the period of ignorance how to write. The Prophet ﷺ ordered him also teach the art of writing to the people of Madeenah. The education of the Qur'an to the Ashab-i-Suffah by Ubaidah bin Thabith ؓ, also included teaching writing.

It further developed in the period of the Khulafaa-i-Rashideen. Thus, the schools had been established during the period of Hazrat Umar ؓ, writing was also taught there. He sent orders in all the districts that the children should he imparted the education of horse riding and writing. Abu Aamir

Saleem, one of the narrators of Hadeeth, stated, "Being arrested in my childhood, I came to Madeenah where I was admitted to a school. When the teacher asked me write Meem (م), one of the alphabets, he told me to write it in a circular way like the eyes of a cow.

Hazrat Uthman ﷺ purchased Himran bin Ahan the salve of Masayyib bin Najna Fazari. Then, he thought him writing and appointed him as his chief accountant.

OFFICE OF MUFTI

(Deliverance of Formal Legal Opinion)

(اِفتاء)

Though in the very blessed period of the Prophet ﷺ, from amongst Muhajireen, Hazrat Umar, Hazrat Uthman and Hazrat Ali, and from amongst the Ansar Hazrat Ubayy ibn Kaab, Hazrat Muaz bin Jabal and Hazrat Zaid bin Thabit ﷺ started performing this service, yet, after the Prophet ﷺ, all that depended upon the Sahabah only. Therefore, the seekers of knowledge had always rushed forward to these venerable persons. Thus, Hazrat Qureah ﷺ stated, "I approached Hazrat Abu Saeed Khadri ﷺ. He had been issuing legal opinion and the people had been rushing towards him. I waited and when the mob dispersed, I myself enquired from him about fasting during journey."

During the Khulafat-i-Rashidah, in the period of Hazrat Abu Bakr Siddiq ﷺ, Hazrat Uthman, Hazrat Ali, Hazrat Umar Hazrat Abdul Rahman bin Auf, Hazrat Muaz bin Jahal, Hazrat Ubayy bin Kaab and Hazrat Zaid bin Thabit ﷺ had been performing this service. Hazrat Uthman ﷺ completely systematized this system during his period. e.g.

1. Though selected Sahabah rendered this service in the period of Hazrat Abu Bark ﷺ, yet other people were not prohibited from giving their legal opinion, but Hazrat Umar ﷺ specifically appointed some great Sahabah for rendering this service and prohibited the rest of Sahabah from issuing their verdict. Thus, when Hazrat Abdullah bin Masood ﷺ who had been from jurist Sahabah and Hazrat Umar ﷺ himself had been calling him Khazanat al Ilam starting issuing verdict without permission, Hazrat Umar ﷺ stopped him from that.

2. The Sahabah who had been authorized to issue a verdict in the particular branch of the art, in which they had been distinguished. Thus, during the journey to Syriya, he delivered a lecture at the place called Jabiyah, which included these words,

من اراد القرآن فليأتِ اُبَيًّاومن اراد ان يسأل الفرائض فليأت

زَيْداً ومن اراد ان يسئل الفقه فليأت معاذ

"The people whose objective is the Qur'an, should come to Ibn Abi Kaab. The people who want to put questions about Faraid or obligatory duties, they should go to Zaid. The people who want to enquire about Fiqh, they should go to Muaz."

3. He only allowed one ask about the practical Rulings only. When it came to his knowledge about a person that he had been putting the questions about the Mutashaabihat of the Qur'an in the Muslim army cantonments, he punished him and wrote to Abu Musa, "Let no one sit near him."

The restrictions, which were kept in view while ensuing a verdict, are given as under:

a. They considered themselves bound to the verdict of the Caliph of the time. Thus, once Hazrat Abu Musa Ashaari ﷺ issued a verdict in connection with Hajj. Later on, he came to know that Ameer al Momineen Hazrat Umar had given the verdict different from his. He himself directed the people not to act upon his verdict. He added that the Ameer al Momineen is coming and they should follow him.

b. The verdict, which the Sahabah were issuing, got rectified and approved by the other Sahabah. If the verdict had not been accurate in their eyes, they would have opposed it voluntarily. Once a person enquired a theorem from Hazrat Abu Musa Ashaari and Hazrat

Salman bin Rabeeah. After their answer, they said, "Go to Abdullah bin Masood who will support our view." When they went to him he said, "If I support that view, I shall go astray. I give to you the verdict according to the decision of the Prophet ﷺ."

They gave view only about those Rulings, which actually had happened. They did not give the solution of supposed Rulings like our jurists. Hazrat Abdullah bin Masood ﷺ stated, "The person who makes a replay to every Ruling is mad."Once a person asked Hazrat Ubayy bin Kaab about a Ruling. He enquired, "Has it taken place?" he replied, "No." He said, "Then wait for it, when it happens, we shall give a verdict after pondering over it."

Similarly other Sahabah has mentioned statements of this kind also.

4. If someone had not been conversant with the answer, he would not have hastened, rather they would have flatly said that they did not know the answers.

Once someone enquired about a Ruling from Hazrat Abdullah bin Umar ﷺ. He replied, "I do not know." When that person was returning, he said, "Ibn Umar has said that he does not know."

5. The Sahabah did not tell more than what they had known while responding to a Ruling. Once someone asked Hazrat Abdullah bin Umar ﷺ, "Is Witr Wajib or not?" He replied, "The Prophet ﷺ and the Muslims had been offering witr Salah" He, again and again, asked but Ibn Umar ﷺ said nothing except this and did not say it is Wajib.

COMMENTARY OF HOLY QUR'AN

In the Books of Ahadeeth, though very little has been mentioned about the narration of Sahabah in regard to commentary of Qur'an; but whatever has been mentioned is more than enough.

The Holy Qur'an is the collection of only beliefs, Ahkam and morals. Though the stories of Prophets in the Qur'an are of historic nature, yet its part that has been mentioned in the Qur'an, in very simple, brief and accurate. No accurate narration has been made by the Sahabah, but, later on, the tremendous record of unauthentic narrations appear about which Allamah Ibn Khaladoon writes:

وقد جمع المتقدمون فى ذٰلك واوعوا الا ان كتبهم و
منقولاتهم تشتمل على الغث والسمين والمقبول والمردود
والسبب فى ذالك ان العرب لم يكونوا اهل كتاب ولا علم انما
عليهم عليهم البداوة والامية واذا تشوقوا الى معرفة شيئ مما
تشوق اليه النفوس البشرية فى اسباب المكونات و بدء الخليقة
و اسرار الوجود فانما يسألون عنه اهل الكتاب قبلهم و
يستفيدونه منهم وهم اهل التورٰة من اليهود من تبع دينهم من
النصارى واهل التورٰة الذين بين العرب يومئذ بادية مثلهم ولا
يعرفون من ذٰلك الا ما تعرفه العامة من اهل الكتاب و معظهم
من حمير الذين اخذوا بدين اليهودية فلما اسلموا بقوا على ما
كان عندهم مما لا تعلق له بالاحكام شرعية التى يحتاطون لما

مثل اخبار بدء الخليقة وما يرجع الى الحدثان والملاحم و أمثال ذالك و هؤلاء مثل كعب الاحبار ووهب بن منبه و عبد الله بن سلام و امثالهم فامتلات التفاسير من المنقولات عندهم ـ

"The devotees have collected all the things in their books; but their books include the reports of all the two kinds viz; bad and good, authentic and unauthentic. Its reason is that the Arabs were not the people of the Book and literate; rather they were wild and illiterate. Therefore, when they were over taken by the zeal regarding the creation of the universe, Creator of the universe and the secrets of the universe, they enquired from the Ahl-Kitab or the people of the Book viz: the Jews and their followers i.e. the Christians; but the Jews who were settled in Arabia, were also wild like them. They knew these things only so much that a common man could have. The majority of these people had been of the Himyar tribe who had adopted the Jewish religion. Therefore, when these people embraced Islam, they maintained those things which had no relation with Injunctions of Shariyyah, in their same old condition e.g., creation of the universe, events and circumstances of the historical and religious battles etc. This kind of people include Kaab Ahbar, Wahab bin Munabah, Abdullah bin Salam etc. Due to that, the commentaries of the ancient people were piled up with these traditionally reported things."

But this point was visualised, firstly, only by the noble Sahabah alone. For example, though the Sahabah considered Kaab Ahbar as authentic, yet Hazrat Ameer Muawiyah, very clearly, remarked about him,

ان كان من اصدق هؤلاء المحدثين الذين يحدثون عن اهل الكتاب و ان كنا مع ذلك ليتلوا عليه الكذب ـ

"Though he is the most authentic amongst the Muhadeetheen who narrate from the people of the book, we do not find him free from falsehood."

Hazrat Abdullah bin Abbas ﷺ had, stopped the people from referring to the people of the Book, in connection with commentary. Once he observed, "What can you achieve from the people of the Book. Your book the Qur'an itself is fresh and it is mentioned therein the Jews had changed the book of Allah (Torah) and they had effected the changes themselves. Though Hazrat Abu Hurairah ﷺ had been narrating abundantly, yet he would not narrate anything from the people of the Book.

Which had been the tree fruit of which had been eaten by Hazrat Aadam in the paradise? What had been the length of the stick of Hazrat Musa ﷺ? How long had been the boat of Hazrat Nooh ﷺ?

The useless reports mentioned in the tafseeres or commentaries relating to this and other many useless things, are the savings of these very commentaries, but the Sahabah never wasted their time in this kind of perplexity. The Sahabah were Arabs and were conversant with the secrets and minute points of the Arabic language. The major position of the Qur'an had been for them the text as well as the commentary; however, when they could not understand any word or vase they put the question to the Prophet ﷺ who explained the same. There are many exampled of this kind in the Hadeeth literature. For example, when this verse of the Qur'an was revealed

وَلَمْ يَلْبِسُوا إِيْمَانَهُمْ بِظُلْمٍ

"And confused their beliefs with wrong." (Al-Anaam, 6:82)

The Sahabah enquired, "O Prophet of Allah! Who, from amongst us, has not committed cruelty?" On that, this verse had been revealed,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ○

"Because false worship is indeed the highest wrongdoing or cruelty." (Luqman, 31:13).

Which implies that the word Zulm or cruelty, in the verse means shirk or polytheism.

Once, Hazrat Aishah ﷺ put the question to the Prophet ﷺ about the verse:

مَنْ يَّعْمَلْ سُوْءًا يُّجْزَ بِهِ

"Whoever works evil, will be requited accordingly." (Al-Nisaa, 4:123)

The Prophet ﷺ observed, "Requital means those adversaries which the human-beings have to undergo so much so that if a thing of a man is lost and he gets worried for that, it is also included in the same"

This verse of the Holy Qur'an:

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

"O you who believe! Guard your own souls; if you follow (right) guidance, no hurt can come to you from those who stray." (Al Maidah 5:105)

Apparently, ends commands and prohibitions. This thing offended a Sahabi, and he enquired from the Prophet ﷺ. The Prophet ﷺ observed, "This must he acted upon only when seeking worldly pleasure becomes common and every person starts acting upon his own opinion; otherwise so long as the people are capable of accepting guidance, the obligation of commands and prohibitions cannot he dropped"

Some verses had been of such kind that objection was raised against them historically. For example, once the Prophet ﷺ sent a Sahabi to the Christians of Najran. The people raised an objection, "How is it that, in the Qur'an, Hazrat Maryam has been said to be the sister of Haroon whereas there is difference between the period of Musa ﷺ and Isa ﷺ. The Sahabi could not reply to it. When he went back, he mentioned it. The Prophet ﷺ observed, "why did you not say that the Jews named their children after the names of this Prophets and the pious people. The name of the brother of Hazrat Maryam عليها السلام had been assigned in the same way"

2: Sometimes, the Prophet ﷺ himself examined the Sahabah in connection with the commentary of the Qur'an. When they were not in a position to reply, the Prophet ﷺ himself commented on the verse. Regarding this verse of the Qur'an:

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَاءِ ○ تُؤْتِيْ أُكُلَهَا كُلَّ حِيْنٍ

"Have you not seen how Allah sets forth a parable? A goodly word like a goodly tree, whose roots is firmly fixed and its branches (reach) to the heavens".

(Ibrahim, 14:24-25)

The Prophet ﷺ put a question to a group of the Sahabah, "Which is this tree?" Though the answer to this question occurred to the mind of Hazrat Abdullah bin Umar ﷺ but, in the presence of Hazrat Abu Bakr and Hazrat Umar, he thought not to reply against couresy and decorum. At last, the Prophet ﷺ himself told that it is the tree of date palm.

The Sahabah had been so fond of hearing the commentary from the tongue of the Prophet ﷺ that when, the Prophet ﷺ recited loudly, this verse:

يَاأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

"O Mankind! Fear your Sustainer! For the convulsion of the House (of Judgment) will be a thing terrible".

(Al-Hajj, 22:1)

The Sahabah caused their conveyances run fast apprehending that the Prophet ﷺ wanted to comment on that verse. Thus, when they reached near him, he asked them, "Do you know about his day?" They replied, "Only Allah and His Prophet know about it." After that, the Prophet ﷺ narrated the events of the Day of Resurrection.

3: Sometimes the great Sahabah held academic sittings which helped solve many points regarding the commentary of the Qur'an. Once there had been a gathering of the Sahabah. Hazrat Umar ﷺ enquired as to whom this verse,

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُوْنَ لَهُ جَنَّةٌ

"Does any of you wish that he should have a garden..."

(Al-Baqarah, 2:66)

belongs. The Sahabah said, "Allah knows it." On that, Umar ﷺ got very angry and said, "Either say, 'we know it' or 'We do not know.' Though Hazrat Abdullah bin Abbas ﷺ was very young and feared saying something, yet with the encouragement of Hazrat Umar ﷺ, he briefly, said that this verse is an example of a deed. Hazrat Umar ﷺ further explained it and said, "It is the example of the deed of the wealthy men who obeyed Allah, then, he committed sins by misleading of the Satan. Therefore, destroyed all his deeds."

Once, when all the great Sahabah gathered together, Hazrat Umar ﷺ asked to comment are the Surrah,

اِذَا جَآءَ نَصْرُاللّٰهِ وَالْفَتْحُ ○

"When comes the help of Allah and victory...."

(Al-Nasr 110:1)

All of them replied, "We have been ordained in this verse for sanctification of and seeking forgiveness from Allah after we achieve victory." Hazrat Umar ﷺ kept quiet. Then, addressing Hazrat Abdullah bin Abbas ﷺ, he said, "What is you view?" He replied, "The information about of the death of the Prophet ﷺ has been given in this verse." Hazrat Umar ﷺ said, "I am also of the same view."

4. Sometimes the people asked the Sahabah about the commentary and they made a reply.

Once Marwan sent his gatekeeper to Hazrat Abdullah bin Abbas for clarification and regarding the verse:

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ ه الخ

"Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think not that they can escape the penalty. For them is a penalty grievous indeed."

(Aal-i-Imran 3:188)

he said, "If it is a sin, every person must be punished." He further said, "This verse does not relate to you. The Prophet ﷺ called the Jews and put them a question, they hid the real answer to the question and told something else. They were pleased with keeping the real answer hidden and sought appreciation on that they replied, On that, this verse was revealed".

The words of the verse in which permission has been granted to marry up to four women, are as under (their meaning)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوْا فِي الْيَتَامَى فَانْكِحُوْا مَا طَابَ لَكُمْ

مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ

"If you face that you shall not be able to deal justly with the orphans, marry women of your choice two, or three or four" (Al-Nisa, 4:3)

Apparently, it seems that there is no link between the first and the last parts. What is the religion between the non-justice regarding the orphans and permission to marry with up to four women? Once Hazrat Urwah ﷺ questioned it to Hazrat Aishah رضی اللہ تعالٰی عنہا, She replied, "Sometimes the orphan girls have a share in the property with wali or guardian and he marries with them fixing a less amount of dower as compared to other women. In such a situation, marrying with them has been prohibited and marrying with others has been ordained."

Hazrat Abdullah bin Abbas ﷺ had been struggling to know the names of the two wives who had supported the Prophet ﷺ from Hazrat Umar ﷺ. At last, he got a chance during a journey to Hajj. Hazrat Umar ﷺ told that those were Hazrat Aishah and Hazrat Hufsah رضی اللہ تعالٰی عنہا.

From the Manasak-i-Hajj or the constituents of Hajj, one is running between the mountains of Safa and Marwah also. About them, there is given the following verse in the Qur'an:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

"Behold! Sofa and Marwah are among the symbols of Allah.

So if those who visit the house of Allah in the season of Hajj or at other times should circumambulate them. It is no sin in them." (Al-Baqarah 2:158)

About it, Hazrat Urwah ﷺ said to Hazrat Aishah رضی اللہ تعالٰی عنہا, "Dear aunt! It means that there is not harm if someone does not circumambulate." She replied, "My dear nephew! You have not done right, this verse was revealed in connection with the Ansar. Before Islam, Aus and Khazraj used to raise the slogan of Munat. The statue of Munat had been fixed in the mountain called Mushallal. Therefore, they considered circumambulation of Safa and Marwah as bad. When they embraced Islam, they apprised him that they used to do in such and such way and asked him as to what to do then. On that, Allah ordained for circumambulation round Safa and Marwah, being no harm therein."

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

"They ask your instruction concerning the women. Say, Allah does instruct you about them, and (remember) what has been rehearsed to you in the Book, concerning the orphans of women to whom you give not the portions prescribed, and get whom you desire to marry." (Al-Nisaa, 4:127)

Urwah asked the meaning of this verse from Hazrat Aishah رضی اللہ تعالٰی عنہا. She replied, "The meaning is what has been related earlier, as given in the Qur'an, means the same previous verse. The present verse relates to those guardians who neither marry the orphan girls themselves for want of beauty in them nor do they went to marry them with other person for the apprehension of losing the possession of their property."

Still there is another verse in the Qur'an:

حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا

مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ

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حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا

"Respite will be granulated until when the Prophets give up hope (of their people) and (come to) think that they were treated as liars, there reaches them their help." (Yousuf, 12:110)

Urwah asked Hazrat Aishah ﷺ, "Is the word Kuziboo — a false agreement was entered into with them or Kuzziboo — they were belied or falsified." She observed, "It is Kuzziboo." Then, Urwah said, "They had been sure that they had been falsified. There had been no whim that had been entered into a false promises." Therefore, Kuzziboo — They were falsified — is correct."

She, then, observed, "We seek the refuge of Allah! The prophets of Allah cannot think that He had entered into a false promise of help." Urwah asked, "Then, what is the meaning of this verse?" She observed, "It relates to the followers of the prophets. When they believed in Allah and verified Torah and their Ummah teased them and they apprehended delay in the help from Allah so much that the Prophets became disappointed from the deniers of their nation and they thought and apprehended even their followers to falsify them, due to the delay, in the meanwhile, the help of Allah, all of a sudden, came."

There are many other examples of those kinds also in the Hadeeth literature.

5: Some verses are such that they were revealed relating to particular persons or particular tribes. Therefore those very people could comment well on those verses. For example, once a Sahabi attacked on the Romans with such excitement that he penetrated in the rows of the enemy. On that, all the people made a noise, "Subhan Allah! He has put himself in destruction"— with which there had been an indication to this verse of the Qur'an,

وَلَا تُلْقُوا بِأَيْدِيْكُمْ إِلَى التَّهْلُكَةِ

"And make not your own hands contribute to (your) destruction." (Al Baqarah 2:195)

In this Ghazwah, Hazrat Abu Ayyoob Ansari ﷺ, was also present. He said, "You understand this meanings from this verse whereas this verse has been revealed saluting to us, the Ansar. When Allah made Islam dominant and many helpers and supporters of it were created, some of us said secretly that their property had been destroyed and now, many helpers and supporters of Islam have been created. Therefore now, we should think of the betterment of our property." Therefore, Allah refuted this idea and observed:

وَأَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِأَيْدِيْكُمْ إِلَى التَّهْلُكَةِ

"And spend you substance in the cause of Allah, and made not your own hands contribute to (your) destruction." (Al-Baqarah, 2:195)

On this score, Jihad is not destruction; rather getting busy in search of livelihood, giving up the Jihad is destruction.

6. Sometimes, some persons gave a wrong commentary of a verse. Whenever the Sahabah become conversant with those mistakes, they worried on those mistakes. In this, the accurate explanation of the verse would have been achieved, for example, it is in the Qur'an:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِيْنٍ

"Then watch you for the day that the sky will bring forth a kind of smoke (or mist) plainly visible."

(Al Dukhan 44:10).

A person commented on this verse that, on the Day of Resurrection such a smoke will rise which would render the hypocrites deaf and blind but the Muslims would suffer from cold. When a person mentioned it to Hazrat Abdullah bin Masood ﷺ who was sitting and resting his back across something. He got enraged and sat erect. He observed,

"Only the learned should speak and the ignorant should keep quiet. Saying that we do not Know is also to be knowledgeful. Allah has said about His prophets themselves, 'Say that I do not demand a promise from you and do not say anything of artificiality. The explanation of this verse is that the Quraish hesitated in embracing Islam. Therefore, they were cursed with famine. Thus, such a famine overtook them that all of them ate even the dead and bones. In this condition, the people looked at the sky and it seemed that the atmosphere had been filled with smoke. Thus, this relates to the some verse."

Once Marwan delivered a discourse before the people of Hijaz and persuaded them for taking oath of allegiance in favour of Yazeed. Hazrat Abdul Rahman bin Abi Bakr raised an objection against it. He wanted to arrest him and he hid himself in the house of Hazrat Aishah رضی اللہ تعالٰی عنہا. Marwan said by way of fault — finding, "This verse:

وَالَّذِيْ قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِيْ

"Who says to his parents, fie on you? Do you hold out the promise to me?" (Al-Ahqaaf, 46; 17)

has been revealed in connection with him alone." Hearing that, Hazrat Aishah رضی اللہ تعالٰی عنہا said from behind the curtain, "No verse has been revealed in connection with us except the Baraat-i-Ifk or release from the accusation.

The whole of accurate commentary depends on the old Arabic language, and neglecting it, the commentators have made many mistakes. For example, it is given in the Qur'an

وَإِذَا أَرَدْنَا أَنْ نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا

"When we decide to destroy a population, we (first) send a definite order to those among them who are given good things of this life and yet transgress."

(Al-Asraa, 17:16)

But if we take the meaning of Amr in this verse as imperative, as the general commentators have considered, it necessitates that Allah alone commands then for evil and wrong doing, whereas Allah do not command for the bad deeds. This objection has been felt by the commentators and they have advanced different answers to it; but many arguments or proofs are given by Khusair Ibn Janbi has proved that Amr means abundance also, as given in Arabic literature, thus, the explanation or commentary of this verse would be when we want to destroy a city, we create many rich men and the essential result of riches is that they get involved in evil and wrong deeds, which is the basis of destruction and this commentary fetches no objection.

Who can be more conversant with old Arabic literature than the Sahabah. Therefore, they have commented rightly the same, which had been the demand of the Arabic language and literature on such occasions. Thus, the commentary of this verse by Hazrat Abdullah bin Masood رضی اللہ عنہ, as narrated in *Sahih Bukhari*, shows that he has taken the meaning of Amr as abundance. The actual words used by him are,

كنا نقول للحى اذا كثروا فى الجاهيلة امر بنو فلان

"In the period of ignorance, when a tribe grew large, we said, 'Such and such tribe grew large."

But all the arguments, research and investigation and let or hindrance of the Sahabah related only to that part which was essential, useful and practical. Unnecessary debates e.g. creation of the universe, serets of the universe, the old history and stories of the Prophets, they never paid heed thereto. That is why not even a single has been narrated by the Sahabah through accurate narrations. The largest race-course for the mind of the later writers have been the ambiguous verses of the Holy Qur'an, whereas the Sahabah considered it a great sin to debate about these verses. Thus, Hazrat Umar رضی اللہ عنہ imposed a severe punishment to a person who had been making enquiries about such verses and

wrote to Hazrat Abu Musa Ashaari ﷺ, "Let no Muslim sit by him."

In addition to these verses, commentary of many verses by the Sahabah has been narrated in the Hadeeth literature but we omit them off for brevity.

SCIENCE OF HADEETH

It has been acknowledged that the sacred art of Hadeeth has been wholly made-up by the Sahabah; but if this question is put as to how they systematized it, we shall need to analyse the question and then, answer will be given in detail ---what was the need of the Art of Hadeeth to the Sahabah, how did they achieve it? How did they keep it safe? How did they further it to us (next generations) with care and precaution? What had been the objective of their narration? How much written quantity of Hadeeth literature possessed? How much written treasure of Hadeeth the people who narrated from the Sahabah had produced? What degrees had been assigned to the Hadeeth by the Sahabah? How much they advanced the art of higher criticism? How many had their classes been formed on the basis of minority and majority? What is the number of their narrations? Thus, in the following lines, we shall answer these questions in the same order.

NECESSARILY OF THE ART OF NARRATION

Though all the chapters relating to beliefs, worships and morals are mentioned in the Holy Qur'an, as a principle; but it needs its explanation, detail, revival and fixation, the words and actions of the Prophet ﷺ. Therefore, they are also an essential part of the religious beliefs and actions like the Holy Qur'an. For this purpose, the art of Hadeeth is needed and this need had been considered by the Sahabah.

Thus, once a person said to Hazrat Umar bin Husain ﷺ, "You people narrate such Hadeeth the basis of which we do not find in the Qur'an." He got very angry and observed, "Does the Qur'an embrace this detail that one Dirham out of forty Dirham, so many goats from so many goats and so many camels out of so many camels should be given, by way of Zakat?" He said, "No." Thus, he observed, "There!

How did you know that? You have learnt from us and we have learnt it from the Prophet ﷺ."

HOW THE SAHABAH ATTAINED THE KNOWLEDGE OF HADEETH

Nobody had been more eager for getting the favour of the company of the Prophet ﷺ than the Sahabah, but they meant only to get the light from the lamp of Prophethood. Hazrat Umar رضي الله عنه had been living in Wali, a place at a distance from Madeenah. Therefore, it was not possible for him to go to the Prophet ﷺ everyday. Yet he had adopted this practice that one day he himself had went to Madeenah and the other day, he had sent his neighbour, Atban bin Malik رضي الله عنه so as not to remain deprived of the favour of the company of the Prophet ﷺ.

Some Sahabah had been so eager for it that they stayed with him for years together for learning a thing.

Hazrat Nawas bin Sabaan رضي الله عنه stated, "When the people left him, they did not ask anything from the Prophet ﷺ. As I wanted to know the reality of sin and reward, I had to stay with him for one year. After that, when I asked him about it, he observed, "Reward or virtue is good behavior and sin is that which touches you in your heart and its knowledge to the people is felt unpleasant by you."

Thus, the more a person had a chance to be with the Prophet ﷺ, the more treasure of Hadeeth, he got. Thus, when Hazrat Abu Hurairah رضي الله عنه had been accused of narrating plenty of Hadeeth he made this reply,

ان اخوتی من المهاجرین کان یشغلهم الصفق بالاسواق
وکنت الزم رسول الله صلی الله علیه وسلم علی ملاء بطنی
فاشهد اذا غابوا واحفظ اذا نسوا وکان یشغل اخوتی من
الانصار عمل اموالهم و کنت امرء مسکینا من مساکین الصفة

اعی حین ینسون

"My Muhajireen brothers and Ansar brothers had been busy in the business and cultivation respectively; but I being a member of Ashaab-i-Suffah, had always been with the Prophet ﷺ. While they did not remember certain Ahadeeth due to their absence, I remembered the same."

In addition to the necessity of livelihood, he had been very eager of narrating from the Prophet ﷺ. Therefore, he had been putting questions to him, which he responded very eagerly.

Once Hazrat Abu Hurairah رضي الله عنه put a question to the Prophet ﷺ, "Who will be the most lucky to achieve your intercession?" The Prophet ﷺ observed, "I had though that nobody will put this question to me before you because you are ardently anxious for Hadeeth."

In addition to these venerable persons, Azwaj-i-Mutahharat (sacred wives) had been very keen for narrating the Hadeeth and from amongst them, Hazrat Aishah رضي الله تعالى عنها had been possessed of love and nearness to the Prophet ﷺ of the highest degree. Therefore, she had opportunity of hearing and seeing the words and deeds of the Prophet ﷺ. Plenty events are available in the Hadeeth literature to show, that Hazrat Aishah رضي الله تعالى عنها criticized on narrations of the Sahabah on the basis of her personal knowledge. The researchers from amongst the Ahl-i-Bait succeed in their objectives only through the scared wives. Hazrat Maimoonah رضي الله تعالى عنها was the maternal aunt of Hazrat Abdullah bin Abbas رضي الله عنه. He used to sleep in her house with the sole purpose of observing the condition of the Prophet ﷺ offering the Salah at night.

JOURNEY FOR KEENNESS OF HADEETH

The excitement of the Sahabah had not been limited to only the narration of Hadeeth; rather they under went difficulties of journey for hundreds of miles in search of

this spiritual treasure. Hazrat Fudalah bin Ubaidah ﷺ was the governor of Egypt. A Sahabi went to his office and said to him, "I have not come to you for a visit. Both of us had heard the Hadeeth from the Prophet ﷺ. Therefore, it occurred to my mind that you might have its knowledge."

Hazrat Abdullah bin Anees ﷺ was settled in Egypt. He was narrating a Hadeeth in connection with Qisaas (blood money). When Hazrat Jabir ﷺ came to know about it, he went to the market, purchased a camel, set the saddle on it and marched to Egypt. He took one month to reach Egypt. He reached his house, and informed about his arrival through a Habshi slave. When he came to know that he had been a Sahabi, he came out and embraced him. Then, he required, about the purpose of his visit. He said, "The Hadeeth about Qisaas which you narrate, none else is the narrator of that Hadeeth. I wanted to hear it from you before anyone of us dies." On an occasion, the Prophet ﷺ stated a Hadeeth. Hazrat Saib bin Khallad ﷺ and Hazrat Aqabah bin Aamir Juheri ﷺ were present on that occasion, but later on, a doubt occurred to Hazrat Saib and, in order to remove his doubt, he went to Hazrat Aqabah in Egypt. First, he went to the house of Hazrat Muslimah bin Mukilad who wanted him to stay with him as a guest, but Hazrat Saib said to him, "Please, first, arrange my meeting with Aqabah." Aqabah was in a village. He went there and came back after confirming the Hadeeth.

In addition to it, the Sahabah collected the Hadeeth through hundred and one ways. Once Hazrat Zaid bin Khalid al Juhani slept at the blessed residence of the Prophet ﷺ with a support and noticed the state of the Prophet ﷺ offering the Salah at night.

Once a Sahabi was offering his Salah.. The Prophet ﷺ said something to him, which the other Sahabah did not hear. When he returned to them, all of them surrounded him and enquired "what did the Prophet ﷺ say to you?"

Once Hazrat Ameer Muawiyah ﷺ wrote to Hazrat

Mugherah bin Shuabah, "What supplication did the Prophet ﷺ recite after ending the Salah with Salam?" He sent that supplication to him in writing.

On the basis of this research, when these jewels and pearls of the mine of good fortune had been achieved, the joy of the Sahabah knew no bounds. Hazrat Ibn Al Hanzaliyah ﷺ was a very quiet and leading a retired life Sahabi, once he passed by Hazrat Abu al Dardaa who saw him and said, "Please say something which is useful for me and is not harmful to you." He narrated a Hadith. Hazrat Ibn Al Hanzaliyah was so happy that he raised his hands and said, "You have heard this from the Prophet ﷺ" and kept repeating this sentence again and again. Similarly, he passed by him many times and he requested for a useful statement and he always narrated a Hadeeth.

HOW THE SAHABAH KEPT THE AHADEETH INTACT

The world is surprised as to how the Sahabah kept the treasure of Hadeeth intact with all its accuracy and comprehensives in such a way that even a single sentence has not been lost. This surprise would have been eliminated automatically if the world had known that the Sahabah not only saved blessed collection but they have also kept intact every hint, every movement and every expression of the Prophet ﷺ.

Once the people enquired from Hazrat Khubaab ﷺ, "Had the Prophet ﷺ been reciting in the Zuhr and Asr Salah?" He said, "Yes." They enquired, "How did you know that?" He replied, "We had guessed from the movement of his blessed beard." Hazrat Abu Saeed Khudri ﷺ stated, "When we estimated how long the Prophet ﷺ recited in the rakaat of Zuhr and Asr, we came to know that he does so in the first two rakaat as much as three verses take the time and in the lost two rakaat half the said time." Once Hazrat Abdullah told the way of offering the Salah and said, "I am

visualizing the rotation of the fingers of the Prophet ﷺ." In the beginning, when giving a hint and talking during the performance of prayer was lawful, the Prophet ﷺ had been responding to people, during the performance of the people, and to the salutation of the people. When a gentleman enquired from Hazrat Bilal ؓ about its condition, he rotated the hand in the same way as the Prophet ﷺ rotated his hands.

Hazrat Aghar Muzami stated, "Once we counted and found that he uttered Astaghfira Allah one hundred times in a sitting."

The way, in which the Sahabah kept the hinting and movements of the Prophet ﷺ intact, they gave the details while narrating some of the Ahadeeth in the same way.

Once Hazrat Abu Hameed Saidi ؓ said before a group of ten Sahabah, "I am more conversant than you of the Salah of the Prophet ﷺ." They enquired from him, "How? Because neither you have been following the Sunnah more than us nor you have been enjoying the company of the Prophet ﷺ more than us." When he started stating the ingredients of the Salah of Banu Umayyah one by one, all of them verified him.

But the original source of keeping the Ahadeeth intact had been to memorise. That is to say that the Sahabah learnt them by heart. Hazrat Abu Hurairah ؓ stated, "I used to divide the night in three parts. During one part I used to sleep. During the second part, I offered the Salah and during third part, I used to memorize the Ahadeeth."

The people said to Hazrat Abu Saeed Khadri ؓ, "You do not permit us to write the Ahadeeth." He observed, "We can allow to write the Hadeeth like the Qur'an; you should also learn them by heart as we had listened to the Ahadeeth from the Prophet ﷺ and learing them by heart."

CAUTIOUSNESS WITH WHICH THE SAHABAH TRANSMITTED HADEETH TO US

The Sahabah had been very cautious in narrating the Hadeeth. Some of the Sahabah like Hazrat Zubair ؓ did not even narrate the Hadeeth from the very beginning. Once Hazrat Abdullah bin Zubair ؓ enquired from him, "Why do you not narrate Hadeeth like all the Sahabah?" He replied "I do have the special link with the Prophet ﷺ but I have heard from him that the person who relates to me something false, he must take the Hell as his abode."

Some Sahabah did not utter, for many years at a stretch, the words, قال الرسول صلى الله عليه وسلم (The Prophet ﷺ observed). Imam Shaa`bi states, "I sat with Hazrat Abdullah bin Umar ؓ for one year, but he did not narrate any Hadeeth. Hazrat Saib bin Yazeed stated, "I accompanied Hazrat Saad bin Maalik from Makkah to Radeenah but I did not hear a single Hadeeth from him.

Some people requested the Sahabah for the narration of Hadeeth but they refused or evaded. Once the people said to Hazrat Yazeed bin Arqam, "Please, narrate some Hadeeth." He replied, "We have grown old and forgotten. Narrating Hadeeth is a very hard job."

Once the people requested Hazrat Ans bin Malik for narrating Hadeeth. He observed, "In shaa Allah."

The Sahabah who narrated Hadeeth, narrated a very few Ahadeeth. Hazrat Ans bin Maalik observed, "I am obstructed form narrating abundantly by this Hadeeth viz, — who intentionally attributed falsehood to me, his abode is the Hell.

Hazrat Abdullah bin Masood ؓ narrated only two or three Ahadeeth during a mouth.

Hazrat Umar ؓ specially prohibitive from narrating Hadeeth excessively.

Hazrat Qarz bin Kaab ؓ stated, "Hazrat Umar ؓ sent us to Iraq. He came to see us off and said, "Do you know

why I am walking with you." All of us said, "It is our encouragement." He replied, "Yes, but you are going to such a nation who recites the Qur'an with rhyme like the bees. Therefore, do not interrupt in their recitation and narrate less the Hadeeth of the Prophet ﷺ and I shall be with you in this respect." When the Sahabah stated a Hadeeth, they got worried about the responsibility of the narration. Hazrat Amr bin Maimoon had been Tabai. He stated, "I had been to the office of Hadeeth Abdullah bin Masood ؓ on every Thursday without fail, but I never heard him uttering the words, 'The Prophet ﷺ said' Once when these words were uttered by him, he lowered his head. When I saw, I found that the buttonhole loop of his shirt was open; his eyes were filled with tears and his veins had swollen with the narration of the Hadeeth, he kept uttering the words, by way of precaution — more or less or near it or like it. That is to say that he did not say with certainty that these are the words.

Whenever Hazrat Ans bin Maalik narrated a Hadeeth he got worried and said, "These are the words or as the Qur'an might have observed."

Hazrat Ali ؓ stated, "I can afford the falling of heavens on me but I cannot attribute a statement to the Prophet ﷺ which he had not said."

Hazrat Abdul Rahman bin Abi Hind was a Sahabi who always sat on his bed with a stick. Whenever his sons and nephews came to him for the education of Hadeeth and said, "Qaala Rasool Allah" or The Prophet ﷺ said, he would have raised the stick and said, "How can you narrate from the Prophet ﷺ?"

The cautiousness, which the Sahabah observed narrating a Hadeeth, had also been observed while accepting a Hadeeth. Hazrat Ali ؓ stated, "Whenever a Sahabah narrates before me, I administer him an oath. If he takes on oath, only then I verify his narration."

Hazrat Abu Bakr ؓ was very kind-hearted; but while accepting a Hadeeth, he never committed hypocrisy. Once

Hazrat Mugheerah bin Shuabah ؓ stated about the inheritance of the grandmother, he said to him, "Bring a witness." When Hazrat Muhammad bin Muslimah ؓ appeared as a witness, only them, he accepted the Hadeeth.

Hazrat Umar ؓ had been very strict in accepting a Hadeeth. Once miscarriage took please while beating a woman. Hazrat Umar ؓ consulted the Sahabah regarding its Diyat or blood-money. Hazrat Mugheerrah stated, "The Prophet ﷺ gave blood money to a slave or a salve-girl, as its Diyat." Hazrat Umar ؓ demanded evidence. Thus, Hazrat Muhammad bin Muslimah appeared as a witness.

Once Hazrat Abu Musa Ashaari ؓ came to the Hazrat Umar ؓ and said, "Abu Musa seeks permission. Ashaari demands permission." Abdullah bin Qais requested for permission." When he was not granted the permission for admittance, he went back. Hazrat Umar ؓ sent for him and enquired, "Why had you gone back?" He said that the Prophet ﷺ had observed, ""If you are not granted permission, requesting for the same thrice, you should return. Hazrat Umar ؓ said, "Bring evidence for this Hadeeth." When Hazrat Abu Saeed Khudri ؓ adduced evidence, he said, "I had not intended to accuse you. This strictness was only on the apprehension that the people might not be encouraged on false narration." But Hazrat Ubayy ؓ, examining this strictness said, "Umar! Do not become a cause of torture for the Sahabah of the Prophet ﷺ."

Once Hazrat Amr bin Umayyah al Damr ؓ was purchasing a cloth-sheet in the market. The people enquired from him, "What will you do with this sheet?" He replied, "I shall give it, by way of Sadaqah." Umar ؓ heard that and later met him and enquired, "What happened to the sheet?" He replied, "I gave it to my wife, by way of Sadaqah because the Prophet ﷺ had observed that whatever you give to your wife, will be Sadaqah." Hazrat Umar ؓ spoke, "Amr! Do not accuse the Prophet ﷺ." Thus, Umar ؓ was brought to Hazrat Aishah ؓ and got this Hadeeth verified.

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Once Hazrat Umar ﷺ imprisoned Hazrat Abu Masood, Hazrat Abu al Dardaa, and Hazrat Abu Zar Ghifari due to this strictness and continuousness and asked, "You narrate these Ahadeeth?"

Once someone enquired from Hazrat Abu Hurairah ﷺ, "Can you narrate the Ahadeeth in the same way during the period of Hadeeth Umar ﷺ?" He replied, "If I had done that, I would have been beaten with the lash."

The result was that the narrations of the Ahadeeth during the period of Hazrat Umar ﷺ had become so elucidated that Hazrat Ameer Muawiyah ﷺ ordered the people that the Ahadeeth of the period of Hazrat Umar ﷺ might he narrated because he used to frighten the people in religious matters.

OBJECTIVE OF THE NARRATION OF HADEETH

In addition to the reward in the Hereafter, as the Hadeeth had been a source of worldly status, in the final period, there were such people who coined the Ahadeeth merely for gaining honour and then, narrated them. But the object of the Sahabah through narrating the Hadeeth had been nothing except the achievement of reward. Therefore, some Sahabah had delivered only at such a time when the worldly honour deserts everyone and every trustee faces the danger that if he had not delivered the trust, he will be accounted before Allah. Thus, a Sahabi narrated a Hadeeth at the time of his death and said, "I am narrating this Hadeeth only for achieving the reward."

The Prophet ﷺ has stated to Hazrat Muaz bin Jabal ﷺ, "The person who will confess the unity of Allah and Prophethood of Hazrat Muhammad ﷺ, will go to paradise;" he also directed not to make a general announcement about it. Hazrat Muaz bin Jabal ﷺ hid this fact during the whole of his life; but he disclosed it at the time of his death in order to be safe from the accusation of concealing it.

When Ubaidullah bin Ziyad came to see Hazrat Maaqal bin Yasaar, he said, "I narrate a Hadeeth to you. If I had not

been on my death-bed, I would not have narrated it." He, then said that the Prophet ﷺ said, "The chief who does not look for the well-being of the Muslims, he will not enter paradise with them."

HOW MUCH THE SAHABAH HAD THE TREASURE OF WRITTEN AHADEETH

Though the Sahabah usually narrated the Ahadeeth orally, yet they possessed some written stocks also. In the final period, the procedure devised by the Prophet ﷺ had been kept intact by Hazrat Abu Bakr and Hazrat Umar ﷺ. Thus, it had been intact for a long period with the family Hazrat Umar ﷺ and from then, Hazrat Umar bin Abdul Azeez ﷺ got a copy.

It is stated in *Tazkirat al Huffaz*, "Hazrat Abu Bakr ﷺ had written five hundred Ahadeeth. Then, he burnt this collection."

The address which the Prophet ﷺ delivered after the conquest of Makkah, Abu Shah, a Sahabi from Yaman requested the Prophet ﷺ to get it written and sent to him. Thus, the Prophet ﷺ got it done accordingly.

Hazrat Ali ﷺ possessed the collection of Ahkam — Injunction about which he used to say, "I have written nothing except the words of the Prophet ﷺ — the Qur'an and this magazines." Thus, showed it to a Sahabi with his sword unsheathed.

It had been the practice of Hazrat Abdullah bin Umar ﷺ that he committed in writing whatever he had heard from the Prophet ﷺ. The Quraish prohibited him saying, "He speaks in different conditions. Therefore, every statement of his cannot be a guidance." When he mentioned it to him, the Prophet ﷺ observed, "Do write. Nothing is uttered by him except truth."

Hazrat Abu Hurairah ﷺ stated, "Whatever we heard from Prophet ﷺ, we had been committing it to writing in a sitting. When the Prophet ﷺ found us with that, he

observed, "Will there be written another book with the Book of Allah (the Qur'an)?" Therefore, whatever we had written, we burnt it.

THE CHARTERS OF THE PROPHET ﷺ

The charters got written by the Prophet ﷺ to different persons and tribes, had mainly been of personal natural, yet the legal Rulings could be deduced from them also." The written collection which the Sahabah had gathered have also been included in them. The charters of this kind were possessed by many Sahabah and had been intact. The tribe of Banu Sadoos caused the death of the brother of Hazrat Mujaabah. They come to the Prophet ﷺ and demanded the Diyat or blood money. The Prophet ﷺ observed, "The blood-money of a polytheist, I cannot pay" but he wrote a charter with the direction, "They should be given one hundred camels from the Khums received from the polytheists of the Banu Huzail." Thus, they received a part of it and the Banu Huzail made up the compensation from other means.

It is stated by Hazrat Yazeed bin Abdullah ؓ "We were standing when a person came with scattered hair and piece of red leather in his hand. When we took it from him, it was found to he a charter. We asked him as to who had written it. He told that the Prophet ﷺ had written it."

HOW MUCH WRITTEN TREASURE OF HADEETH WAS PRODUCED BY THE NARRATION OF INDIVIDUALS FROM SAHABAH

Hazrat Abdullah bin Masood ؓ did not permit the writing of Hadeeth to the people who narrated from the Sahabah, yet many Sahabah considered writing of Hadeeth as lawful. Hazrat Umar ؓ issued a general directive, "Commit your knowledge to writing."

Bishr bin Naheek stated, "I committed to write whatever I heard from Hazrat Abu Hurairah ؓ. When I was parting from him, I showed this collection to him and got it

verified." Hazrat Saeed bin Jubair ؓ has stated, "I had been going at night on the way to Makkah with Hazrat Abdullah bin Abbass ؓ. Whenever he narrated a Hadeeth I wrote it on the wooden part of the camel's saddle. Then, I cleaned it in the morning." All the pupils of Hazrat Braa ؓ wrote with the pens an their palms. Hadeeth Nafi use to write all the Hadeeth narrated by Hazrat Abdullah bin Umar ؓ before him. Hazrat Abdullah bin Umar ؓ himself had a person to write a Hadeeth and he wrote it.

Hazrat Zaid bin Thabit opposed to committing the Ahadeeth to writing. Marwan bin Hakam sent for Hazrat Zaid bin Thabit ؓ and put a curtain between him and a person appointed for committing to writing the Ahadeeth narrated by him secretly. In brief, this way, the art of Hadeeth had been edited in the period of the Sahabah and Hazrat Umar bin Abdul Azeez collected the scattered parts of Hadeeth.

FIXATION OF THE DEGREES OF HADEETH

Ahadeeth are various degrees. Some narrations are called Mutawatir (successive) which are narrated by a milling crowd. Same narrations are called *Mashoor* which, though do not reach to the status of *Mutawatir*, yet they have been narrated by many people during every period. The narration of some Ahadeeth has been limited only to a few narrators so much so that sometimes a single person narrates a Hadeeth. These are the narrations which are, technically, called *Khabar Aahaad*. This difference of degrees affects the legal provisions which are contained by these Ahadeeth or which are derived from them. In connection with absoluteness, a *Khabar Aahaad* cannot reach to the status of a *Mutawatir* or Mashhoor Hadeeth (well known). On this basis, there, has been disagreement among the jurists weather a general rule of the Qur'an can be particularized or can be repealed by a Khabar Aahaad. At present, we do not want to argue on this ruling, rather, at this stage, we want to highlight that the Sahabah themselves had fixed different degrees of Ahadeeth

and they themselves had established their juristic opinion ragarding the effect the disagreement of degrees on the rules.

It has been stated expressly in the Qur'an that a person who has pronounced a *Talaq-i-Baain* or irrevocable divorce to his wife, cannot oust his wife from his house before the expiry of the Idaat or waiting period. It is obsolulialy proved from this verse:

لَا تُخْرِجُوْهُنَّ مِنْ بُيُوْتِهِنَّ

"Turn them not out of their houses". (Al-Talaq, 65:1)

That a women is entitled to residence during the Idaat. (waiting period). Now, the only question remains whether she is entitled to the right of maintenance or not. Though there is no express Rule in the Qur'an yet the right of maintenance of a pregnant woman is clearly mentioned. If the pregnant women has been divorced, the husband must pay the maintenance till the delivery of the child. Allah ordains in the Qur'an:

وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوْا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ

"And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden." (Al-Talaq, 65:6)

The period of the delivery of a pregnant woman is the period of Iddat. It proves that the burden of maintenance of the women for the period up to delivery is to be borne by the husband. In addition to that, when the woman has been entitled to the right of residence, it, apparently, denotes or transpires that the burden of the maintenance, during this period will also be upon the husband.

This *Hukm* or Rule of the Qur'an is absolute, therefore, it can be repeated only by the absolute reasoning.

When this problem was faced during the period of Hazrat Umar ﷺ, Hazrat Fatimah bint Qais رضی اللہ تعالٰی عنہا gave

evidence stating, "Her husband had pronounced Talaq-i-Bain to me, but the Prophet ﷺ had deprived me of the right of maintenance and residence". But as it had been the Khabar Aahaad, due to which the laws of the Qur'an could not repealed, Hazrat Umar ﷺ, clearly, observed,

ما كنا لندع كتاب ربنا وسنة نبينا صلى الله عليه وسلم لقول

امرأة لا ندرى احفظت ام لا ـ

"We cannot give up the law of the Qur'an and the Sunnah merely on the statement of a woman. Allah knows better whether she has retained the real event in her memory or not."

Hazrat Aishah رضی اللہ تعالٰی عنہا had the same view as that of Hazrat Umar ﷺ. She opined that her husband had shifted Fatimah bint Qais from his house because of its being situated at a deserted place and being away from the populated area. It had been a special state which had been necessitated due to a special need and it had not been a general rule.

SAGACITY

In connection with the Ahadeeth on the basis of the status of narration, the discussion is made according to the status of the narrator. Only When the criticism on a Hadeeth is made in sagacity the narrator is altogether ignored and the external disabilities and causes are kept in view. Though all the principles and regulations of sagacity were not compiled during the period of the Sahabah, yet its foundation was laid. The views of the narrator were examined in depth.

Once Hazrat Abu Hurairah ﷺ narrated, "The use of a baked thing necessitates performing ablution." Hazrat Abdullah bin Abbas ﷺ raised an objection against it on the basis that the use of fat and hot water should also he considered for obligatory.

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moment that whom a Muslim attains it during the state of offering Salah Allah grants him whatever he demands from Him." The Sahabah became keen about it and Hazrat Abdullah bin Salam ﷺ found that it is the last moment on Friday. When he informed Hazrat Abu Hurairah he said, "How can it happen? The Prophet ﷺ has observed that if a Muslim finds it, it is in the state of offering Salah whereas no Salah is offered in the last moment of the day."

In this connection, Hazrat Aishah رضی اللہ تعالی عنہا had been very prominent. The objections that she had raised on the basis of sagacity, some principles have also been established. For example, when this narration was made before her, that a dead body may be punished when his family member may weep for him, she denied that and told that the Qur'an itself states,

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرَى

"No bearer of burdens can bear the burden of another."
(Al-Asraa, 17:15)

It establishes this principle that no narration against the Qur'an will be accepted. Thus, on this basis, she raised objections on many narrations. For example, this idea had spread in the period of the Sahabah that the Prophet ﷺ had seen Allah on the night of Miraj or ascent towards the skies; but when it was mentioned before Hazrat Aishah رضی اللہ تعالی عنہا, she said, "The person who narrates this, is a liar." After that, she recited the verse:

تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ

"No vision can grasp him, but this grasp is over all vision, He is above all comprehension, yet is acquainted with all things." (Al Anaam 6:103)

When it is narrated that misfortune is found in woman, horse and house, she denied that and recited this verse:

مَا أَصَابَ مِنْ مُّصِيْبَةٍ فِي الْأَرْضِ وَلَا فِيْ أَنْفُسِكُمْ إِلَّا فِيْ كِتَابٍ مِّنْ قَبْلِ أَنْ نَّبْرَأَهَا

"No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence."
(Al-Hadeed, 57; 22)

The Prophet ﷺ had observed standing by the graves of those pagans who had been killed in the Ghazwah-i-Badr,

هَلْ وَجَدْتُّمْ مَاوَعَدَ رَبُّكُمْ حَقًّا

"Have you found the promise fulfilled which Allah had made with you."

In the narration, Hazrat Umar ﷺ submitted, "O Prophet of Allah! Do you call the dead bodies?" The Prophet ﷺ responded to it,

مَا اَنْتُمْ بِاَسْمَعَ مِنْهُمْ وَلٰكِن لَّا يُجِيْبُوْنَ ـ

"You cannot hear more then they, but they cannot reply."

When this was narrated before Hazrat Aishah رضی اللہ تعالی عنہا, she said,

The Prophet ﷺ did not say that, rather he had uttered this,

اِنَّهُمْ لَيَعْلَمُوْنَ الآن ان ما كُنتُ اَقُوْلُ لَهُمْ حَق ـ

"At this time, they Know certainly that whatever I said to them, had been true."

After that, she recited this verse of the Qur'an:

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى

إِنَّ اللَّهَ يُسْمِعُ مَنْ يَّشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ○

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"So, verily you cannot make the dead to hear and to neither to those who are in the graves." (Al-Room, 30:52)

It means that, according to this verse, the pagans cannot hear the voice of the Prophet ﷺ.

Generally, the Ahadeeth are referred to in respect of the prohibition of *Mutaa* (Fornication); but when Hazrat Aishah رضی اللہ تعالٰی عنہا was asked about the lawfulness of Mutaa by one of her pupils, she did not make the reply on the basis of a Hadeeth; rather she observed,

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ ○ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ○

"Who abstain from sex except with those joined to them in the marriage bond or (the captives) when their rights hands possess because in their case, they are free from blame." (Al-Momineen, 23:5-6)

It is narrated by Hazrat Abu Hurairah رضی اللہ عنہ "An illegitimate child is the worst of the three (mother, father and the child). When Hazrat Aishah heard it, she observed, "It is not correct."The story is that there had been a Munafiq or hypocrite who had been scolding the child. The people submitted, "O Prophet of Allah! In addition to it, the illegitimate child also." The Prophet ﷺ observed, "He is worst of all the three." That is to say, that he is worse than his parents. It had been a particular event and not a general one. Allah Himself has said:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرَى

"No bearer of burdens can hear the burden of another." (Al-Anaam, 6:164)

That is to say that the offence had been committed by the mother. What is the fault of the child on the basis of which he is resolved as bad.

There are many other examples also in the Ahadeeth literature which prove that the Sahabah criticized the narrations which could be held as doubtful. Thus, they made this blessed act purified from all the mistakes and whims.

CLASSES OF THE SAHABAH

According to the Muhaddith Abu Zaraah, the number of the Sahabah had been beyond lacs, yet Allamah Zahbi has stated that the number of the Sahabah, whom he has mentioned in the book *Tazkirat al Huffaz* and whose narrations had been in-duded in the *Sihah Sittah*, is only one hundred and five. But on the basis of research and investigation, still more names of the Sahabah can be added to it. Thus, the *Musnad Abu Dawood Tayalosy* which has been compiled in the end of the second century Hijri, the narrations of more than two hundred and fifty Sahabah have been recorded.

According to Allamah Zahbi, these one hundred and five Sahabah include such twenty-eight Sahabah whose names have been mentioned repeated in the Hadeeth literature. According to the illustration of the general Muhadditheen, these twenty-eight Sahabah include such six Sahabah who have narrated more than half the narration contained in the Hadeeth literature. As it is given in a Hadeeth:

"The person who transmits, at least, forty Ahadeeth to my Ummah, he will be with the group of Ulamaa or scholars on the Day of Resurrection", the Muhadditheen have decided that the people whose narrated Ahadeeth will be less than forty, will be counted among these Muhadditheen called as *Qaleel al Riwayat Muhadditheen* (The Narrator of few). On this basis, Muhadditheen have fixed four classes of the Sahabah regarding their narrations plenty or less.

1: FIRST CLASS

The Sahabah of this class are those who have narrated one thousand or more Ahadeeth.

2: SECOND CLASS

The Sahabah of this class are those who have narrated five hundred or more Ahadeeth.

3: THIRD CLASS

The Sahabah of this class are those who have narrated forty hundred or more Ahadeeth.

4: FOURTH CLASS

The Sahabah of this class are those who have narrated forty or less than forty Ahadeeth.

As the narrators who have narrated from five hundred to forty Ahadeeth are more, we have divided them into two groups — from one hundred to five hundred one group and from forty to one hundred the other group. On the basis of this detail, we have classified the Sahabah into five classes. viz.

1: The Sahabah who have narrated one thousand or more Ahadeeth.

2: The Sahabah who have narrated five hundred or more Ahadeeth but less than one thousand

3: The Sahabah who have narrated one hundred or more Ahadeeth but loess than five hundred.

4: The Sahabah who have narrated forty or more Ahadeeth but less than one hundred.

5: The Sahabah who have narrated less than forty Ahadeeth.

General Muhadditheen include only six Sahabah in the first category viz., Hazrat Abu Hurairah, Hazrat Aishah, Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Umar, Hazrat Jabir bin Abdullah and Hazrat Anas bin Maalik ﷺ. But Hazrat Shah Wali Ullah رحمة الله عليه has enumerated eight venerable persons as narrators in abandoned in his book: *Izalat al-Khifaa*.

But the claim of Shah Sahib is against the elucidations of

the Muhadeetheen. Thus, Allamah Ibn Salah wrote:

عن احمد بن حنبل قال ستة من اصحاب النبی ﷺ اکثر و الروایة عنه و عمرو ابو هریرة و ابن عمر و عائشة و جابر بن عبد الله و ابن عباس و انس ـ

Imam Ahmad bin Hanbal رحمة الله عليه has observed that six Sahabah have narrated from the Prophet ﷺ abundantly and they had been living long. Their names are Abu Hurairah, Ibn Umar, Hazrat Aishah, Hazrat Jabir, Ibn Abbas and Hazrat Anas ﷺ.

Allamah Aini has mentioned in the *Tazkirah* while giving the life-sketch of Hazrat Aishah رضی الله تعالی عنها:

وکانت واحد الستة الذین هم اکثر الصحابة روایة ـ

"Hazrat Aishah had been from amongst those six Sahabah who had been narrating abundantly."

The facts are that the general Muhadditheen have not mentioned the name of Hazrat Abu Saeed Khadri ﷺ with those who had been narrating abundantly whereas his narrated Ahadeeth are more than one thousand.

Shah Sahib include Hazrat Abdullah bin Amr bin Al Aas ﷺ in the first class whereas the number of his narrated Ahadeeth is only seven hundred. Therefore, the most narrating Sahabah, which can be included in the first class, are seven in number. Viz, Hazrat Abu Hurairah, Hazrat Aishah, Hazrat Abdullah bin Umar, Hazrat Abdullah bin Abbas, Hazrat Jabir bin Abdullah, Hazrat Anas bin Malik and Hazrat Abu Saeed Khudri ﷺ.

Shah Sahib has mentioned the names of Hazrat Baraa bin Aazib and Hazrat Abu Musa Ashaari ﷺ in the second class whereas the number of Ahadeeth narrated by each of them is much less than five hundred. Therefore, these people belong to the third class and not the second one.

NUMBER OF THE NARRATED AHADEETH BY THE SAHABAH

The Sahabah can be categorized into five classes on the basis of narrating the Ahadeeth abundantly or scarcely.

FIRST CLASS

Their names along with the narrated Ahadeeth by them is detailed below:

S. No.	Name	# of Ahadeeth Narrated
1:	Hazrat Abu Hurairah رضی اللہ تعالیٰ عنہ	5374
2:	Hazrat Abdullah bin Abbas رضی اللہ تعالیٰ عنہ	2660
3:	Hazrat Aishah Siddeeqah رضی اللہ تعالیٰ عنہا	2210
4:	Hazrat Abdullah bin Umar رضی اللہ تعالیٰ عنہ	1630
5:	Hazrat Jabir bin Abdullah Ansari رضی اللہ تعالیٰ عنہ	1540
6:	Hazrat Anas bin Malik Ansari رضی اللہ تعالیٰ عنہ	1286
7:	Hazrat Abu Saeed Khudri رضی اللہ تعالیٰ عنہ	1170

SECOND CLASS

The Sahabah whose narrated Ahadeeth are one thoussand or more. This Class consists of only four Sahabah whose relevant details is given as under.

S. No.	Name	# of Ahadeeth Narrated
1:	Hazrat Abdullah bin Masood رضی اللہ تعالیٰ عنہ	848
2:	Hazrat Abdullah bin Umar bin al Aas رضی اللہ تعالیٰ عنہ	700
3:	Hazrat Ali Karamallah Wajha رضی اللہ تعالیٰ عنہ	586
4:	Hazrat Umar bin al Khattab رضی اللہ تعالیٰ عنہ	539

THIRD CLASS

The Sahabah whose narrated Ahadeeth are one hundred or more than that but they are less them five hundred. This class consists of twenty-six Sahabah whose relevant details are given as under:

S. No.	Name	# of Ahadeeth Narrated
1:	Umm al Mumineen Hazrat Umm-i-Salmah رضی اللہ تعالیٰ عنہا	378
2:	Hazrat Abu Musa Ashaari رضی اللہ تعالیٰ عنہ	360
3:	Hazrat Baraa bin Aazzib رضی اللہ تعالیٰ عنہ	305
4:	Hazrat Abu Zar Ghifari رضی اللہ تعالیٰ عنہ	281
5:	Hazrat Saad bin Abi Waqqas رضی اللہ تعالیٰ عنہ	215
6:	Hazrat Sahl bin Saad Ansari رضی اللہ تعالیٰ عنہ	188
7:	Hazrat Ubaidah bin Samit Ansari رضی اللہ تعالیٰ عنہ	181
8:	Hazrat Abu al Dardaa Ansari رضی اللہ تعالیٰ عنہ	179

9:	Hazrat Abu Qatadah Ansari ﷺ	170
10:	Hazrat Ubayy bin Kaab ﷺ	164
11:	Hazrat Buraidah bin Haseeb Aslami ﷺ	164
12:	Hazrat Muaz bin Jabal ﷺ	157
13:	Hazrat Abu Ayyub Ansari ﷺ	150
14:	Hazrat Uthman bin Affan ﷺ	146
15:	Hazrat Jabir bin Samrah ﷺ	146
16:	Hazrat Abu Bakr Siddeeq ﷺ	142
17:	Hazrat Mugheerah bin Saabah ﷺ	136
18:	Hazrat Abu Bakr ﷺ	130
19:	Hazrat Imran bin Husain ﷺ	130
20:	Hazrat Muawiyah bin Abi Sufyan ﷺ	130
21:	Hazrat Thauban Maula al Nabi ﷺ	127
22:	Hazrat Usamah bin Zaid ﷺ	128
23:	Hazrat Nuamaan bin Bashir ﷺ	124
24:	Hazrat Samrah bin Jandab Fazari ﷺ	123
25:	Hazrat Abu Masood Aqabah bin Umar ﷺ	102
26:	Hazrat Jareer bin Abdullah al Jeeli ﷺ	100

FOURTH CLASS

The Sahabah whose narrated Ahadeeth are one from forty to one hundred. This class cesrists of thirty three Sahabah.

S. No.	*Name*	*# of Ahadeeth Narrated*
1:	Hazrat Abdullah bin Abi Auf ﷺ	95
2:	Hazrat Zaid bin Thabit ﷺ	92
3:	Hazrat Abu Talhah Zaid bin Sahl ﷺ	92
4:	Hazrat Zaid bin Arqam ﷺ	90
5:	Hazrat Zaid bin Khalid al Juhani ﷺ	81
6:	Hazrat Kaab bin Malik Aslami ﷺ	80
7:	Hazrat Rafia bin Khudaij ﷺ	78
8:	Hazrat Salmah bin Akwaa ﷺ	77
9:	Hazrat Abi Rafia Qibti ﷺ	68
10:	Hazrat Auf bin Malik Ashjai ﷺ	67
11:	Hazrat Adi bin Hatim al Tai ﷺ	66
12:	Hazrat Abdul Rahman Bin Abi Aufa ﷺ	65
13:	Umm al Mumineen Hazrat Umm-i-Habeebah رضی اللہ تعالٰی عنہا	65
14:	Hazrat Ammar bin Yasir ﷺ	62
15:	Hazrat Salman Farsi ﷺ	64

16:	Umm al Mumineen Hazrat Hafsah رضی اللہ تعالی عنہا	60
17:	Hazrat Jubair bin Mutam Quraishi ﷺ	60
18:	Hazrat Asma bint Abi Bakr رضی اللہ تعالی عنہا	56
19:	Hazrat Wathlah bin Asqaa Kanani ﷺ	56
20:	Hazrat Aqbah bin Aamir Juhni ﷺ	55
21:	Hazrat Fudalah bin Ubaid Ansari ﷺ	50
22:	Hazrat Amr bin Utbah ﷺ	48
23:	Hazrat Kaab bin Ansari ﷺ	47
24:	Hazrat Fadlah bin Ubaid Aslami ﷺ	46
25:	Umm al Mumineen Hazrat Maimoonah رضی اللہ تعالی عنہا	46
26:	Hazrat Umm-i-Hani ﷺ	46
27:	Hazrat Abu Juhaifah bin Wahab Sawai ﷺ	45
28:	Hazrat Bilal bin Riba Tameemi ﷺ	44
29:	Hazrat Abdullah bin Maghfal ﷺ	43
30:	Hazrat Miqdad bin Aswad Koofi ﷺ	43
31:	Hazrat Umm-i-Atiyyah Ansaariyah رضی اللہ تعالی عنہا	41
32:	Hazrat Hakeem bin Hizam Asadi ﷺ	40
33:	Hazrat Salmah bin Haneef Ansari ﷺ	40

FIFTH CLASS

The Sahabah whose narrated Ahadeeth are forty or less. This Class conrists of fifty-five Sahabah, as detailed below

S. No.	*Name*	*# of Ahadeeth Narrated*
1:	Hazrat Zubair bin Awwam ﷺ	38
2:	Hazrat Fatimah bint Qais رضی اللہ تعالی عنہا	34
3:	Hazrat Khabbab bin al Aratt ﷺ	32
4:	Hazrat Ayad bin Hammad Tameemi ﷺ	30
5:	Hazrat Malik bin Rabeeah Saidi ﷺ	28
6:	Hazrat Abdullah bin Salam ﷺ	25
7:	Hazrat Umm-i-Qais bint Mahad رضی اللہ تعالی عنہا	24
8:	Hazrat Fadl bin Abbas ﷺ	25
9:	Hazrat Aamir bin Rabeeah ﷺ	22
10:	Hazrat Rabieea bint Masood رضی اللہ تعالی عنہا	21
11:	Hazrat Asyad bin Hudair Ashhali ﷺ	18
12:	Hazrat Khalid bin Waleed ﷺ	18
13:	Hazrat Umar bin Hareeth ﷺ	18
14:	Hazrat Khaulah bint Hakeem رضی اللہ تعالی عنہا	15
15:	Hazrat Thabit bin Dahak ﷺ	14
16:	Hazrat Muawiyah bin Salma ﷺ	13
17:	Hazrat Amr bin Abi Jaad al Asadi ﷺ	13

18:	Hazrat Yusrah bint Safwan رضی اللہ تعالی عنہا	11
19:	Hazrat Urwah bin Maras ﷺ	10
20:	Hazrat Majmaa bin Yazeed ﷺ	10
21:	Hazrat Salmah bin Qais ﷺ	7
22:	Hazrat Qatadah bin Luqman ﷺ	7
23:	Hazrat Qabeedah bin Makhariq Aamri ﷺ	6
24:	Hazrat Aasim bin Adi Qadaai ﷺ	6
25:	Hazrat Salmah bin Naeem Ashjai ﷺ	5
26:	Hazrat Malik bin Saasaah ﷺ	5
27:	Hazrat Mahjan bin Auraa ﷺ	5
28:	Hazrat Saib bin Falah ﷺ	5
29:	Hazrat Khifaf Ghifari ﷺ	5
30:	Hazrat Zu Fajar Habshi ﷺ	5
31:	Hazrat Malik bin Habair Kindi ﷺ	4
32:	Hazrat Zaid bin Haritah ﷺ	4
33:	Hazrat Thabit bin Wadeeah ﷺ	2
34:	Hazrat Kaab bin Ayad Ashaari ﷺ	2
35:	Hazrat Kalthoom bin Husain Ghifari ﷺ	2
36:	Hazrat Wabyah Kalbi ﷺ	2
37:	Hazrat Jadanah bint Wahab رضی اللہ تعالیٰ عنہا	2
38:	Hazrat Malk bin Yasaar ﷺ	1
39:	Hazrat Abdullah bin Zamah ﷺ	1

40:	Hazrat Kulthoom bin Za meah ﷺ	1

In addition to the above mentioned, the remaining Sahabah had been few. Their narrations in the hadeeth literature have been so small that they are negligible. That is why we have not mentioned them. The Sahabah of different classes, which we have mentioned, their total number is one hundred and twenty-five and the asset of hadeeth which the Muslims have been possessed of is due to the favour of these venerable persons.

18:	Hazrat Yusrah bint Safwan رضی اللہ تعالیٰ عنہا	11
19:	Hazrat Urwah bin Maras ؓ	10
20:	Hazrat Majmaa bin Yazeed ؓ	10
21:	Hazrat Salmah bin Qais ؓ	7
22:	Hazrat Qatadah bin Luqman ؓ	7
23:	Hazrat Qabeedah bin Makhariq Aamri ؓ	6
24:	Hazrat Aasim bin Adi Qadaai ؓ	6
25:	Hazrat Salmah bin Naeem Ashjai ؓ	5
26:	Hazrat Malik bin Saasaah ؓ	5
27:	Hazrat Mahjan bin Auraa ؓ	5
28:	Hazrat Saib bin Falah ؓ	5
29:	Hazrat Khifaf Ghifari ؓ	5
30:	Hazrat Zu Fajar Habshi ؓ	5
31:	Hazrat Malik bin Habair Kindi ؓ	4
32:	Hazrat Zaid bin Haritah ؓ	4
33:	Hazrat Thabit bin Wadeeah ؓ	2
34:	Hazrat Kaab bin Ayad Ashaari ؓ	2
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SCIENCE OF FIQH (JURIS PRUDENCE)

The part of the beautiful efforts of the Sahabah in the editing and arrangement of the science of Fiqh, its history can be described under the following topics:

1: How the Sahabah achieved the education of science of Fiqh from the Prophet ﷺ.

2: How many classes of the jurists Sahabah were established.

3: How they imparted the education of the Fiqh to the Tabieen.

4: How many principles of the Islamic Jurisprudence they discovered.

5: What had been the object of the disagreeable Rulings among the Sahabah.

HOW THE SAHABAH ACHIEVED THE EDUCATION OF THE SCIENCE OF FIQH FROM THE PROPHET ﷺ

During the period of the Prophet ﷺ, not only the science of Fiqh had been edited but also even other sciences had also not been edited and arranged, enabling the Sahabah to achieve its education. The Rulings could be enquired from the Prophet ﷺ through questioning. The Sahabah, very, rarely put the questions to the Prophet ﷺ, partly due to courtesy and partly due to the prohibition ordained in the Qur'an itself. It is narrated by Hazrat Abdullah bin Abbas ؓ in the book *Musnad Darmi* "The Sahabah had put thirteen questions to the Prophet ﷺ, all of which have been mentioned in the Holy Qur'an. On this basis, the only way of acquiring the knowledge of Fiqh from the Prophet ﷺ had been the studying carefully all the deeds of the Prophet ﷺ like performing ablution, offering Salah, fasting, Hajj and Zakat and they resolved then conditions and ingredients as

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Mubah, *Wajib* and *Makrooh* or repealed from the hints and conjectures.

The Sahabiyyat رضی اللہ تعالٰی عنہن undoubtedly, got rare chance to acquire knowledge from this mode of education. Many special Rulings relating to women could not be expressed also.

Mostly they had felt much need for questioning and enquiring from the Prophet ﷺ and, in this way, many rulings of Fiqh had become evident and elucidated. The women of Ansar had been specially prominent in this matter. Thus, Hazrat Aishah رضی اللہ تعالٰی عنہا confessed it in these words,

نعم النساء ، نساء الانصار لم يكن منعهن الحياء ان يتفقهن فى الدين ـ

"How appreciable are the women of Ansar when bash-fullness cannot stop from acquiring the knowledge of religion."

The Sahabah رضی اللہ عنہم who had been living outside Madeenah could also not availed themselves of this opportunity. Therefore, they came to Madeenah and stayed for a few days with the Prophet ﷺ and went back after acquiring the legal education and, in this way, they became teachers of their own tribes. Thus, this verse had been revealed of their dignity:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَ لِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ○

"If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they returned to them—that thus, they (may learn to guard themselves (against evil))." (Al-Taubah 9:122)

Thus, many delegates have been mentioned in the hadeeth literature, who came to the Prophet ﷺ from different tribes of Arabia and went back after having equipped themselves with the religious knowledge. The delegate of Abdul Qais came to Prophet ﷺ and submitted, "We have come after covering a long distance. On way, live the pagans of Madder tribe. Therefore, we cannot come to you except in the sacred mouths. We may be taught the injunctions which we may teach to our tribes." The Prophet ﷺ commanded them to perform the confession of unity of Allah and Prophethood of Muhammad ﷺ, Salah, Zakat, Fasting and Khums and prohibited them from use of wine and observed, "Learn them well and teach them to your tribe also when you go back."

Hazrat Damam bin Thealahah رضی اللہ عنہ came on behalf of his tribe. After putting a few questions regarding Salah and fasting, he said, "I have come as a messenger on behalf of my tribe." In Short many Sahabah became conversant with essential and practical Ruling of Fiqh. Categories of the Jurist Sahabah. There had been three categories of the jurist Sahabah:

1: ***MUKATHTHIREEN*** (مکثرین)

The *Sahabah* by whom plenty of Rulings have been transmitted.

2: ***MUQILLEEN*** (مقلین)

The *Sahabah* by whom very few Rulings have been transmitted.

3: ***MUTAWASITEEN*** (متوسطین)

The *Sahabah* who have been in between the above mentioned two categories.

In the first category there have been seven venerable persons viz., Hazrat Umar bin al-Khattab, Hazrat Ali, Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Masood, Hazrat Aishah, Hazrat Zaid bin Thabit and Hazrat Abdullah bin Umar رضی اللہ عنہم. Allamah Ibn Hazm stated, "If the legal opinions

of these venerable persons are collected, voluminous copies of each and everyone of them, can be prepared. Thus, Abu Bakr Muhammad bin Musa has collected the *Fatawa* or legal opinions of Hazrat Abdullah bin Abbas ﷺ in twenty numbers."

In the second category, many Sahabah had been included and one or two Rulings each had been transmitted by them can he collected in a brief magazine.

The category of Motawassiteen consists of only thirteen Sahabah. Viz, Hazrat Abu Bakr, Hazrat Umm-i-Salmah, Hazrat Anas bin Malik, Hazrat Abu Saeed Khudri, Hazrat Abu Hurairah, Hazrat Uthman, Hazrat Abdullah bin Amr bin al Aas, Hazrat Abdullah bin Zubair, Hazrat Abu Musa Ashaari, Hazrat Saad bin Abu Waqqas, Hazrat Jahir bin Abdullah and Hazrat Muaz bin Jabal ﷺ.

The legal opinion given by every one of them can he compiled in brief magazines separately.

HOW THE SAHABAH IMPARTED THE EDUCATION OF FIQH TO THE TABIEEN

The foundation of the present Fiqh had been laid by the legal opinions of only four Sahabah. Viz, Hazrat Abdullah bin Masood, Hazrat Zaid bin Thabit, Hazrat Abdullah Ibn Umar and Hazrat Abdullah bin Abbas ﷺ.

Hazrat Abdullah bin Masood had been regularly importing the education of Fiqh in Koofah and their pupils used to write their verdicts and legal opinions. Thus, Allamah Ibn Qayyim stated in his book *Ielam al-Muwaqqieen* "The pupils of no Sahabi except Ibn Masood wrote the legal opinions and legal verdicts."

From amongst his pupils, Hazrat Alqamah had been very famous. After the death of Alqamah, Ibraheem Nakhaai acceded to his seat and developed the science of Fiqh so much that a brief collection of Fiqh had been prepared during his period which was memorised by Hammad as its superem Hafiz or memoriser. Imam Abu Haneefah رحمة الله عليه

achieved his education from him. Therefore, the foundation of Fiqh-i-Hanafi had been laid on the legal opinions and verdicts of Hazrat Abdullah bin Masood ﷺ alone. Thus, Hazrat Shah Waliullah Sahib wrote in his book, *Hujjatu llah al-Baalighah*—

> "Imam Abu Haneefah رحمة الله عليه was a strict follower of the Mazhab or school of thought of Ibraheem Nakhaai and his associates."

Hazrat Zaid bin Thabit had been living in Madeenah and his circle of students had been very large. From all his students, Hazrat Saeed bin Musayyab, Ataa bin Yasar, Urwagh and Qasim etc had been very prominent. Hazrat Abdullah bin Umar had also been settled in Madeenah and the greatest collector of his narration had been Nafia. Imam Malik received his education from the pupils of these two venerable persons. That is to say, Nafi, Saeed bin Musayyab, Urwah and Qasim. He laid down the foundation of his Fiqh on the Mazhab of theirs. Thus, Shah Waliullah has written, "Imam Malik considered essential the conduct of the people of Madeenah."

The pupils of Hazrat Abdullah bin Abbas ﷺ held Makkah as its seat of learning. Thus, when the beginning of editing and arranging of Fiqh took place, the books were written, first of all, in these places. The books were written in Madeenah by Imam Malik and Abdul Rahman bin Abi Raib, in Makkah by Ibn Jareer and Ibn Aimya; in Koofah by Imam Thauri and in Basrah by Rabeea bin Sabeeh. Out of these books, the books by Imam Malik generally got great popularity.

EDITING OF THE RULLINGS

The Rulings about which express and evident Ahadeeth existed and there had been no mutual contradiction among them, giving legal opinion about them had been a very easy job. And this duty had been performed by many Sahabah. But regarding the Rulings about which there had been no

hadeeth from the very beginning,

1. The first method of their editing had been the deduction and Ijtihaad or independent legal reasoning and in this field, only Hazrat Umar, Hazrat Ali, Hazrat Abdullah bin Masood and Hazrat Abdullah bin Abbas ﷺ had been particularly prominent. Thus, Shah Wali Ullah wrote in his book *Hujjatullah al-Balighah* — "In addition to these Sahaba, though the other Sahabah did understand the meaning, yet they could not distinguish between the ingredients and the conditions. That is to say that they could not distinguish between the Adaab and Sunan Sunnah acts. And the narrations which had been embracing mutual contradiction or there had been opposing or contradictory arguments, they seldom took part in them. The example of them is Ibn Umar, Hazrat Aishah and Hazrat Zaid bin Thabit ﷺ."
2. The second method was that they pondered over the Rulings, which had been faced until they were solved.

Once a Ruling was put to Hazrat Abdullah bin Masood ﷺ, on which he kept thinking. When no clue was found from the Qur'an and the Sunnah, he resorted to Ijtihaad. Later on, when it came to his knowledge that the Prophet ﷺ had also arrived at the same conclusion, his joy knew no bounds. Hazrat Umar ﷺ established different opinions on a Ruling and committed them to writing for memory and he used to ponder over them regarding their accuracy and inaccuracy. Thus, he had written a memorandum in connection with paternal aunt, which, in the end, he crossed.

3. Many Rulings were solved with the mutual consultation of the Sahabah as if there had been Ijmaa or concensus of all the Sahabah. This method was started by Hazrat Abu Bakr ﷺ and Hazrat Umar ﷺ used it obediently. Shah Wali Ullah wrote about it,

كان من سيرة عمر انه كان يشاور الصحابة و يناظرهم حتى

تنكشف الغمة و ياتيه الثلج فصار غالب قضاياه و فتاواه متبعةً

فى مشارق الارض و مغاربها ـ

"It had been the practice of Hazrat Umar ﷺ that they had been consulting and debating with the Sahabah regarding the legal Rulings until he was satisfied with a state of firm belief at heart. That is why his legal opinions had been followed in the whole world."

HOW MANY PRINCIPLE OF USOOL-I-FIQH THE SAHABAH DISCOVERED

Though the Sahabah had not settled the principles and rates of deducing the rules, yet from their statements, many principles could he derived from rules of Usool-i-Fiqh or Islamic Irrispondence. For example, the jurists have settled a principle that, while deriving the rules it should be noticed the words of the law-giver are general or particular, irrespective of this fact whether the Hukm is general or particular. For example, this verse of the Qur'an;

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا

"When the Qur'an is read, listen to it with attention, and hold your peace that you may receive mercy."
(Al-Aaraaf, 7:204)

Though had been revealed specially for khutbah but there has been no mentions of Khutbah in words, it is rather general that the Qur'an should be listened quietly. It implies that if the Imam recites Surah al Fatihah, the Muqtadi or the follower should keep quiet. This had been the view of Hazrat Abu Zar Ghifari ﷺ from amongst the Sahabah Thus, regarding this verse of the Qur'an,

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِي سَبِيْلِ اللَّهِ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ○

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1. The first method of their editing had been the deduction and Ijtihaad or independent legal reasoning and in this field, only Hazrat Umar, Hazrat Ali, Hazrat Abdullah bin Masood and Hazrat Abdullah bin Abbas ﷺ had been particularly prominent. Thus, Shah Wali Ullah wrote in his book *Hujjatullah al-Balighah* — "In addition to these Sahaba, though the other Sahabah did understand the meaning, yet they could not distinguish between the ingredients and the conditions. That is to say that they could not distinguish between the Adaab and Sunan Sunnah acts. And the narrations which had been embracing mutual contradiction or there had been opposing or contradictory arguments, they seldom took part in them. The example of them is Ibn Umar, Hazrat Aishah and Hazrat Zaid bin Thabit ﷺ."
2. The second method was that they pondered over the Rulings, which had been faced until they were solved.

Once a Ruling was put to Hazrat Abdullah bin Masood ﷺ, on which he kept thinking. When no clue was found from the Qur'an and the Sunnah, he resorted to Ijtihaad. Later on, when it came to his knowledge that the Prophet ﷺ had also arrived at the same conclusion, his joy knew no bounds. Hazrat Umar ﷺ established different opinions on a Ruling and committed them to writing for memory and he used to ponder over them regarding their accuracy and inaccuracy. Thus, he had written a memorandum in connection with paternal aunt, which, in the end, he crossed.

3. Many Rulings were solved with the mutual consultation of the Sahabah as if there had been Ijmaa or concensus of all the Sahabah. This method was started by Hazrat Abu Bakr ﷺ and Hazrat Umar ﷺ used it obediently. Shah Wali Ullah wrote about it,

كان من سيرة عمر انه كان يشاور الصحابة و يناظرهم حتى

تنكشف الغمة و ياتيه الثلج فصار غالب قضاياه و فتاواه متبعةً

فى مشارق الارض و مغاربها ـ

"It had been the practice of Hazrat Umar ﷺ that they had been consulting and debating with the Sahabah regarding the legal Rulings until he was satisfied with a state of firm belief at heart. That is why his legal opinions had been followed in the whole world."

HOW MANY PRINCIPLE OF USOOL-I-FIQH THE SAHABAH DISCOVERED

Though the Sahabah had not settled the principles and rates of deducing the rules, yet from their statements, many principles could he derived from rules of Usool-i-Fiqh or Islamic Irrispondence. For example, the jurists have settled a principle that, while deriving the rules it should be noticed the words of the law-giver are general or particular, irrespective of this fact whether the Hukm is general or particular. For example, this verse of the Qur'an;

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا

"When the Qur'an is read, listen to it with attention, and hold your peace that you may receive mercy."
(Al-Aaraaf, 7:204)

Though had been revealed specially for khutbah but there has been no mentions of Khutbah in words, it is rather general that the Qur'an should be listened quietly. It implies that if the Imam recites Surah al Fatihah, the Muqtadi or the follower should keep quiet. This had been the view of Hazrat Abu Zar Ghifari ﷺ from amongst the Sahabah Thus, regarding this verse of the Qur'an,

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِي سَبِيْلِ اللّٰهِ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ○

"And there are those who hoard gold and silver and spend it not in the way of Allah, annouce to them a most grievams chestisement." (At-Tawbah, 9:34)

Hazrat Ameer Muawiyah ﷺ thought that it had been particular to them but Hazrat Abu Zar Ghifari ﷺ insisted that it had been both for the Muslims and the people of the Book. That is why the burying or hoarding money, according to his view had been unlawful.

One of the principles of the jurists is *Mafhoom-i-Mukhalif* or opposite sense. For example, if it is said,

"Only the persons offering the Salah will go to paradise, though there is no express meaning that those who do not offer Salah will not go to paradise but the result, definitely, will be the same. The Sahabah had been using, sometimes, this principle. On an occasion, the Prophet ﷺ said to a Sahabi, "The people who associated someone to Allah will go to Hell after their death." When it had been narrated, they said, "It is the statement of the Prophet ﷺ." On that basis, it can be said, "The people who have not associated to Allah will go to the paradise."

The principle, according to the jurists is, that the basic fact in the things is permissibility. That is to say that as a principle, all the things are permissible, however, when the law-giver makes them Haraam or prohibited, they become prohibited, therefore, so long as there is no cause of prohibition, everything can be used.

Once Hazrat Umar ﷺ stayed at the bank of a pond. Hazrat Amr bin al Aas ﷺ was also accompanying him or the journey. He asked from the people, "Do the beasts drink from this pond?" Hazrat Umar ﷺ said to the people, "Do not tell this." It proves that when there exists no manifest cause of prohibition, in regard with the permissibility of the things, everything to can be utilized without any hesitation.

The jurists had established a principle that the *Hudood* or limit crimes on repelled on the basis of doubts. For example,

if a son steals anything belonging to his father, his hand will not be cut on the basis of this doubt that he has a share in the property belonging to his father. Sometimes, the Sahabah had been using this principle.

Once a person lodged a case in the court of Hazrat Umar ﷺ, that his slave had stolen his wife's mirror worth sixty Dirhams. Hazrat Umar ﷺ observed, "Your slaves has stolen your thing on that, his hand cannot he cut."

The most important thing in the Usool-i-Fiqh is Qiyas or analytical deduction. In fact the foundation of the present Fiqh has been wholly laid down on Qiyas; however, till the period of Hazrat Abu BaKr ﷺ, i.e. guidance had been sought from the Qur'an, Sunnah and Ijmaa regarding the legal Rulings, but during the period of Hazrat Umar ﷺ, the expansion of civilization created miscellanious problems and the clarifications of the Qur'an and hadeeth had not been sufficient for their ingredients, the necessity of Qiyas arose. Thus, Hazrat Umar ﷺ wrote a letter to Hazrat Abu Musa Ashaari ﷺ in connection with administration of justice, he advised him to use the clarification of Qiyas– "The problems the solution of which you cannot find in Qur'an and the Sunnah and you are anxious about them, first ponder ever them. There, gather the events resembling them and resort to Qiyas for their solution".

The jurists have fixed two conditions for the Qiyas. The first one is that the solution of the problem is not present in the sacred texts of the Qur'an and the Sunnah. The second is that the *Muqees* and the *Muqees Alaih* (مقیس و مقیس علیه) or the original and the branch have the *Muqees Alaih* or the original and the branch have the effective cause in common. Both these conditions had been mentioned in the above charter of Hazrat Umar ﷺ. Regarding the first condition, there is manifest clarification, "What you cannot find in the Qur'an and the Sunnah." The second condition implies from these words" Find out the examples and doubts."

WHAT HAD BEEN THE OBJECT OF THE DISAGREEABLE RULING AMONG THE SAHABAH

After the period of the Prophet ﷺ, when all the Sahabah had spread in the conquest lands, they had to face plenty of new problems. They found the solution from the Ahadeeth memorized by them or what could he deduced from the Qur'an and the Sunnah and provided the answers according to them; but the Rulings about which treasure of hadeeth narrations had not been empty, different causes of disagreement among the Sahabah relating to them, were created. For example

a) A Sahabi had heard the decision of a Ruling from the Prophet ﷺ; but the other had not therefore, he resorted to Ijtihad, which resulted in different forms. Firstly, the Ijtihad occurred exactly according to hadeeth. For example, the husband of a woman died before fixing the dower. When Hazrat Abdullah bin Masood ﷺ was requested to give his legal opinion about that, he told that he know no decision of the Prophet ﷺ relating to it. When the people insisted him he opened that she should be given the *Mahr Mithl* (مهر مثل) and inheritance from his legacy and that she should pass the Iddat (waiting period). Afterwards, Hazrat Maaqal bin Yasar ﷺ also verified this verdict, adding that the Prophet ﷺ had also given this verdict regarding a woman. Hearing that, the joy of Hazrat Abdullah bin Masood knew no bounds. Secondly, there arose a disagreement between two Sahabah. Afterwards, a hadeeth was cited, which caused one Sahabi to revoke his opinion. Another example is that, according to Hazrat Abu Hurairah ﷺ, the fasting of a person will no longer be valid if he remains in the state of pollution till the morning in the mouth of Ramadan; but he came to know of a hadeeth against it through some of the Azwaj-i-Mutaharat (sacred wives). So, he gave up his opinion. Thirdly, when a hadeeth was available but he did not gave up his opinion based on Ijtihaad, rather he resolved the hadeeth as impracticable.

b) Another example is that Hazrat Fatimah bint Qais ﷺ verified that her husband had pronounced Talaq thrice, but the Prophet ﷺ did neither cause him to pay maintenance nor permitted to reside in his house. But Hazrat Umar ﷺ did not accept this evidence and observed, "I cannot abandon the Qur'an merely on a statement by a woman." Fourthly, the Sahabi did not know the hadeeth from the very beginning. For example, Hazrat Abdullah bin Umar ﷺ commanded the women to keep their hair untied while taking a bath, but when Hazrat Aishah رضی اللہ تعالٰی عنہا come to know about it, she observed, "Why does Ibn Umar not command the women to get their heads shaved. I myself used to take a bath with the Prophet ﷺ and I had not to do that except that I procured water thrice on my head."

When the Prophet ﷺ did an act, on seeing it, some Sahabah considered it worship while some others based it on permissibility. For example, during the period of Hajj, Hazrat Abu Hurairah and Hazrat Abdullah bin Umar ﷺ considered *Nazool-i-Tabseeb* as Sunnan of Hajj and according to Hazrat Aishah رضی اللہ تعالٰی عنہا and Hazrat Abdullah bin Abbas ﷺ it was merely by chance.

c) For example, different Sahabah saw the Prophet ﷺ doing an act and all of them set different capacities of it. e.g. Regarding the Hijjat al-Widaa, the Sahabah had different opinion on the basis of their understanding. According to some Sahabah, the Prophet ﷺ performed Hajj-i-Tamattua; according to some Sahabah, it had been Qaran and still according to some others, it had been Mufrad. Thus, Hazrat Abdullah bin Abbas ﷺ had explained how that happened.

d) Some disagreements arose on the basis of forgetfulness. For example, Hazrat Abdullah bin Umar ﷺ thought

that the Prophet ﷺ had performed Umrah in Rajab but Hazrat Aishah رضی اللہ تعالی عنہا resolved it as the result of forget-fullness.

e) Some differences arose due to non-keeping all the ingredients of traditions. For example, Hazrat Abdullah bin Umar or Hazrat Umar ؓ himself narrated, "The dead body is tortured due to weeping of the deceased family." When Hazrat Aishah رضی اللہ تعالی عنہا heard that, she observed, "He did not retain the hadeeth in his memory rightly. The event is that a Jewess died and her family members had been lamenting on her. When the Prophet ﷺ passed by he observed, "The people is lamenting as on her and the dead person is being tortured in the grave." But Hazrat Umer ؓ considered this lamenting as the cause of torture, by mistake and due to it, he resolved this Hukm general for every dead person whereas both these events had been separate.

f) It had also been a cause of disagreement that there arose difference among the Sahabah regarding the Illat (reason) or effective cause of a Hukm or provision. Therefore, their consequences also appeared in different forms. For example, there had been a Hukm in Ahadeeth for standing on the arrival of a funeral, about which different reasons have been told. According to Sahabah, its effective cause is the respect for the angels and in this regard, one should stand for the funereal of both a Muslima and a pagan because the angel accompany both of them. According to some people fear and death are its cause. And in this case also, this Hukm is general for both a Muslim and a pagan, but there is a narration "The funeral of a Jew passed by the Prophet ﷺ. The Prophet ﷺ did not like that it passes over his head. Therefore, he stood. In this case, this Hukm is for merely a pagan alone."

g) One reason for disagreement is the cause of *Al Jamu Bain al Mukhtalifain* (الجمع بین المختلفین) or the collection

of contrary views. That is to say that there are two apposite Ahkam of the Prophet ﷺ exist. When the Sahabah compared them, the mutual disagreement appeared. For example, before the Ghazwah-i-Khaibar, the Prophet ﷺ permitted Mutaa fornication. Then, he commanded for it in the Ghazwah-i-Autas. After that, he commanded its prohibition. The view of Hazrat Abdullah bin Abbas ؓ about the behaviour of the Prophet ﷺ in this regard is that the Hukm of Mutaah is operative till now. The permission and prohibition had been on the basis of necessity and both can be practiced upon at the time of necessity; but the verdict of the general Sahabah is that the permission of Mutaah had been merely on the basis of necessity, but the prohibition has repealed it forever.

SCIENCE OF RELIGIOUS MYSTERIES AND KNOWLEDGE

The period of the Sahabah had not been that of intellectual development, yet they knew this much that the Ahkam and Injunctions of the Shariah had been based on the intellectual good. Therefore, whenever they found anything against the intellect, they, immediately, referred to the Prophet ﷺ and satisfied themselves. Once he observed, "Committing sexual intercourse with the wife is an act of virtue." On that, the Sahabah got surprised and enquired, "What act of virtue is there in it?" The Prophet ﷺ observed, "If a person had been involved in a sin, would he not have been a sinner?"

Once the Prophet ﷺ observed, "When two persons fight mutually, both the killer and the killed will go to the Hell." On that a Sahabi enquired, "O Prophet of Allah! The killer will go to the Hell, is manifest, but how the killed person will go to the Hell?" The Prophet ﷺ replied, "He had been desirous of killing his brother."

Regarding the Qasr-i-Salah or shortening of Salah, it is stated in the Holy Qur'an,

..... فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوْا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا

"There is no blame on you if you shorten your Salah for fear the pagans may attack you." (Al-Nisa 4:101)

It is apparent that this relaxation is conditioned with attack. This verse cannot be applied to every journey. Thus, during the prevailing of peace and tranquility, this Hukm remained operative. Hazrat Umar ﷺ got surprised on it and he enquired its reason from the Prophet ﷺ. He observed, "This is by way of Sadaqah on behalf of Allah. Accept this

Sadaqah."

In fact, these very questions and enquiries on behalf of the Sahabah laid down the foundation of the 'Science of Mysteries of the Religion'. Imam Ghizali, Khattabi and Ibn Abdul Salam had constructed a grand building on it in the later period and Shah Waliullah in the later period. Thus, Shah Sahib himself wrote.

بعد ما عهد النبی صلی اللّٰہ علیه اصوله و فرع فروعه واقتفی اثره فقهاء الصحابة کامیری المومنین عمرو علی و کزید و ابن عباس و عاشة و غیرهم بحثوا عنه و ابرزوا وجوها منه ـ

The Prophet ﷺ arranged the principles and branches of this art in a regular order and the jurist Sahabah like Ameer al Momineen Hazrat Umar, Ali, Zaid bin Thabit, Ibn Abbas and Hazrat Aishah رضی اللہ تعالی عنہا followed it. debated about them and stated their causes or reasons.

The Sahabah whom Shah Sahib has specially mentioned, have expressed the effective reasons of the legal provisions, which have been detailed in the hadeeth literature. For example, after the treaty of Hudaibiya, when the Prophet ﷺ went to Makkah for the performance of Umrah, he ordered the Sahabah to run and show haughtiness while performing circumambulation. The reason was that in those days an epidemic fever had spread in Makkah and many Sahabah were suffering from it. When the effect of weakness was felt in the state of circumambulation, the pagans distressed the Muslims expressing that the fever of Madeenah had tired them. For this reason the Prophet ﷺ ordered the Sahabah not to feel the effects of the fever. It is clear that this commandment was issued due to a timely cause and when that had changed, the Hukm should also change. Thus, Hazrat Umar ؓ expressed this idea stating, "Now Islam has got power and the pagans have been

destroyed, yet as it is in memory of the period of the Prophet ﷺ, therefore, we retain it intact."

In accordance with a hadeeth of the Prophet ﷺ, unless the fruit of a tree reaches a satisfactory state, it should not be sold. Hazrat Zaid bin Thabit ؓ has stated the reason of this Hukm that the people had sold the fruit; but at the harvesting time the seller demanded the price money, the purchaser made the excuses that such and such disease had affected the harvest. In this way, when plenty of disputes between the sellers and purchasees came to the Prophet ﷺ for decision, he gave this verdict accordingly.

A person asked from Hazrat Abdullah bin Abbas ؓ, "Is taking a bath on Friday Wajib or not?" He replied, "No." The beginning of the Friday bath started in this way that all the Sahabah were very poor in the beginning. They used to wear blanket. They carried loads on their backs for others. On one hot day, the Prophet ﷺ entered the mosque for Jumaah Salah. The people had been wet with sweat and its bad smell made everyone uneasy. Therefore, the Prophet ﷺ ordered, "Take a bath on Friday and come to the mosque after applying perfume." But now, by the grace of Allah, that state has changed, the people do not wear wooden garments; they do not labour so hard; the mosque has been extended and the sweat of the people does not spread and the people do not feed uneasy." All this means, in a neat shell that the existence and non-existence of a Hukm depends on the existance and non-existance of effective cause. And now, as the effective cause of taking a bath on Friday does not exist, therefore, it is not Wajib.

Out of these venerable persons, Hazrat Aishah رضی اللہ تعالی عنہا has been ahead of all in disclosing the mysteries of religion and has stated plenty of effective causes. For example, during the period of the Prophet ﷺ, the moral condition of women had been reliable, they had been allowed to offer the Salah and join the congregation in the mosque, but when in the last period, there occurred crisis in the

system of their morals, Hazrat Aishah رضی اللہ تعالی عنہا stated clearly,

لوادرك رسول اللّٰه صلعم ما احدث النساء لمنعهن المساجد

كما منعه نساء بنى اسرائيل ـ

"The changes which the women have brought in their life style, due to it, the Prophet ﷺ had not allowed them entry in the mosque, if he would have been present now, as the women of Bani Israil had been prohibited."

There are differences in the Makki and Madani Surahs of the Qur'an. For example, the Surahs which had been revealed in Makkah, they mainly mentioned the beliefs and the events of the world Hereafter. In the Madani Surahs, compliances of orders and prohibitions have been demanded gradually; because Islam had come to an ignorant nation. Therefore, they had been first told about the paradise and the Hell in an admonition and sermonizing way. When the people had accepted its effect, the laws or rules of Islam and orders and prohibitions had been revealed. If the demand of avoidance from Zina or illegal sexual intercourse and taking wine etc. had been made on the very first day, nobody would have lent an ear to it, all of a sudden. The orientalists of Europe are very proud of discovering distinctions and differences of this kind but Hazrat Aishah رضی اللہ تعالی عنہا had disclosed this secret on the very first day. It has been stated by her in *Sahih Bukhari* "The first Surah of the Qur'an which was revealed, is the detailed description of the paradise and the Hell so much so that when the people inclined towards Islam, Ahkam of Halal and Haram or lawful and unlaful were revealed. Had it been revealed earlier—Do not drink wine', the people would have said, "We will never give up wine." When I used to play in Makkah, it was revealed, 'The day of their promise is the Day of Resurrection' And the day of Resurrection is a very severe

and a very bitter thing, and when Surah Baqarah and Surah Nisaa were revealed, I had been in his office."

Before the rise of Islam, the tribes of Madeenah had been busy in civil war, in which most of their men of authority, who had always been opposing the success of every new movement for the safety of their authority, had been killed. The Ansar had been so tired of these battles that when Islam came, they took it to be mercy for themselves. As the class of claimants of power had been eliminated, therefore, nobody created obstacles in their way. In this way, Allah cleared the ways of development for Islam in Madeenah before the migration. The philosophy of history of Europe has solved this criticism today, but Hazrat Aishah رضی اللہ تعالی عنہا had told this to us before them — "The Buaath war has been that event which Allah had already created for His Prophet. When the Prophet ﷺ came to Madeenah, the organization of the Ansar was scattered and their chiefs had been killed. Therefore, Allah had already provided this event for his prophet."

The Salah having four Rakaat Fard, require two Rakaat to be preformed when offered with Qasr or reduction. Apparently, it seems that two Rakaat have been dropped for the sake of convenience, but Hazrat Aishah رضی اللہ تعالی عنہا has explained its reason in this way, "In Makkah, two Rakaat Salah had been Fard or obligatory. When the Prophet ﷺ migrated, four Rakaat had been made Fard or obligatory and the Salah during travel had been left on its previous position."

Allah has commanded for worshipping him all the time, but it is narrated by Hazrat Umar رضی اللہ عنہ in the hadeeth literature that no Salah e.g., Nafl or Sunnah should be performed after offering the Fard of Fajr and Maghrib. Apparently, no reason seems to be prohibiting this but Hazrat Aishah رضی اللہ تعالی عنہا stated its reason thus, "Umar has been confused. The Prophet ﷺ has prohibited offering the Salah in such a way

that a person offers the Salah by locating the time of sunrise or sunset." That is to say, it may not be doubted that a person is worshipping the sun and there may not be a resemblance with the sun-worshippers.

It is stated in Hadeeth that the Prophet ﷺ offered the Nafl Salah in the sitting position. Due to it, the people consider offering the Salah in the setting position as *Mustahabb* (Desirable). A person enquired from Hazrat Aishah رضی اللہ تعالٰی عنہا if the Prophet ﷺ offered the Salah in the sitting position. She replied, "It had been so when the people had weakened him. i.e., when he became week."

Other narrations of this kind are reported in *Abu Dawood* and *Muslim* which prove that he did so an account of old age and weakness. As to the objection why no increase in the Rakaat of Maghrib had been done when in other Salah the Rakaat had been made four instead of two. Hazrat Aishah رضی اللہ تعالٰی عنہا replied, "No increase was made in the Maghrib Salah because it is the hypotenuse of the day. That is to say that these three Rakaat are of the Salah of day as the three Rakaat Witr in the Salah of night:"

The Fajr Salah embraces more satisfaction; therefore, its Rakaat should be more. Hazrat Aishah رضی اللہ تعالٰی عنہا sated its reason, "No increase had been made in the Fajr Salah as long Surahs are recited in this Salah," That is to say that the defiency of Rakaat has been made good by the long recitation.

The people before the period of ignorance kept facts on Aashoorah and it had been Wajib in Islam also before the obligatory Fasts of Ramadan. A report of the same kind of narration by Hazrat Abdullah bin Umar رضی اللہ عنہ is mentioned in the hadeeth literature but he had not been conversant as to why fast was kept on that day; but Hazrat Aishah رضی اللہ تعالٰی عنہا stated its reason, "The people of Arabia fasted on Aashoorah before the Ramzan Fasting became obligatory because the Kaabah got covered on that day."

In spite of the fact that the Prophet ﷺ had always offered

the Tahajjud Salah, he did not offer Taraweeh Salah during the whole month of Ramadan. Hazrat Aishah رضی اللہ تعالٰی عنہا stated its reason, "On the first day, the Prophet ﷺ led the Taraweeh Salah. On the second day, more people thronged the congregation. On third day also, the people gathered together. On the fourth day, the mosque got pecked but the Prophet ﷺ did not come to the mosque and the people returned disappointed." The next morning, the Prophet ﷺ said to the people, "Last night, I had not been ignorant of condition but I apprehended that the Taraweeh Salah might not be prescribed as obligatory for you and you may remain unable to offer it."

Some ingredients of Hajj like circumambulation, running at some places, staying at somewhere, throwing the pebbles at some place, apparently, seem to be useless acts, but Hazrat Aishah رضی اللہ تعالٰی عنہا stated, "Kabah circumambulation, Safa and Marwah, throwing pebbles are merely for remembering Allah." (*Musnad-e-Ahmad*)

It seems from the indications of the Qur'an also that there had been away of worshipping during the period of Hazrat Ibraheem علیہ السلام. As Hajj is a memory of Hazrat Ibraheem علیہ السلام; therefore, the same pattern of worship has been maintained.

There is a valley named Muhsab near Makkah where the Prophet ﷺ had been staying during the Hajj. After the Prophet ﷺ the Khulafaa had also been staying there. On this basis, Hazrat Abdullah bin Umar رضی اللہ عنہ considered it from the Sunan or Sunnah acts; but Hazrat Aishah رضی اللہ تعالٰی عنہا did not consider it as such. She stated the reason of his stay in these words, "The Prophet ﷺ stayed there with this object that it had been easy to start from here."

Hazrat Ibn Abbas and Hazrat Abu Rafe رضی اللہ عنہ had also been unanimous with her.

Once the Prophet ﷺ stated, "The meat of sacrificials should not be retained for more than three days." Many Sahabah considered this Hukm as everlasting; but according to many Sahabah, this Hukm had been for a short time.

Hazrat Aishah رضی اللہ تعالی عنہا was also with the latter people. She stated the cause of its being timely,

انما نزل اول ما نزل منه سورة من المفصل فيها ذكر الجنة والنار حتى اذا ثاب الناس الى الاسلام ثم نزل الحرام والحلال ولو نزل اول شى لا تشر بوا الخمر لقالوا لاندع الخمرابدا ولو نزل لا تزنوا لقالوا لا ندع الزنا ابدا لقد نزل بمكة وانا جارية اَلْعَبُ بل الساعة موعدهم والساعة ادهٰى وامر وما نزلت سورة البقرة والنساء الا و انا عنده (باب تاليف القرآن)

"It is not the case that the meat of sacrificial animals becomes prohibited after three days, rather its reason is that less people could offer sacrifice in that period. Therefore, the Prophet ﷺ commanded as such so that the people offering sacrifice may present the meat to those people also who have not offered the sacrifice."

This very hadeeth narrated by Hazrat Aishah رضی اللہ تعالی عنہا has been copied by Imam Muslims in the form of news. That is to say that there was famine during a year in the suberds of Madeenah. That year the Prophet ﷺ issued this order. The next year when this famine no longer remained, the Prophet ﷺ repealed this order. A narration of this kind had also been by Hazrat Salmah bin Akwaa رضی اللہ عنہ.

There had been some space left across the wall on one side of the Kaabah, which is called Huteem. While circumambulating, it is also included as part of Kaabah.

It can occur to every person why the portion which is not included in the Kaabah, is included while circumambulating. This question occurred to Hazrat Aishah رضی اللہ تعالی عنہا and she, submitted, "Are these walls also included in the Kaabah?" The Prophet ﷺ observed, "Yes." Then, she submitted, "While constructing, why has it not been included inside?"

The Prophet ﷺ observed, "Your nation had not sufficient money. Therefore, they constructed less by this space." Again, she submitted, "Why has its door been kept so high?" The Prophet ﷺ observed, "They made it in this way in order to let a person enter it, whom they may wish and stop person from entering it, whom they may desire so."

Hazrat Ibn Umar رضی اللہ عنہ has stated, "If this narration of Hazrat Aishah رضی اللہ تعالی عنہا is correct, it seems that, on this basis, 'he did not kiss both the corners of this side'. But the question arises that when the Prophet ﷺ knew that the Kaabah had not been on its original foundation, as a revivalist of the Shariah of Hazrat Ibraheem علیہ السلام, it was his duty to reconstruct it anew on its original foundation after demolishing it, but the Prophet ﷺ himself had stated its reason to Hazrat Aishah رضی اللہ تعالی عنہا. "Aishah! If your nation had not been close to age of paganism, I would have got the Kaabah constructed on the foundations of Hazrat Ibraheem علیہ السلام, after demolishing it."

These days, Hijrat is understood to mean to go to Madeenah settle there and give up the house and family etc; however peaceful is the country of previous residence, but Hazrat Aishah رضی اللہ تعالی عنہا has explained the reality of Hijrat in these words, "Now, Hijrat no longer exists. Hijrat had been at a time when the Muslims went rushing to Allah and His Prophet with their religion, fearing that he might not be tormented due to change of religion, but now Allah has dominated Islam. Now Muslims can worship Allah wherever they want, however the reward of Jihad and intention still can he achieved."

After the death of the Prophet ﷺ, there arose disagreement among the Sahabah as to where the Prophet ﷺ be buried. One report is that Hazrat Abu Bakr رضی اللہ عنہ said, "The Prophets are buried at the place where they die." But its real cause is stated by Hazrat Aishah رضی اللہ تعالی عنہا, "The Prophet ﷺ observed during his death-bed illness, May Allah curse on the Jews and the Christians! They took the graves of

their Prophet as the places of worship or prayer mat. (Hazrat Aishah رضی اللہ تعالٰی عنہا staed) "If it had not been the case, his grave would have been in the open field. As there had been an apprehension that the same also might have become a prayer mat, therefore, he had been buried in the very room."

But in spite of all that, the Sahabah thought that in the system of Shariah, along with the Hukm and expediency or consideration, Allah Himself is a great (effective) cause and when he Himself becomes an effective cause of the Ahkam, the other causes and effective causes are useless. For example, the outer part of the sock remains dusty and the same portion diserves to undergo wiping; but according to the Ahadeeth, the outward surface of the sock has been ordered to be wiped. The Sahabah did understand that this order is completely reverse; yet along with that, they did know that the Shariah does not depend altogether an intellectual causes and effective causes, rather its greatest pillar is "self" of the Law-giver Himself. Thus, Hazrat Ali ﷺ stated, "If the religion depended altogether on intellect, the inner part of the sock would have been more deserving wiping than the upper outer part of the sock."

But it is itself an important principle of the science of the mysteries or secrets of the religion. Thus, Shah Waliullah Sahib رحمة اللہ علیہ wrote, "As is proved from the hadeeth and Ijmaa that the Ahkam are based on considerations it is proved from the Ahadeeth that, irrespective of these considerations, the Hukm of obligation and prohibition itself is a great cause for the reward to the obedient and punishment to the disobedient."

SCIENCE OF TASAWWUF (MYSTICISM)

SUFI AND TASAWWUF

Tasawwuf (Mysticism) is a newborn word in Islam and the title of Sufi is the invention of the people of Baghdad. The Qur'an has mentioned Ahl-i-Suffah, to whom this group is related to, with the title of Fuqaraa as is mentioned in this verse,

لِلْفُقَرَاءِ الْمُهَاجِرِيْنَ الَّذِيْنَ أُخْرِجُوْا مِنْ دِيَارِهِمْ

1: (Some part is due) to the indigent Muhajireen, those who were expelled from their homes and their property, while seeking grace from Allah and His good pleasure, and aiding Allah and His prophet: Such are indeed the sincere ones." (Al-Hasher 59:8)

لِلْفُقَرَاءِ الَّذِيْنَ أُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ.....الخ

2: (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): The ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: They beg not importunately from all and sundry. And whatever of good you give, be assured Allah knows it well."

(Al-Baqarah 2:273)

The people of Syria also called them Fuqaraa. Though Allamah Abu Nasr Abdullah bin Ali al-Siraj al-Toosi does not consider this title as the invention of the people of Baghdad, he traces their clue in very old period. Thus, he writes in the book, *Kitab al-Lamaa*:

"It is impossible to say that it is a new-born name which is the invention of the people of Baghdad because this name

had been well-known in the period of Hasan Basri and Hasan Basri had found the period of a group of the Sahabah of the Prophet ﷺ." He also narrated, "While circumambulating, I saw Sufi. I wanted to offer him something but he did not accept it." Muhammad bin Ishaq bin Yasar has stated in a book in which the information about Makkah has been collected, "At a time, before Islam, Makkah had been vacated to such an extent that nobody had been performing circumambulation of the Kaabah. In such state of affairs, only a Sufi used to come from a far off country and went back after performing circumambulation." Thus, if this narration is correct, it proves that this name had been well known before Islam and Ahl-i-Salah (righteous people) had been attributed to it.

So far as it is proved on the basis of historical narrations, this title was firstly given in Islam, to Abu Hashim Sufi, who died in 150 A.H. and this much is acknowledged even by the great Sufis, that the invention of this word took place after the period of the Sahabah. Thus, Imam Qushairi writes in his "Risalah" known as *Risalah Qushairiyah* "After the Prophet ﷺ, no title had been invented except the 'Sahabah'; because there could have been no dignity excelling the dignity of love. After the title of Sahabah, the title of 'Tabieen' came into being. Afterwards, the prominent persons in religion because distinct with the title of Zahid and Aabid or ascetic and worshipper. Even the innovators claimed to be linked with ascetism and worship. Therefore, the people from amongst *Ahl-i-Sunnat wa al Jamaat*, who had been ascetic and worshippers and saints were called Sufis. This title had been prevalent till the end of the second couture Hijri."

This much has been admitted by the writer of the book *Kitab al Lamaa* himself and he has written—"If a person puts this question that we do not hear about Sufiyyah in the period of the Prophet ﷺ, and even, after him, we do not find this word in those days we have been possessed of this knowledge of the words of Aabid, Zahid and Fuqaraa

undoubtedly, but no Sahabi had been called with the word of Sufi, I shall reply to him that the company of the Prophet ﷺ embraces that exaltation and quality that the person who is possessed of this honour, cannot be given another title, even though that title is far more of honour. Do you not visualize that they had been servants (of Allah), resigned to the will of Allah, Fuqaraa, seek the pleasure of Allah, patient and hospitable. They had achieved all that due to the favour of the love of the Prophet ﷺ. Thus, when the affiliation of these venerable persons is to the company and association of the Prophet ﷺ, which is the most saintly quality, it is impossible that some other honour can be assigned to them in addition to this saintly quality."

SHRINES

Like this title, the other memories of Tasawwuf also came into existence a long period after the period of the Sahabah. No clue is found in the period of the Sahabah. Thus, Allamah Ibn Taimiyyah writes, "The era advanced very much and the Ummah split up into sects and every sect took to one aspect of the religion and made additions to it by themselves. The kings and the chiefs constructed the forts whereas the forts etc were constructed on the borders only in order to defend sudden attack of the enemy. The schools and shrines were constructed for the students and worshippers respectively. I think that all these things prevailed as a custom in the period of the kingdom of the Saljooq dynasty. First of all during the ministership of Nizam al Mulk, the schools and hostels were built for the students and the poor respectively. Endowments were made for them. Though the traces are found in connection with the schools and hostels even in the period before it; but in my view, there were no general endowment for them; rather these had been at particular places Imam Muammar bin Ziyad has stated is the book: *Akbar al Sufiyyah* that the first Shrine was built in Basrah."

IMMODERATION OF THE INQREDIENTS OF TASAWWUF

In addition to these manifest memorials, the immoderate rarefication caused in the inward stay of Tasawwuf, after the period of the Sahabah. The 'Self' of the Sahabah itself had the collection of all the elements of Tasawwuf, yet, the quality of no element exceeded the limit of moderation. The disagreement against the Sufis by Allamah Ibn Taimiyyah had been made in only on the basis of immoderate qualities, else he had no disagreement with the real constituents of Tasawwuf. Thus, he had made detailed discussions on different texts of his Fatawa or legal opinions. At one place, he wrote "Off and on, the Sahabah had gathered together and made a request to someone for the recitation and the remaining people listened to it. Hazrat Umar ﷺ used to say, "O Abu Musa! Make us remember Allah." "On that, he recited the Qur'an and the people listened to him. Some Sahabah said, "Let us sit for sometime and strengthen our belief in Allah."

The Prophet ﷺ offered the Nafl Salah with congregation many times with his Sahabah. He came to Ahl-i-Suffah where a Qari used to recite the Qur'an. The Prophet ﷺ sat with them and kept listening to the recitation. The fear which is created by audition and legal remembrance; the tears which flow from the eyes and the small hair which stand on end are the best qualities according to the explanations of the Qur'an and the Sunnah; but so far as the severe helplessness, fainting, death and raising hue and cry are concerned, that no one rebukes the person who is lost in divine meditation, as had been in Tabieen and the people coming after them. The motive was that a force had been pushing on heart and they themselves and their power could not bear this situation. The firmness, as had been with the Prophet ﷺ and his Sahabah, is the best; however pretending forcibly the pomp and firmness is had and it embraces no virtue. The audition which does good is the audition of the Qur'an; but some

sects have forgotten it, and started hearing the odes, began lapping and playing music which resembles the blowing a whistle by the pagans, which has been condemned by Allah."

At another place, he wrote—"Mortality is of many kinds. First, second and third kind of mortality has been adopted by (a) the most perfect Prophets and saints (b) Sahabah and the saints of second category and (c) Mulhideen or atheists, Munafiqeen or hypocrites or the suspicious respectively. The first kind of mortality is the mortality in which person becomes mortals in such a way that he loves only Allah, trusts in Allah alone and seeks Allah alone. This statement of Sheikh Abu Yazeed— 'I want not to love except him whom Allah loves and do not love anything else:"

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيْمٍ ○

But he (will prosper) that brings to Allah a sound heart." (Al-Shuaraa 26:89)

Saleem means to be safe from non-divine things, safe from non-divine worship and safe from non-divine love. Anyhow, if this thing is called mortality, it is the beginning and end of Islam as well as the inside and outside of the religion.

The object of the second of kind of mortality is the motility from everything except presence of Allah and the week heart of those salikeen or mystics or devotees is drawn towards Allah they attain this degree of mortality. And neither they see anything except Allah nor any other thing sticks to their heart. According to them, the word (Farigh) according in this verse: وَأَصْبَحَ فُؤَادُ أُمِّ مُوْسَى فَارِغًا i.e. But there came to be a void in the heart of the mother of Musa (Al-Qasas 28:10) means that the heart of the mother of Musa had been empty except the remembrances of Musa ﷺ. This is the point where the nation has staggered and they have established this idea that it is unity and the lover and the beloved have mingled so much with each other that there remained no difference between their existence. But this is a

blunder because nothing is united with Allah. Anyhow, this degree of mortality is not free from loss and the great saints like Hazrat Abu Bakr, Hazrat Umar, first Muhajireen and the Ansar also had not adopted this degree. This degree come into being after the Sahabah. Similarly, all those degrees which lose wisdom and conscience, come into being after the Sahabah, because the degrees of faith has been possessed by the Sahabah most perfectly the strongest and most established. Madness, fainting, unconsciousness could never pass by them. These things started by the worshipping Tabieen of Basrah because they included those people also who had fainted by the recitation of the Qur'an. They also included some such persons who had died in this state, e.g. Abu Jarrah Nasreez and Zarah bin Ali Aufa, and Qadi of Basrah. The Shuynkh-i-Sufiyyah had uttered such things in this condition that they would have realized their mistake if they had been in senses. For example, such statements had been attributed to Abu Yazeed, Abu Al-Hassan Noori, Abu Bakr Shibli etc. But Abu Sulayman Darami, Maaroof Karkhi and Fadl bin Ayad and Jumaid also had always been in their full senses and never fell into the whirlpool of mortality; rather these people had looked at everything in its accurate perspective on the basis of vest knowledge and pure conscience and they had been visualising that all the creators are stable with the command of Allah and obeying to His will; rather they have been vanquishing surrounding before this order. Therefore, they get vision from it and the sentiment of sincerity, belief in unity and worship embraced by them was first strengthened. The Qur'an invites to this reality and the most perfect believers and mystics have kept it intact. Our Prophet ﷺ is their Imam and the most perfect among them. That is why, though he saw many signs of Allah in the night of Mairaj (ascension) and Allah has whispered many things to him, he underwent no change and no effect of that overtook him. Contrary to it, Hazrat Musa ؑ had been overtaken by fainting just on one glimpse.

The object of the third kind of mortality is that there exists nothing except Allah and only the creator exists. Due to that, there is no difference between Allah and the servant. This degree of mortality has been adopted by the people who have been involved in transmigration and unity.

TERMS OF TASAWWAF (SUFISM)

No tern from amongst the present terms had been established until the period of the Prophet ﷺ and the Sahabah; but if we ignore apparent title, formal shrine and the existing immoderation, all the real elements of Tasawwuf come to light automatically.

CHAINS OF TASAWWAF (SUFISM)

These chains came into existence in the period of the Prophet ﷺ and the Sahabah and the memorials of the prehiminary chain of Tasawwuf had also been established in the same period.

اما خرقہ بس اصلش الباس آنحضرت است صلی اللہ علیہ وسلم عمامہ رابہ عبد الرحمن بن عوفؓ در وقتیکہ امیر لشکر گردانید، امام بیعت پس وجود آں واعتبار بآن از آنحضرت صلی اللہ علیہ وسلم مستفیض یقینی است کمالا یخفی۔

However, the chain of Tasawwuf had not been established with these apparent manners till that period; rather the organization of the mystics circles took place only with the spiritual relations. Thus, Shah Wali Ullah mentioned it in his Risalah.

This point has further been illustrated in *Izalat al Khifaa* by Shah Wali Ullah Sahib. Briefly it is:

پس صوفیہ صافیہ ارتباط ایشان در زمن اول بصحبت و تعلیم و تادب باآداب تہذیب نفس بودہ است نہ بخرقہ وبیعت و در زمن سید الطائفہ جنید بغدادی رسم خرقہ ظاہر شد وبعد ازاں رسم بیعت پیدا گشت وارتباط سلسلہ بہیہ این امور متحقق است واختلاف صور ارتباط ضرر نمی

کندو خرقہ وبیعت را اصلے ہست از سنت سنیہ

"At this situation, the point must always he kept in mind that the link of the pupils with the Mashaikh or spiritual guides had been not through Baiat and Khiraqah (patched dress of religions men) till the period of Sahabah, Tabieen and Tabaa Tabieen; rather every person had association with many Mashaikh (Spiritual guides) and had link with many chains. Therefore, their chain cannot be traced to a particular Sahabi except that they themselves confessed that they had been specially affected by a particular Sahabi or they have been benefiting from favour of company for a long time, or they had been made well --- Known to be the companions, or associates of a particular Sahabi, and it has been settled as a sign of theirs."

In spite of all that, in the circles and chains of Sufis, the spiritual influence of Khulafaa-i-Rashideen, Shaikhain or Hazrat Abu Bakr and Hazrat Umar ﷺ, seem to be the most prominent as mentioned in *Izalat al khifaa*.

At another situation, Shah Waliullah wrote specifically about Hazrat Umar ﷺ — "The seventh section of the book relates to the establishment and continuance of the chain of Sufiyyah , starting from the Prophet ﷺ till to-day, through Ameer al Momineen Hazrat Umar bin al Khattab ﷺ. At this occasion, we state the link of people of the Iraq only, because they pay utmost respect to the chain of Sufiyyah amongst all the Muslims."

After that, Shah Sahib has started the chain of the Tasawwuf of Hazrat Umar ﷺ and traced it from Hazrat Abdullah bin Masood ﷺ to Hazrat Junaid Baghdadi رحمة الله عليه and has stated,

و سلسلة اشهر من ان يتاج الى بيان

"The chain of Hazrat Junaid Baghdadi has been so well-known that it does not need any description."

According to Sufiyyah, majority of the chains of Tasawwuf has been related to Hazrat Ali ﷺ. Thus at this stage, we give a table of all the well-known chains, which will help to make an estimate.

***S No.* 1**

Name of chain: Naqshbandiyah (نقشبندیہ)

Medium: Hassan Basri

Releted to: Hazrat Ali and Hazrat Abu Bakr ﷺ

Remarks: This chain is very famous in India and Mawara al-Naher (ماوارء النهر). It is popular in Makkah, and Madina also.

***S No.* 2**

Name of chain: Qadiriyah (قادریہ)

Meduium: Hassan Basri رحمة الله عليه

Related to: Hazrat Ali ﷺ

Remarks: This chain is well-known in Arabia and India.

S No. 3

Name of chain: Chistiyah (چشتیہ)

Meduium: Hasan Basri رحمة الله عليه

Related to: Hazrat Ali ﷺ

Remarks: The Chain is very famous and popular in India.

S No. 4

Name of chain: Kibrooyah (کبرویہ)

Meduium: Hasan Basri رحمة الله عليه

Related to: Hazrat Ali رضي الله عنه

Remarks: This chain is famous in Tooran and Kushmir.

S No. 5

Name of chain: Shazliyah (شاذليه)

Meduium: Hasan Basri رحمة الله عليه

Related to: Hazrat Ali رضي الله عنه

Remarks: This chian is famous in Maghrib, Egypt, Sudan and Madeenah.

S No. 6

Name of cain: Shattariyah (شطاريه)

Mediom: Hasan Basri رحمة الله عليه

Related to: Hazrat Ali رضي الله عنه

Remarks: This chain is famous in India.

All these chains starts from the Prophet ﷺ and ends with Hazrat Hasan Basari through Hazrat Ali كرم الله وجهه. It is agreed that Hasan Basri رحمة الله عليه has sought spiritual benefit from Hazrat Ali رضي الله عنه but according to *Ahl-i-hadeeth*, seeking spiritual benefit from Hazrat Ali كرم الله وجهه has not been proved.

Thus, Shah Waliullah wrote in *Intibab fi Salesil-i-Aulia Allah*(الانتباه فى سلاسل اولياء الله):

والحسن البصرى ينسب الى سيدنا على رضى الله عنه عند اهل السلوك قاطعة وان كان اهل الحديث لا يثبتون ذٰلك وقد انتصر

الشيخ احمد القشاشى لاهل السلوك بكلام وافٍ شافٍ فى الكتاب "العقد الفريد فى سلاسل اهل التوحيد"۔

And Hasan Basri, according to all *Ahl-i-Tasawwuf*, is related to Hazrat Ali رضي الله عنه, but it has not proved according to *Ahl-i-hadeeth*. Shaikh Ahmad Qassasli has supported *Ahl-i-Tasawwuf* through a satisfactory discussion, in his book *Al-Iqd al Fareed fi Salasil-i-Ahl-i-al Tauheed.*

Ahl-i-Tasawwuf has also related the beginning of mendicantation from Hazrat Ali رضي الله عنه But according to Allamah Ibn Khaldoon, the relating of mendicantation is the result of the Shiaism on *Tasawwuf*, otherwise it has no basis. Thus, he stated in *Muqaddimah-i-Tareekh*,

حتى انهم كما اسندوا الباس خرقة التصوف ليجعلوه اصلا لطريقتهم وتخليتهم رفعوه الى على رضى الله عنه وهو من هذا المعنى ايضاً و الا فعلى رضى الله عنه لم يختص من بين الصحابة بتخلية ولا طريقة فى لباس ولا حال بل كان ابوبكر و عمر رضى الله عنهما ازهد الناس بعد رسول الله صلى الله عليه وسلم واكثرهم عبادة ولم يختص احد منهم فى الدين بشيئ يؤثر عنه فى الخصوص بل كان لصحابة كلهم اسوة فى الدين والزهد والمجاهدة۔

Thus, when they wanted to settle mendicantation as a basis for themselves, they effected its relation to Hazrat Ali رضي الله عنه but its philosophy is also the same (i.e., effected of Shiaism on *Tasawwuf*); otherwise there had been no special method with Hazrat Ali رضي الله عنه from amongst the Sahabah regarding dress. Hazrat Abu Bakr and Hazrat Umar رضي الله عنه had been the most pious and worshipping

after the Prophet ﷺ but they did not possess any particular way in their religious affairs, rather all the Sahabah had been a model regarding religiousness, asceticism and worship."

TASAWWUF OF SAHABAH رضي الله عنهم

After this historical preface, the question arises as what had been the ingredients composing the Tasawwuf of the Sahabah and what was its distinction over the Tasawwuf of the later people. The fact is that the present Tasawwuf is the collection of the beliefs and deeds, but till the period of the Sahabah, no special belief had been settled. Probably, the birth of the mystic beliefs took place from the custom of philosophy and wisdom and intermixing and associating with other nations and sects. For example, a belief of the Ahl-i-Tasawwuf is that the man is a small universe, but the way in which this belief had been created the mixing and effect of philosophy, how the layers of story stuck on it and the end with which it met, is stated thereabout by Allamah Ibn Taimiyyah,

وقد اخذوا من الفلاسفة قولهم الانسان هوالعالم الصغير و هذا قريب وضموا اليه ان لله هوالعالم الكبير بناءً على اصلهم الكفرى فى وحدة الوجود و ان الله عين وجوة المخلوقات فالانسان من بين المظاهر هوالخليفة الجامع لاسماء والصفات و يتفرع على هذا ما يصيرون اليه من دعوى الربوبية والالولهية المخرجة لهم الى الفرعونية والقرمطية والباطنية۔

"The Sufiyyah deduced from philosophy that man is a small universe and it had not been a great thing, but these people adopted this belief, on the basis of their pagamistic base, the principle of wahdat al wojood, that Allah is the great universe and man is comprehensively

possessed of the names and attributes of Allah in all the phenomena of the universe and these people claim providence and Divinity, which leads them to arrogance, quarantine and Qaramationism." The education of the belief of wahdat al wojood had been imparted to Sufiyyah by the Qaramatiah sect. Thus, Allamah Ibn Khaladoon wrote in his book Muqaddamah-i-Tareekh: (مقدمۂ تاریخ)

ثم ان هؤلاء المتاخرين من المتصوفة المتكلمين فى الكشف و فيما وراء الحس توغلوا فى ذلك فذهب الكثير منهم الى الحلول والوحدة كما اشرنا اليه ولمئو الصحف منه مثل الهروى فى كتاب المقامات له وغيره و تبعهم ابن العربى و ابن الفارض والنجم الاسرائيلى فى قصائدهم و كان سلفهم مخالطين للاسماعيلية المتاخرين من الرافضة الدائنين ايضاً بالحلول و الوهية الائمة مذهباً لم يعرف لاولهم فاشرب كل واحد من الفريقين مذهب الآخر واختلط كلامهم وتشابهت عقائدهم (فتاویٰ ابن تیمیه، ج۲،ص٤٦١)

"Then the later Sufiyyah who had been discussing about Kashf and Aalam-i-Tajreed (solitude) exaggerated in that. Therefore many people established the belief of intermixing and wahdat al wojood (oneness of existence) and filled their books with it. For example, Haravi in his book *Kitab al Muqanmat* etc and Ibn Arabi Ibn Sabeen and the pupils of both of these– Ibn Afeef, Ibn Aarid and Najm Asraili have followed them in their odes. The fore-fathers of these people were associated with later Ismaieliya Rawaful who had established the belief of Halool or transmigration and Khudan or mastership of the Aimmah; whereas this belief had not been narrated

from their fore-fathers. Therefore, two sects accepted the religion of one another. Their speech got confused with each other and their beliefs resembled each other."

But the Sahabah were safe from these misleading effect. There had been the Prophet ﷺ before them, who had been the fountain head of spirituality and morals for them. The Sahabah had extracted from this lamp of guidance or light. Therefore, no philosophical belief in the Ingredient of their Tasawwuf was included except spirituality, acts of morality, worship, asceticism, trust in Allah, patience, perseverance etc. Thus, the honorable Sufiyyah have high-lighted these spiritual and moral charactinstics prominently in their writings, and, we, in a special order, write hear, at this instance.

HAZRAT ABU BAKR SIDDIQ رضی اللہ عنہ

The greatest support for the gentlemen Sufiyyah in Tasawwuf is Hazrat Abu Bakr Siddiq رضی اللہ عنہ.

صاحب کشف المحجوب در مدح صدیق اکبر رضی اللہ عنہ دارد ان الصفا صفۃ الصدیق ان اروت صوفیا علی التحقیق از آنچہ صفا را اصلے ہست و فرع اصلش انقطاع دل است از اغیار و فرعش خلو دل است از دنیائے غدار و ایں ہر دو صفت صدیق اکبر است پس امام اہل ایں طریقہ اوست انتہی کلامہ۔

Hazrat Abu Bakr Wasti started "First of all from the Ummah of Muhammad ﷺ Ummat-i-Muhammadiyah, Hazrat Abu Bakr Siddiq رضی اللہ عنہ from which men of understanding have deduced tender points and that secret was that he gave up all his properties, the Prophet ﷺ observed, "What have you lift for your family members?" Answering this question first he mentioned the name of Allah and that of the Prophet ﷺ. It is a grant hint for Abd-i-Tauheed regarding individualism. In addition, there have been hints from other events of Hazrat Abu Bakr Siddiq رضی اللہ عنہ which emit other points of tenderness

which have been known to Ahl-i-Haqeeqat (truth seekers). Thus, Allamah Abu Nasrullah Ibn Ali al Siraj al Toosi wrote in his book *Kitaab al Lammaa*—

و لابی بکر رضی اللہ عنہ معان اخر مما تعلق بها اهل الحقائق و ارباب القلوب و ان ذکر نا جمیع ذلك طال الکتاب ۔

"In the person of Hazrat Abu Bakr رضی اللہ عنہ, many other meanings have also gathered together which the mystics and men of knowledge have upheld, but giving its detail requires lengthening the book."

For example, the case of his trust in Allah is that he gave all his property in the way of Allah and said, "I have left for my family members only Allah and His Prophet ﷺ." He possessed so much piety and abstinence that once he drank milk from his slave later he came to know that if was doubtful, he vomitted it up. He had been so careful and pretentious that he performed his Witr Salah in early hours so as not to go to bed before offering Witr. Hazrat Umar رضی اللہ عنہ used to offer Witr Salah in the last hours of night. On coming to know about it, the Prophet ﷺ observed, "Abu Bark had kept in view precaution and Umar رضی اللہ عنہ kept in view his strength. He had been so careful about speaking that once he was stretching his tongue out. Umar رضی اللہ عنہ passed by him, he stopped him from that. He replied, "It is the thing which had been the cause of putting me in troubles." He had been so humiliated that once he went to see a noble off who said, "Either you also get on the conveyance or let me get down from it." He replied, "Neither you should get down from the conveyance nor I should mount on it. My walking on foot will be reckoned as such in the way of Allah." He had been so ascetic that during his deathbed illness, he had a red shirt dressed on his body taken off from his body and said, "Wash it." When Hazrat Aishah رضی اللہ تعالی عنہا enquired the reason, he replied, "A living

person is more needful of a new garment than a dead person." He had been so fear from pride and haughtiness that when the Prophet ﷺ observed, "The person who drags his dress on the grounds due to haughtiness, Allah will not see towards him on the Day of Resurrection", he spoke, "If I do not take precaution, one side of my dress swings." The Prophet ﷺ said, "But you do not do so due to haughtiness." It is according to the narration in *Bukhari* but the words used in *Sunan Abu Dawood* are, "Allah has taken you out of pride and haughtiness." He had been so much possessed of abstention from evil and self respect that he himself had lifted the bridle of the she camel whenever it had gone out of hand and fallen on the ground, and he bothered nobody for lifting it and passing it to him. He used to say, "My beloved Muhammad ﷺ had instructed me not to demand anything from anybody." But the most prominent thing out of all his spiritual morals is his patience and perseverance. Thus, after the death of the Prophet ﷺ all the Sahabah (Companions), including even Hazrat Umar ؓ got so non-placed that they could not believe in the death of the Prophet ﷺ; but Hazrat Abu Bark Siddiq on this occasion, not only remained calm, he caused the other Sahabah also to remain calm. Thus, when he heard the news of his death, he moved from his house which was situated at the place called Sakh. He was riding on his horse. He came to the mosque but he talked to nobody. Then, he rushed to the dead body of the Prophet ﷺ, lying in the room of Hazrat Aishah رضی اللہ تعالی عنہا. He raised the cloth from his fore-head and kissed it and wept. After that, addressing the people, he observed,

اما بعد من كان منكم يعبد محمدا فان محمدا قدمات و من كان منكم يعبد الله فان الله حى لا يموت قال الله وَ مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.....

"..... The people from amongst you, who had been worshipping Muhammad ﷺ, must know that he has died and those who had been worshipping Allah, their Allah is alive and has not died. Allah Himself ordains –'Muhammad ﷺ is not more than a Prophet. Many had been the Prophets that have passed away."

The people were so impressed by this address that all of them memorized this verse and there had been no person who had not been reciting it. Hazrat Umar ؓ stated, "When I heard this verse from Hazrat Abu Bark ؓ, I felt that I am falling down with weakness and depression."

Someone asked Hazrat Abu al Abbas bin Attar رحمة اللہ علیہ, "What is the meaning of

كُوْنُوْا رَبَّانِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ○

'On the contrary (He would say): Be you worshippers of Him (Who is truly the Cherisher of all). For you have taught the book and you have studied it earnestly."

(Aal-i-Imran 5:79)

He replied, "It means-become like Abu Bakr. Because when the Prophet ﷺ died, all the Muslims were trembling but Hazrat Abu Bakr had not been affected and he delivered the address (as has been referred to above). The distinctive character of Rabbani or pertaining to Allah, as the word has been used in the verse 79 of *Surah Aal-i-Imran* and referred to above, is that no accident which can cause a revolution in the whole world, can affect his mind and heart.

When, during the Ghazwah-i-Badr, the Prophet ﷺ prayed to Allah with great lamentation—

اللهم ان تهلك هذه العصابة لم تعبد فى الارض ـ

"O Allah! If this small group of the Muslims is destroyed, you will not be worshipped on earth",

on this occasion also, the patience and perseeverance of Hazrat Abu Bakr Siddiq ﷺ had also been exhibited and he submitted, "O Prophet of Allah! Now give up your demand because Allah has fulfilled the promise which He had made with you". On this occasion, apparently, this objection is raised, "Why a difference had occurred or decrease in the perseverance and commitment of the Prophet ﷺ, on this occasion and Hazrat Abu Bakr Siddiq had remained perseverant whereas the Prophet ﷺ had been more the perfect and more excellent them Hazrat Abu Bakr ﷺ?" The reply to this objection is that the Prophet ﷺ had been more scholarly than Hazrat Abu Bakr Siddiq ﷺ and Hazrat Abu Bakr ﷺ had been more powerful in faith then all the Sahabah. Remaining calm at that time had been to his power of faith and the restlessness of the Prophet ﷺ had been due to his abundant knowledge that when the fast wind had been blowing, the color of his face would have changed whereas the other Sahabah did not have any effect of that. The Prophet ﷺ had himself observed,

لو تعلمون ما اعلم لضحكتم قليلا و لبكيتم كثيرا ـ

"If you had been knowing what I know, you would have laughed less and wept-more."

At this situation, it should be remembered that the distinction of the ranks of Tasawwuf is very difficult. For example, this patience and perseverance is the result of verification, faith and perfect belief and this quality can be created by hard-heartedness and cruelty.

وگاہ صورت صبر مثلاً با سختی دل مشتبہ گردد و توکل با تہور مختلط شود و علی لذا القیاس محققین

صوفیہ علامت و خواص برائے امتیازات یکے از دیگرے بیان کنند۔

But the patience and perseverance of Abu Bakr ﷺ had not been the result of hard-heartedness; rather it had been the result of the force of certainty; otherwise he had been very tender-hearted, by nature.

Thus, it had been narrated by Hazrat Aishah رضی اللہ تعالی عنہا in *Sahih Bukhari*,

كان ابو بكر رجلا بكاء اذا قراء القرآن لا تلك عينيه ـ

"Hazrat Abu Bakr ﷺ was a very weeping man. Whenever he recited the Qur'an, his eyes would have been filled with tears."

At the death of the Prophet ﷺ, though the appearance of his power of faith came into being in the form of extra — ordinary patience and perseverance, yet his original nature had been prominent. Therefore, he kissed the blessed forehead of the Prophet ﷺ and then addressed the Sahabah.

HAZRAT UMAR-I-FAROOQ ﷺ

It is given in *Kitab al Lamaa*—

ولا هل الحقائق اسوة و تعلق بعمر رضٰ اللّٰه عنه بمعانى خص بذالك عمر رضى اللّٰه عنه من اختباره لبس المرقعة والخشونة و ترك الشهوات و اجتناب الشبهات و اظهار الكرامات و قلة المبالاة لائمة الخلق عند انتصاب الحق و محق الباطل و مساواة الاقارب والاباعد فى الحقوق و التمسك بالاشد من الطاعات و اجتناب ذلك مما روى عنه و بيانه يطول ـ

"Hazrat Umar ﷺ is a model on the basis of the meanings which are specially attributed to him for Ahl-i-Huqeeqati or the conversant of reality. For example, wearing the dress of coarse cloth with patches, giving up the sensual wishes, avoidance of suspicion, manifestation of miracles, seldom caring for rebuking by the people in order to establish truth, maintaining equilibrium among the near and distant relations in connection with the performance of their

rights, making incumbent upon oneself stannch worshipper. All these things have been narrated by him but there is length in the statement."

But Shah Waliullah had offered this length in the book *Izalat-al Khifaa* and has written a permanent magazine on *Tasawwuf-i-Farooqi*, which has been started with two prefaces. He has told principles in the first preface.

1: The whole of Tasawwuf depends on belief but the belief which is achieved through Taqleed following and dissension, is not reliable in Tasawwuf; rather belief is reliable which is created by good deeds, fasting, Salah, remembrance and recitation of the Qur'an. Though all the Muslims perform these acts but this belief is not available to every person; rather it requires three conditions (1) Sincerity in the act (2) Abundant act e.g., Tahajjud, Ishraq, remembrances in the morning and evening. (3) Condition of the act e.g. Presence of mind, giving up sensual wishes etc. The commarutary on Ilm al Ihsan i.e. science of Tasawwuf has been made in the Qur'an on these very three principles.

2: After the creation of certainty or belief, the ranks take place from the midst of temporal certainty, soul and heart. The best ranks are ten (1) repentance, (2) asceticism, (3) patience, (4) thanks giving, (5) hope, (6) fear, (7) pleasure, (8) Faqa and (9) love. In addition to these, there are other ranks also e.g., harshness, humility etc. The Prophet ﷺ himself had given tidings of these ranks to many Sahabah رضي الله عنهم e.g., Siddeeqiyyah, Muhaddithiyyah, Shaheediyyah and misery, but these ranks, sometimes, become doubtful. For example, there is created a doubt between patience and hard-heartedness and the reality of trust and rashness is intermixed. They (the Sufiyyah) have told their characteristics for the distinction.

3: When this certainty is created, whatever a man does or

says, does so with this certainly and it becomes a continuous habit of his. All the people come to know of this secret openly which is done through two source (a) miracles and (b) training of the Mureedeen (Follower).

Hazrat Farooq-i-Aazam has stated all these stages of Tasawwuf in a great details of words and deeds and in different circumstances, he had mystically trained the Sahabah and Tabieen through admonition, sermon and correspondence.

In the second preface, the grand difference between the miracles and monks of general Mashaikh or saints and those of Hazrat Farooq-i-Aazam have been detailed. For example, the ranks of general suits can be deprived of Amaraat or office of authority. Suppose, weeping does not overtake a person during calamity, we can say that either he has reached the rank of patience or he can inform about it on the basis of his taste or intuition, but both these forms are not satisfactory, because in Tasawwuf, often, there is doubt between honorable ranks and temperamental qualities and one quality is visible in the form of the other. Therefore, the recognition of miracles and ranks is a supposed thing, which can be accepted from that person on the basis of beauty of reality or beauty of supposition of the narrators. But the rank of Tasawwuf of Hazrat Farooq-i-Aazam had been proved on the basis of the very words and tidings of the Prophet ﷺ and the agreed narration has made them certain to such an act that blessing in there summarily has become obligatory. After that, Shah Waliullah has stated the ranks of Hazrat Umar –i-Farooq Aazam is a philosophical one. Thus, he wrote "Allah has granted two powers to the human soul-a practical power and power of prudence. When the polishing of the practical force reaches its zenith, it attains the name Ismat or chastity and the name of the degree of zenith of the power of prudence is called Wahy or revelation. Generally, the people cannot reach the zenith of both these powers;

however their models and substitutes are present. And both these substitutes gather together and different consequences emerge from there e.g. Such a person becomes Murshid or guide of the people or caliph of a Prophet with respect to this aspect, the officiating of revelation is Muhadeethiyyaat Frasat and agreement with revelation is rai or reasoning. The officiating of chastity is that the Satan flees away even from the shadow of most perfect man. The collection of both these of officiating positions generates Shaheediyyat on the status of a martyr and the extremities of a Prophet."

Keeping this detail in view, if a glance is cast on the excellence and qualities of Hazrat Umar ﷺ, it will be transpired as to what extent these qualities are found in him.

It has been narrated in *Hadeeth*—

لقد كان فيما كان قبلكم من الامم محدثون فان يكن فى امتى

احدفهو عمر بن الخطاب ـ

"The people who had come before you included Muhadditheen. If there has been a Muhadditheen in my Ummah, he is Umar bin Khattab ﷺ."

In another narration it has been stated,

لو كان نبى بعدى لكان عمر بن الخطاب ـ

"If there had been a Prophet ﷺ after me, it would have been Umar bin Khattab ﷺ."

It is narrated by Hazrat Ali ﷺ "When Umar had said a thing, the there was a revelation to verity it."

Hazrat Ibn Umar ﷺ stated, "Whenever there had been disagreement among the Sahabah of the Prophet ﷺ, their was a revelation according to the opinion of Hazrat Umar ﷺ."

Hazrat Abu Hurairah ﷺ stated that the Prophet ﷺ observed,

ان اللّٰه جعل الحق على لسان عمر و قلبه ـ

"Allah has placed the truth upon the tongue and heart of Umar."

The Prophet ﷺ observed,

يا عمر ما لقيك الشيطان سالكا فجا الا سلك فجا غير فجك ـ

"O Umar! When the Satan faces you on the way, he changes his path."

HAZRAT UTHMAN ﷺ

The most prominent from amongst the mystic morals of Hazrat Uthman ﷺ are dignity and perseverance, modesty and bashfulness and penetration in the good fortune. He had possessed such a dignity and perseverance that he had not absolutely moved even to the slightest extent from his seat when he was martyred. Neither did he command anyone to defend him nor did he let the copy of the Qur'an be removed away from him so much so that when he was martyred the copy of the Qur'an got his blood stains, his blood fell on the verse,

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

"Allah will suffice you as against them and He is the All-Hearing, the All-knowing." (Al-Baqarah, 2:137)

He had been so bashful and chaste that he had never taken a bath naked and the bath was closed from inside. In his book titled: *Hujjat Allah al Baalighah*, Shah Waliullah has quoted Hazrat Uthman's words,

انى اغسل فى البيت المظلم فالنطوى حياء من اللّٰه تعالٰى ـ

"Even though if I take a bath at a dark place, I fret and

fume due to modesty from Allah."

Shah Waliullah has further written—

وهو غير الحياء الذى هو من مقامات النفس و يتولد من روية عرة الله تعالى وجلاله مع ملاحظة عجزه عن القيام بحقه و تلبسه بالا دناس البشرية ـ

"And this modesty is different from the modesty which is created due to the sensual wishes. This modesty pertains to seeing the Honour and excellence of Allah and thinking that I have been unable to fulfil His rights and I have been involved with the human filth."

This quality is prominently visible from his qualities which have been mentioned in the Hadith literature. That is why he has been called, *'Sahih al Haya wa al Iman* or Man of modesty and faith. Dukhool fi al Saadat is one of the qualities of the Prophets as well as honest. It means that a man is inside as well as outside of a thing, he is with and without everything. When the qualities of a Sufi had been asked from Yahya bin Maazhehe replied, "He is a man who is with as well as apart from the people." When it had been enquired from Hazrat Ibn al Jalaa as to who has been a Faqir-i-Siddiq or an honest Faqir, he replied, "He is a man who takes for giving to other and not for himself." The same had been the case with Hazrat Uthman ﷺ. Thus, his generosities committed by him in the early period of Islam had been due to this quality. He himself stated, "If I had not thought of providing for the necessities of Islam, I would not have collected 'so much wealth."

Sahl bin Abdullah has stated, "This degree can be achieved only by the person who is conversant with the verdict of Allah and he spends at a time when He orders him to do as such and if He stops him from spending, he is stopped. He keeps safe the wealth in order to fulfil the rights and not to enjoy himself. His position is like that of

an agent who, undoubtedly, disposes as owner the property of his principle but he does not do so without his permission."

HAZRAT ALI ﷺ

According to Sufiyyah the knowledge of Hazrat Ali ﷺ is the source of the science of Tasawwuf. On an occasion, he himself, pointing towards his heart, said, "There is a science. Alas! I would have found its holder!" Hazrat Junaid Baghdadi said about him, if he had not been busy in battles, he would have told many points of this science because he had inspiration or Allah-given knowledge. In spite of all that, he has told so many such things or which the basis of Tasawwuf has been established. For example, on enquiring about faith, he stated, "Faith has been founded on four things- patience, certainty, equity and justice and Jihad." Then, he gave the detail of ten ranks of patience." Referring to this event the author of *Kitub al Lamaa* wrote,

فان صح ذلك عنه فهو اول من تكلم فى الاحوال والمقامات ـ

"If this narration is attributed to him inaccurately, he has been the first person who has given the details of the ranks and their particulars."

He possessed the excellence over all the Sahabah in the mystic position that he had stated much mystic point; the Bayan (Report) has got superiority ever meanings and ranks. Allah Himself says, هذا بيان للناس. In addition to his academic capacity, he had been model for the Sufiyyah, in his practical and moral capacity also. He had been so ascetic that once he stood at the door of the Bait al Maal and said, "O Dinar and Dirhams, get involved with someone other them me." "Once he said to Hazrat Umar bin al Khattab ﷺ, "If you want to meet your Master, add patches to your shirt, mend your shoes and give up expectation and do not eat to your fill."

Once he got some dates, after doing some job and brought them to the Prophet ﷺ who used them as sustenance. When he was martyred, Imam Hasan ؓ stood on the pulpit and said, "O people of Koofah! Ameer al Momineen has been martyred before you. By Allah! Regarding the worldly things, he has left only four hundred Dirhams which he had kept aside for purchasing a slave."

His sense of fearing Allah had been such that whenever the time for Salah arrived, he would tremble and his face would have turned pale. In this condition, if someone had asked him about his well-being, he would say, "The time for paying that trust has arrived, which Allah had offered to the heavens and earth and mountains but they had refused to hold it and got frightened but the human-beings held it. Now, I do not know whether I shall be able to hold this trust or not." Copying the events of this kind, the author of the book *Kitab al Lamaa* wrote,

ولعلى رضى الله عنه اشباه ذلك كثير من الا احوال و الاخلاف
والافعال التى يتعلق بها ارباب القلوب و اهل الاشارات و اهل
المواجيد من الصوفية ـ

"Hazrat Ali ؓ wrote, 'There are many circumstances, morals and deeds to which the mystics hint and the mystics, with intuition, stick firmly."

ASHAAB-I-SUFAAH

With the religious activities, many Sahabah also performed the jobs of all kinds like agriculture, business etc, but these venerable persons had devoted their life only in worship and getting training from the Prophet ﷺ. They had no wife and children. When anyone of them had been married, he would have left this circle. The members of this circle had been given the name of Ashaab-i-Suffah.

These people has been present in the office of the Prophet

ﷺ, kept hearing Ahadeeth and passed their night at a platform, which is called Suffah in Arabic and due to this reason, these saintly people had been called Ashaab-i-Suffah. None of them could have both the sheet and the garment of lower pontion of their body, simultaneously. They tied the sheet in such a way that it had been hanging up to thier thigh. Hazrat Abu Hurairah was one of them. He stated, "From amongst the Ashaab-i-Suffah, I have seen seventy persons in such a state that their garments had not reached their thighs. Therefore, When they performed rakooah in Salah they had to gather together with their hand so that their private parts did not become exposed. Once these venerable persons were holding their assembly of reciting the Qur'an in the Masjid-i-Nabwi, everyone sat close to each other enabling the veiling of one another.

The mode of their livelihood was that one group went to the jungle during daytime and brought wood from there. After selling it, they managed some edible for their brothers. Mostly, the Ansar would have brought a branch of date-palm will fruit on and hung it from the roof of the mosque. The dates dropped from it. These people picked them and ate. Sometimes, they could not find anything for eating for two days consecutively. Quite often it so happened that the Prophet ﷺ would come to the mosque for leading the Salah. These people would come and join the Salah; but due to hunger and weakness, they fell down while offering the Salah. If the people of outside the city had seen them, they would have considered them mad men. Whenever the Prophet ﷺ received Sadaqah, he would send all of it to these people. Whenever he had received the meals of feast, he would send for them and had eaten with them. Mostly, it so happened that the Prophet ﷺ distributed them among the Muhajireen and the Ansar at night. That is to say that everyone of the Muhajireen and Ansar would take with him one or two persons, according to his capacity, and would feed them.

Hazrat Saad bin Ubaidah ﷺ had been a very generous and wealthy man. Often he would take with him as many as eighty persons as guests.

The Prophet ﷺ had a great love for them. He would sit with them in the mosque, feed them and prepared the people to respect and honour them. Once a group of Ashaab-i-Suffah lodged a complaint with the Prophet ﷺ, "By eating dates, our bellies get disturbed." When the Prophet ﷺ heard their complaint, he made a speech for consoling them and said, "O people of Madeenah! What is this, stated by you that your bellies get disturbed by eating dates. Do you not know that the main thing consisting the food of Ahl-i-Madeenah or Medinites is only dates? These people help us with this very thing and we too help you with dates. By Allah! There is no fuel for cooking for the last two months in the house of the Prophet ﷺ. The living has been only on water and dates."

The Prophet ﷺ got so concerned of these people that once Hazrat Fatimah رضی اللہ تعالی عنہا requested the Prophet ﷺ, "While working on the mill my hands turn black and blue. Please, grant me a slave-girl to help me in the house-hold affairs." The Prophet ﷺ observed, "It is impossible that I provide you with the facility and the Ashaab-i-Suffah undergo the hardships of hunger." Allah Himself has stated in the Qur'an as a justure of sympathy

لِلْفُقَرَاءِ الَّذِيْنَ أُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ .....الاية

ولا تطرد الذين يدعون ربهم ..... الاية

و اصبر نفسك مع الذين يدعون ربهم..... الاية

(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work; the ignorant man thinks) be cause of their modesty, that they are free from want. You shall know them by their (unfailing) mark; they beg not importunately from all and Sunday. And whatever of good

you give, be assured Allah knows it well. (Al Baqarah 2:273)

Once among them, a venerable person, Ibn Maktoom, by name had not been dealt with more attention by the Prophet ﷺ, this verse was revealed,

عَبَسَ وَتَوَلّٰى ○ أَنْ جَاءَهُ الْأَعْمٰى ○

"(The Prophet ﷺ) frowned and turned away; because there came to him the braid man (interupting)." (Abasa, 80:1-2)

Afterwards, whenever the Prophet ﷺ looked at him, he observed as a jesters of love and respect,

يا من عاتبنى فيه ربى عزو جل ـ

"O the person! About whom Allah reprimanded me by way of advice."

Regarding the job of these venerable persons, they had usually been awake at night and recited the Qur'an. A teacher had been fixed for them, from whom they were taught at night. Due to this reason, many of them had been called Qari and these very people were sent for preaching Islam, when the necessity had arisen for the some.

GENERAL SAHABAH

After Khulafaa-i-Rashideen and the Ashaab-i-Suffah comes the degree of the Sahabah in general. About them, the author of *Kitab al Lamaa* wrote,

فاما غير اهل الصفة فقد روى عن كل واحد منهم ما انفردوا به و خصوا به من الاحوال الوضية والاعمال الزكية و مكارم الاخلاق ما تعلق بها اهل الحقائق من المتصوفة، و يكثر ذكر ذالك و لكن نذكر طرفا يستدل بذالك على مالم نذكره ـ

"In addition to Ashab-i-Suffah, regarding the general

Sahabah, many desirable circumstances, pious deeds and good morals have been narrated, relating to each of the Sahabah and the Ahl-i-Haqeeqat have benefited themselves from them; but their description demands elaboration. We describe it briefly so that the things undesirable may be construed from the described things."

Thus, some of the words and acts of the general Sahabah by which the Sufiyyah have benefited themselves therefrom, according to their taste, have been detailed as under—

Hazrat Imran bin Husain had been saying due to fear from the Divine punishment, "Alas! I would have been a particle of dust so that the air would have caused me flown away or I would not have been born."

When this verse had been revealed---

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِيْنَ ○

"And verily, the Hell is the promised abode for them all!" (Al-Hijr, 15:43)

Hearing it Hazrat Salman Farsi ﷺ raised a cry and ran away, putting his hand on his head and was not available for three days consecutively.

Hazrat Abu al Dardaa stated, "I had been a trader in the period of ignorance. After embracing Islam, I wanted to maintain both side by side but both the things could not be accommodated side by side. After that, I adopted only worship.

It was enquired from Hazrat Umm-i-al Dardaa, "What had been the best worship of Umm-i-Dardaa?" She replied, "Meditation and reposing confidence."

Hazrat Abu Zar ﷺ stated, "My relationship with Allah deserted all my friends, fear of the Day of Resurrection left no flesh on my body and the certainty of reward in the world Hereafter let nothing remain in my house ."

A person begged something from Hazrat Abu Ubaidah

ﷺ but he refused him. He, again, came and begged something from him. He gave him something and said, "It is only Allah who gave you and who returned you."

Hazrat Abdullah bin Masood ﷺ used to say, "How beloved are two undesirable things! That is to say death and poverty. I agree with anyone of then with which the beginning is made."

Hazrat Anas bin Malik ﷺ stated, "First of all the thin-bodied people will be brought to the (Khauthar) tank on the day of Resurrection because when the night comes, they welcome it with sorrow and grief."

Hazrat Abdullah bin Umar ﷺ, said "We, the bachelors used to sleep only in the mosque, as we had no house."

Hazrat Huzaifah bin al Yamaan stated, "The most pleasant day for me is that when I go to my family members and they complain about their pennilessness." He also started, Sensual wish for one hour involves a man in sorrow and grief for a long time."

Hazrat Abu Farwah ﷺ moved for one mile but he did not remember Allah. Then, he returned and walked for one mile while remembering Allah. When he reached the terminus, he said, "O Allah! Forget not Abu Farwah because he does not forget you."

Hazrat Adi bin Hatim ﷺ used to feed powdered Chapatti to the ants; because he used to pity them.

Which leading the Salah in the mosque, Hazrat Zaraah Ibn Aufa ﷺ recited this verse,

فَإِذَا نُقِرَ فِي النَّاقُوْرِ ○ فَذَلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ○

"Finally when the trumpet is sounded, that will be- that Day- A Day of Distress." (Al-Mudaththir, 74:8-9)

He fell down on the ground and breathed his lest.

Many events of this kind have been mentioned in the book *Kitaab al Lamaa* and can be found in other books of

Tasawwuf also; but their authencity cannot he claimed according to the concerned principles of hadeeth. Therefore, we omitted them.

THE REALITY OF TASAWWUF OF THE SAHABAH

Many definitions of Tasawwuf have been given but the reality of Tasawwuf which can be fixed as the spirituality of the Sahabah and criteria of morality has been stated below, in the words, of Shah Waliullah Dehalavi,

> The things which the Shariah has fixed as Wajib (obligatory) or Haram (unlawful) are named as deeds; but these deeds are to be considered that they should create such spiritual qualities which should be useful or harmful on the Day of Resurection. They should teach those qualities, explain them and absorb them in their body and soul. Now, these deeds can he discussed in two ways. Firstly, that these should be made essential and accessory for them, for which the best method where these spiritual qualities should be created from these deeds and such a manifest method should be adopted that they can be accounted for on the basis of evidence so that they may not be able to make an excuse. For this, it is essential that its foundation should be established on discipline and moderation. Secondly, these deeds may culture the souls of the people and the spiritual conditions, which are aimed at to he achieved, may be created. The best method is that, first of all, those spiritual acts may be made known. Then, it should be told how these deeds can be created in them. But on the one side, its foundation is on the healthy taste and, on the other side, they should he altributed to the Sahib-i-Shariah (once who practices Shariah). Thus, the Science which deals with them in respect to the second is called *Ilam al Ihsan* or *Ilm-i-tasawwuf*. On these people, the people who went to put a glance at the

> topics of the science of Ihsan, they need two things. Firstly, they should keep in view those deeds if they lead to the required qualities or not. Mostly, These deeds are committed on account of hypocrisy, lust of reputation, affinity and custom. Sentiments of haughiness, placing under an obligation and torturing penetrates into them and in this situation, their object is not achieved and sometimes, they come to an end in this way that the soul does not get such a warning from them which is suitable to the state of the benefactors even though some people get warning from them also. For example, the person who performs only an obligation and does not add any quantity he cannot he called Zaki or pious. The second need is that they themself keep a watch on these spiritual qualities and recognise them and perform the deeds with approximate prudence, they may be the physician of their soul. This art is called *Ilm al Ihsan* or the science of favour.
>
> The basic morals which are discussed in the Ilm-al-Ihsan are four viz,
>
> 1: Cleanliness or sanctity which causes the mankind resemble the world of angels.
> 2: Humility which causes man to see reflection of the world of oppression.
> 3: Sense of liberality or generality, the object of which is not to be subject to angelic force, the instigators of the power of wildness e.g. attainment of tastes, revenge or anger, miserliness and status. Generosity generates many morals. That is to say that if it is kept under consideration with the desire of satiaty and lustfulness, it is called piety. If it is associated with luxury, it called asceticism and primitive way of life. And if it is linked will depression and worry, it is called Sabr or patience. If it is put to the use of sentiment of revenge,

it is called pardon and forgiveness. If it is considered with riches and wealth it is called generosity and contentment. If it is put to the service of checks, it is Taqwa or piety and in the terminology, this thing is called *Inqitaa An al Dunya* or cutting from the world; *Fana Min al Kharaais al Bashariyyah* or mortality of the human characteristics and *Humiyyah* and liberation. In short, those people give it different names.

4: *Adalat* or court and its ability due to which a just system is established. It reforms the house and state politics very easily with the different capacities of this ability, different morals are created. If the ordinary activities of the human beings ie., manners and movements are considered, it is called *Adab* (respect). If we use it in collecting money, it is called frugality. If we consider it in the domestic economy, it is called *Hurriyyat* or liberty. If we consider in the management of the affairs of the state, it is called *Siyasat* or politics. If we consider it in the social life among the relations and dear and near ones, it is called *Husni-i-Muasharat* or beauty of social life.

Now, we shall discuss how the morals can be inculcated.

The Shariah has necessitated Wadu or ablution and bath for cleanliness, and Salah, remembrance and recitation for humility. When all these things are accumulated, it is called Sakeenah or peace and these things are called the means on medium.

What Hazrat Huzaifah ﷺ has said about Hazrat Abdullah bin Masood ﷺ viz.

انه اقربهم الى الله و سيلة ـ

"He is nearer to Allah in respect of Waseelah (affinity) from amongst all the Sahabah."

Shaaria ﷺ has interpreted it with Iman or faith also. He has observed,

الطهور شطر الايمان

"Cleanliness is half the faith."

The Prophet ﷺ has also pointed to humility in these words,

الاحسان ان تعبد الله كانك تراه فان لم تكن تراه فانه يراك ـ

"Ihsan is that you worship Allah as if you were seeing Him. If you do not see Him, He is seeing you."

The best way of achieving cleanliness and humility is to follow the paths of the Prophets. Their spirits and guidance should be kept in view. Their remembrance and deeds should be performed. The spirit of cleanliness is the inward light, and manifestation. The soul of Salah is presence of mind, vision of majesty, exaltation with a blend of love of Allah and peace and satisfaction and the soul of recitation is that man attends to Allah with eagerness and honour, and ponders over His sermons, Ahkam, fables and post stories. The soul of Salah or invocation is understanding Allah possessed of all powers and becomes a puppet in His hand and thus, get, the flavour of supplication to Allah.

The nice method of achieving generosity is mostly is keep aloof from the situation of from taking taste, revenge etc. He should remember Allah and do not keep his attention to the situation of celibacy. The following statement at Hazrat Zaid bin Hartha ﷺ, signifies this world of celibasy—

استوى عندى حجرها و مدرها

To me, the gravel and stone of the earth, all re alike."

And integrity or honesty is achieved with favour, love affection and kind-heartedness provided the offices of inequity and the consequence is kept in view; but there is

difference and contradiction between generosity and integrity in some aspects because the means of achieving generosity is that man inclines towards the world of celibacy and it requires solitude and privacy; but integrity is achieved through favour, affection, love and attachment for which getting together and social life is essential. Therefore, both these things are mutually contradictory in the eyes of many people, particularly, Ahl-i-Tajazabor Majzoob are men absorbed in divine meditation are quite apposite to one another. That is why many saintly people give up their family life and give up the worldly relations whereas, generally, when people meet their family members, they forget Allah. But the Prophets عليهم السلام maintained the relation with both of them. Therefore, the principles and roles, regarding both of them, have been codified with care and precaution. Many acts and many states are such that affect these morals or against them. They create temperament of angels or Satans. That is why it has been narrated in hadeeth, "The Satan eats and drinks with his left hand?" And "Why do you not straighten your row like angels." On these occasion, the Prophet ﷺ has taught such supplications which always inculcate humility and humbleness. He has ordered to he patient and generous, he has persuaded for remembering death and he has siad that the world is a very base thing and he has taught for pandering over the Exaltation and power of Allah. And all that aim at the inculcation of generosity. Visiting an ill person, kindness towards near relations, kindness, enforcement of Hudood, commandments and prohibitions, Hukm or order for salutation, all aim to create integrity.

MUQAMAT AND AHWAL OR RANKS AND EVENTS

After covering the stages of mystic initiations, many spiritual qualities are inculcated inside man, which are called Muqamat and Ahwal in the terminology of Tasawwuf and these characteristics are distinctive feature between

Tasawwuf and philosophy of morals.

Though, this term had not been derived till the period of the Sahabah, yet the things which had been interpreted with the words of Muqmat and Ahwal, had, all been present in their spiritual world.

Thus, Shah Waliullah has made a detailed discussion and has given the example of every Muqam and Hal from the spiritual qualities of the Sahabah. Though his statement is very attractive for both Ahl-i-hadeeth and Ahl-i-Tasawwuf, yet we give its brief account,

> "The consequences of the science of Tasawwuf i.e., Muqamat and Ahwal are created after the achievement of this science and the Ahadeeth pertaining to them, their explanation depends on two prefaces. Firstly, on the affirmation of wisdom or rationale, Qalb or heart and soul and on the statement of their reality and how the Muqamat and Ahwal generate from these three things. You must know that man embraces three Lataif or wit and humour inside him which have been named as rationale, Qalb and soul and they have been proved on the basis of tradition, wisdom, experience and concensus of the wise men. Wisdom and its characteristics include certainty, doubt, whim the causes and effective causes of every new-born thing the devices of gain and elimination of harm etc."

Anger, love, cowardice, consent, agreement, disagreement, loyalty, lust of rank, generosity, miserliness, hope etc. denote as the characteristic and function of heart. The most prominent things from amongst the characteristics and deeds of soul are the greed for the tasteful edibles and drinks and love and passion for women.

When a perosn believes in the book of Allah and

Now, the creation of Muqamat and Ahwal will

formulate — Sunnah of the Prophet ﷺ so perfectly that their guidance is absorbed in all the veins of his heart and soul and then, he gets involved in meditation and remembrance and its spirit penetrates with right of worship, he performs all the deeds, the spirit of *Abood-i-yat* or worship perpetrates witticisms as if a dry plant were watered well. Therefore, moisture rages in all its branches and leaves and then, flowers and fruit come out of it.

Similarly, all these wits get dripped in worship and their meanest natural characteristics change into angelic characteristics. Now, if these characteristics have the capacity of well-established abilities and their functions enjoy uniformity, it is named as *Muqamat*, and, if they get out of sight like the fleshing of lighting and no firmness and rest takes place, like a dream, unheard voice or senseless they are called *Usool* and *Auqat*. And as in the state of overcoming the nature of human-beings, the requirement of the rationale is to verify the thing, the connections of which have been gathered together, therefore, the refinement of the rationale requires that it should believe the Shari or legal affairs in such a way as if they are openly visible. e.g., the Prophet ﷺ enquired from Hazrat Zaid bin Haritha ؓ, "Everything embraces a reality. What is the reality of gone faith?" He replied, "It is as if I were seeing the Divine Throne clearly." Now the fact to be conveyed is that the things which belong to *Muqamat* and Ahwaal, the real thing in them is certainty and only the certainty generates different *Muqamaat* e.g., *Tauheed*, (oneness) morals, *Tawakkul* or trust, *Thanks*, I *attachment*, *Tajreed*, *Siddeeqiayyat* (truthfulness) and *Muhaddithiyyat* Belief in hadeeth etc. Hazrat Abdullah bin Masood ؓ stated, "The perfect certainly is the faith." Anyhow, after the perfect certainty, many branches generate, which include Shukr or thanks in addition to others. And Shukr cannot be complete unless man is warned about the wonders of nature during his past life. Thus, when Hazrat

Umar ؓ was about to return from his last Hajj, he observed, "I thank Allah that there is no other god but Allah. He grants whatever He wants and to whom He wants. I used to graze in this valley camel of Khattab who was very harsh. When I had been working he used to get enraged and whenever I was negligent he used to beat me. But today, I have nobody to fear except Allah."

The second branch of certainty is reverential fear as is evident from the example of Hazrat Abu Bakr ؓ when he stated on seeing a sparrow, "O sparrow! Congratulation to you on this condition. Alas! I would have been like you! You sit on the tree, eat fruit from it and then, you fly away. You are under no obligation to account for it to Allah."

The third branch of certainty is *Siddeeqiayyat* (truthfulness) and *Muhadeethyyat* (belief in hadeeth) and reality in both of them is that in the Ummah, there are some people who naturally resemble the Prophets. Now, if this resemblance is in the faculties of rationale he will be called a Siddeeq (trustful) and Muhaddith (Believer of hadeeth). And if the resemblance is in the faculties of practicality, he is called a *Shaheed* (witness) *Hawari* or companion. It has been indicated in the Qur'an in this verse:

وَالَّذِيْنَ آمَنُوْا بِاللّٰهِ وَرُسُلِهِ أُوْلٰئِكَ هُمُ الصِّدِّيْقُوْنَ وَالشُّهَدَاءُ

"And those believe in Allah and His prophets, they are the sincere, (Lovers of truth) and the witness (who testify), in the eyes of their Sustainer; they shall have their reward and their light but those who reject Allah and deny our sings, they are the companions of Hell-Fire." (Al-Hadeed, 57:19)

Both these *Muqamat* have been indicated in the above mentioned verse. But there is difference between *Siddeeq*, and *Muhaddith*. The soul of Siddeeq is affected by the effect of the Prophet ﷺ very quickly as sulphur is affected by the fire. Therefore, when he hears something from the prophet

ﷺ, he, immediately, accepts it as if his knowledge is not conformist; rather it evaporates from inside. What is attributed to Hazrat Abu Bakr ؓ and is narrated, "When revelation comes to the Prophet ﷺ, Hazrat Abu Bakr ؓ hears the humming of Gabriel." It indicates to the same thing. A Siddeeq, has some other characteristics also. One of them is that he sacrifices even his life for the Prophet for his love and sympathy. He does not oppose him in any way. He often lives in the company of the Prophet and tells the interpretation of dreams accurately. That is why the Prophet ﷺ used to ask the interpretation of dreams from Hazrat Abu Bakr ؓ. The most important sign of a Siddeeq is that he accepts faith first of all and does not wait for a miracle. Regarding a Muhaddith in short, the revelation of the Qur'an takes place in many events according his opinion. And the Siddeeq deserved the *Khilafat* most of all. After him, the *Muhaddith* deserves it. That is why the Prophet ﷺ observed, "Follow Hazrat Abu Bakr and Umar ؓ after me."

Regarding the Ahwal of rationale, one is refulgence which is of three kinds. One is refulgence of the self which is named as *Mukhassifah* (divine disclosure). The second is the quality of "Self" which is a rank of Noor or light. The third refulgence is the commandment of the "Self" which is the revelation of the Hereafter and all the things relating to it.

In the case of *Mukashifah*, the perfect certainty over dominates the man as if he is seeing Allah and forgets everything except Him as the Prophet ﷺ has observed, "Worship Allah as if you were seeing Him." There are two capacities of the refulgence of the qualities of "Self"- Firstly, he should keep in mind the acts of Allah in the human beings and keep in view His qualities. The result will be the belief in the power of Allah will be strengthend and he will become doubtless after getting out of the world of its and buts and will become independent of the causes. He will be certain that Allah knows him. Therefore, he will be horrified in His court as has been observed by the Prophet ﷺ, "If you

cannot perceive Him, he does perceive you." This position is the rank of Noor or light, because the soul achieves light from different Anwar or refugees. And Noor or light goes from one position to another and it goes from one meditation to another as against the refulgence of "Self" that there is no number and change. Secondly, man may perceive those acts of Allah which take place due to *Amr-i-Kun*, without the mediun of external causes. In this state, the phenomenon of Noor or light are those exemplary forms which the *Aarif* or mystic receives when he is lost from this universe. The refulgence of the order of "Self" or refulgence of the Hereafter means that he may see with eyes of insight the punishment of Hereafter, in this world and the world Hereafter and feels it in the same way as a hungry person feels the torture of hunger.

The example of the first refulgence or *Mukashifah* is given as under:

Once Hazrat Abdullah bin Umar ؓ was circumambulation when a person saluted him. He did not reply. He complained against it to some of his friends. Coming to know about it, he observed, "We were enjoying with the refulgence of Allah on that place."

The first capacity out of the two of the refulgence of the qualities of "Self" is the example of Hazrat Abu Bakr Siddeeq ؓ and the statement of the other great Sahabah is given as under "The physician himself has caused me to be ill." The example regarding the other capacity is that an Ansar perceived lights like that of the lamp in a spiritual canopy. An example of that is narrated in the hadeeth literature that two Sahabi left the office of the Prophet ﷺ in the dark night. They saw before them two lamps till both of these Sahabis got separated from each other, one lamp each accompanied each of them. Another example narrated in the hadeeth literature is that light is visible from the vicinity of the grave of Najjashi.

The example of refulgence of the order of the "Self" is

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The example of refulgence of the order of the "Self" is

that once Hazrat Abu Bakr ﷺ met Hazrat Hanzalah ﷺ and asked him, "Hanzalah! How are you?" He replied, "Hanzalah has become hypocrite." Hazrat Abu Bakr ﷺ said, "Sahabah Allah! Why do you say that?" Hazrat Hanzalah ﷺ said, "When we are with the Prophet ﷺ and he reminds us about the paradise and the Hell, we feel that we are visualizing them, but when we leave him and go to our family members and do our job of agriculture, we often forget all that." Hazrat Abu Bakr ﷺ said, "So is the case with us." In order to remove that anxiety, both the venerable persons came to the Prophet ﷺ and narrated the whole story to him. The Prophet ﷺ observed, "If you had always been enjoying this state, the angels would come you and shake hands with you. Hanzalah! Keep this position sometimes and keep in that position sometimes (Remembrance of Allah and associating with family members)" The Prophet ﷺ statement, in fact, implies that the circumstances never remain in the some condition.

Another example is seeing of the paradise and the hell in dream also by Abdullah bin Umar ﷺ. One branch of the rational circumstances is the true intention. Hazrat Ibn Umar ﷺ stated, "Hazrat Umar ﷺ said something and I used to think that it would not happen in that way; rather it would happen in this way, but it happened according to the thinking of Hazrat Umar ﷺ.

Ahwal-i-Aqli or rational circumstances include, in addition to other things, accountability. Thus, in one of his lectures, Hazrat Umar ﷺ observed,

حاسبوا انفسكم قبل ان تحاسبوا ـ

"You must account for yourself before accountability is taken against you."

One of the rational circumstances is modesty which is different from that found in the *Muqamat* of soul. It is generated only from the exaltation and majesty of Allah and confession and humility of men. The statement of Hazrat

Uthman ﷺ "I fret and fume with the modesty even if I take a bath in a dark room," means the some modesty. From among the *Muqamat* of Qalb or heart, the first one is *Jamaa* and *Sufiyyah* interpret it with will and determination. The reality of this *Muqam* is that the real aim of man is the hereafter and he considers the would as a base thing. It has been narrated in a hadeeth "Allah protects the object of the man whose object is only Hereafter." It a man has many objects, Allah does not mind it where he dies." When this object shrinks and man maintains himself on worshipping Allah inwardly and outwardly, love of Allah and His Prophet ﷺ is created and this love does not develop only to this extent that Allah is *Maalik al Mulk*; the Prophet ﷺ is truthful and has been commissioned by Allah; rather such a condition is created which is created when thirty man sees water. It is narrated in a hadeeth "O Allah! Make your love for me even more than cool water." The Prophet ﷺ said to Hazrat Umar ﷺ, "You cannot become a Momin or believer unless I am held for you more beloved than you yourself." He replied, "By Allah! You are more beloved to me even than my soul which is beside me." The Prophet ﷺ observed, "Now your faith has become perfect."

Hazrat Abu Bakr ﷺ, stated, "The person who has tasted the pure love of Allah, will give up the world and he will be hurrified from the world."

When the love of a believer to Allah becomes so perfect, Allah also holds him as His beloved and that love generates different results, one of which is astonishment at demand and acceptance of invocation. Thus, in *Aathar-i-Sahabah* or biography of the Sahabah, many examples of accetance of invocation are available. For example, when Hazrat Saad invoked curse for Abu Saad, "O Allah! If this servant of Yours is false, extend his age (i.e., prolong him to a disgraceful age), exceed his need as involve his respect and honour in danger, it happened what he prayed to Allah. When Hazrat Saeed invoked curse for Arvi bint Aus, "O

Allah! If she is in the wrong, make her blind and kill her on the same land (for which she had filed a suit)", his prayer was granted in word and spirit.

Among the *Maqamat-i-Qalb*, two are such which are particular to such souls who have got resemblance with the prophets. In other words, both these *Muqam* are at the degree of *Siddeeqiayyat* and *Muhaddithiyyat*, however the difference is that the *Siddeeqiayyat* and *Muhaddithiyat* are related to the rational power of the soul and these are generated from the practical power of Qalb or heart.

These are the *Muqamat of Shaheed* and *Hawari*. The difference between the two is that the *Shaheed* is harsh and any one of the angelic situations, when Allah wants to take revenge from the rebellious. A *Hawari* is that who has sincere love for the Prophet, lives in his company for along time and he has friendly relations with the Prophet. The Prophet ﷺ gave Hazrat Zubair ؓ the tiding of being *Hawari* and *Shaheed*. Then, *Hawari* is of many types. Some of them are called *Ameen* and some are called *Rafeeq*. The noble and the Atqiyar or the pious take birth from these very people. From among the excellence of the Sahabah, the Prophet ﷺ has mainly highlighted these very qualities. The Prophet ﷺ observed, "All the Prophets have seven nobles each and I have fourteen."

The people enquired from Hazrat Ali ؓ, "Who are those people?" Hazrat Ali ؓ replied, "Both my sons Hasan and Husain, Jaafar, Hamzah, Musaab, Abu Bakr, Umar, Ibn Umar, Bilal, Salman, Amaar Abdullah bin Masood, Abu Zar and Miqdad ؓ."

From among the *Muqamat-i-Qalb*, one is that of thanks. That is to say, at this stage, *Noor-i-Iman*, after being rifted from the rational stage comes into Qalb or heart and the man gives up all the world and religious and starts loving such things which the people do not love customarily; because his condition becomes like that of an intoxicated person whose wisdom and habits undergo a change. Hazrat Abu Zar ؓ

has stated, being in this state, "I love death for the desire of Allah and I want my disease to become atonement for my sins. I befriend Faqir in order to be humiliated before Allah." It had been the effect of this Muqam (station) that Hazrat Abu Zar Ghifari ؓ naturally hated the wealth and property.

Out of the *Ahwal-i-Qalb*, one is known with the name of *Ghabah* or dominance or victory which is of two kinds. The first one is created when the heart of a Muslim is so filled that it over flows and the heart cannot accommodate it. Thus, in this condition, he becomes helpless for expressing certain things whether they are in accordance with Shariah or not, because Shariah consists of many objectives and the heart of the Momin cannot confine those objectives. For example, sometimes, he wants to take mercy but the Shariah does not allow him to do so. Allah Himself says—

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِيْنِ اللَّهِ

"Let not compassion move you in their case in a matter prescribed by Allah." (Al-Noor, 24:2)

Sometimes, malice is created in his heart and Shariah, at that time, wants to do favour and kindness, the example of which are *Ahl-al-Zimmah*. Many examples are available in respect of victory in the state of Sahabah. For example, when Banu Quraizah came out of the fort by order of Hazrat Saad bin Muaz ؓ, and when they consulted Hazrat Lubabah bin Munzir ؓ, he told, by pointing towards his threat—"Will you go for being slaughtered?" Then, he felt ashamed of himself for disclosing the secret. He, went straight to the mosque and tied himself with a pillar and said, "I shall not shift from here unless Allah accepts my repentance," Or for example, when the Prophet ﷺ entered into a compromise, apparently, under pressure of the polytheists, at the place of Hudaibiyyah, Hazrat Umar ؓ could not control himself due to support for Islam and he, very swiftly, came to Hazrat

Abu Bakr ﷺ and said, "Is the Prophet ﷺ is not the Prophet of Allah?" He replied, "He is." He said, "Then, why, then, we come to a compromise under pressure in religious matters?" Hazrat Abu Bakr ﷺ advised him, "Umar! Obey the Prophet ﷺ, because I versify that is the Prophet of Allah." When Umar had not been satisfied on this also, he went to the Prophet ﷺ himself and put to him the same questions. The Prophet ﷺ made the same reply which Hazrat Abu Bakr ﷺ had made and observed, "I am a servant and a Prophet ﷺ of Allah. I cannot go against His verdict. Allah will not waste me." Later on, when Hazrat Umar ﷺ understood the benefits of these compromise, he stated about it, "I had always fasted and giving Sadaqah, offered Salah by way of atonement on this rudeness committed while being mad with love." Or for example, when the surgeon Abu Tayyibah effected a scarification to the Prophet ﷺ, Umar drank the blood flowing. Drinking blood is Haram; however as he drank it being under the state of utter dominance, the Prophet ﷺ, therefore, considered him under disability.

In Shariah, there is another kind of influence or dominance which is still more perfect. That is to say the souls, which resemble to those of the Prophets, when they are ready to accept. The Divine beauty and of the same reach to their rational faculty, it is called *Firasat* or intuition or Alham or inspiration. And if it reaches the force of practicality, it adopts the shape of *Aazam* or determination, attention or hindrance. For example, when the Prophet ﷺ prayed to Allah in the Ghazwah-i-Badr, "O Allah! I request you for the fulfilment of your promise. O Allah! Do you want that you should not be worshipped?" On that, Hazrat Abu Bakr ﷺ caught hold of the Prophet ﷺ by his hand and said, "Now, please stop." Now, the Prophet ﷺ came out reciting this verse viz,--

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ○

"Soon will their multitude be put to flight and they will

show their backs." (Al-Qamar, 54:45)

It implies that the Divine bounty generated a bent of mind in the heart of Hazrat Abu Bakr ﷺ, due to which he did not like this beseeching of the Prophet ﷺ and stopped him. The Prophet ﷺ found it through his intuition that it had been a true wish. Therefore, disclosing the help of Allah, he came out reciting this verse.

A manifest example is that when the Prophet ﷺ wanted to offer the funeral Salah for Abdullah bin Ubayy, Hazrat Umar ﷺ stopped him, but the Prophet ﷺ observed, "I have been given the authority of offering funeral Salah and I have adopted it." But after that, this verse was revealed—

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا

"Nor do you ever pray for any of them that dies."
(Al-Taubah, 9:84)

Later on, Hazrat Umar ﷺ stated "I myself am astonished how I committed that bold act whereas the Prophet ﷺ had been far more conversant than I."

From amongst the kinds of victory or dominance, one is fear also. In this state, man overcomes by weeping and his body trembles. Hazrat Abu Bakr ﷺ had mostly been overcome by this dominance and he could overcome weeping. Hazrat Jubair bin Mataam stated, "When I heard this verse from the Prophet ﷺ

أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُوْنَ ○

Were they created of nothing, or were they themselves the creators? (Al-Toor, 52:35)

My heart started fading."

Out of the Ahwal of the heart-, one is that man adopt worshipping or Allah alone and he hates the rest. Therefore, he deserts those things which interfere in that. Hazrat Abu Talhah Ansari ﷺ was offering the Salah in one of his

gardens. All of a sudden, a bright-coloured sparrow comes and entangled in the dense braches of a tree and started twitching. He had been so absorbed in enjoying this interesting scene that he could not remember how many Rakaat he had offered. Due to that, he gave the garden by way of Sadaqah.

All this detail implies that Tasawwuf or mysticisms is the name of morals, spirituality, Muqamat and Ahwal and the hearts of the Sahabah had been its real source and original fountain; but if only gown, purchased garments, dance and music and real and apparent conditions are thought or considered as its ingredients, the shrines of India and other countries are its best centre and no clue of it is available in the huts of the Sahabah.

SCIENCE OF GENEALOGY

The science of genealogy is the name of that science by means of which the family relations of dynasties and tribes are known. After the period of the Sahabah, when extra-ordinary vastness due to conquests caused the intermixing of the Arabs with the non-Arabs, the importance of this science vanished at that time, yet, as the Arabs had always been proud of their lineage, this science had been considered very essential in both, the period of ignorance and the period of Islam. In the Qur'an itself, the importance and necessity of this art or science has been evidently stated,

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوْا

"And made you into nations and tribes so that you may know each other." (Al-Hujurat, 49:13)

The poetry of Arabic language was mostly composes to praise someone in relation to their genealogy, Hazrat Umar ﷺ considered it necessary that people should memories such couplets. It also import education in the field of genealogy. He wrote to Hazrat Abu Musa Ashaari ﷺ to command the people to memories the poetry because it leads to raising the morals and the Science of genealogy.

Anyhow, this science had been considered very important both in the period of ignorance and is the period of Islam and Hazrat Abu Bakr ﷺ had been considered the most expert of all the Sahabah in this science. That is why when the Prophet ﷺ ordered Hazrat Hassan bin Thabit ﷺ to disgrace the pagans, he instructed him to refer to Hazrat Abu Bakr ﷺ for any matter relating to genealogy and observed,

ائت ابا بكر فانه اعلم بانساب القوم منك ـ

"Go to Abu Bakr because he is more conversant in the science of genealogy than you."

Thus, when he started disgracing against the lineage of the pagans in accordance with the instruction of Hazrat Abu Bakr, the pagans themselves voluntarily spoke up,

ان هذه الشعر ما غاب عنه ابن ابى قحافه ـ

"Ibn Abi Mahaz i.e., Hazrat Abu Bakr has not been indifferent to these couplets."

Next to Hazrat Abu Bakr ﷺ was Hazrat Umar ﷺ in status regarding the science of genealogy and he had learnt this science from his father, Khattab. Thus, Jahiz stated, "Whenever he stated something relating to genealogy, he referred to his father, Khattab. After Hazrat Umar ﷺ, Hazrat Jabair bin Mut'am was considered expert of this science. He had learnt this science from Hazrat Abu Bakr ﷺ. Hazrat Saeed bin Musayyib achieved the education of this science from Hazrat Jubair bin Mut'am. From Hazrat Saeed bin Musayyib, Muhammad bin Saeed bin Musayyib learnt this science. Thus, the chain of this science started from the parents of Hazrat Abu Bakr ﷺ in Islam."

Hazrat Aishah رضى الله تعالى عنها has also been a great expert of the science of genealogy.

مارايت احدا من الناس اعلم..... يحديث العرب والنسب من عائشة ـ.

Thus, Hazrat Urwah ﷺ said, "I have never seen a person more conversant with the history of Arabia and science of genealogy than Hazrat Aishah رضى الله تعالى عنها."

SCIENCE OF HISTORY

Before Islam, though other science did not exist in Arabia, yet the science of genealogy, *Ayyam al Arabs* (famous events of Arabia) and poetry had provided sufficient material for science of history, which, though had not been edited in the form of a book, yet general oral narrations had protected every single letter of it. After Islam, though the Sahabah had been engayed in different expeditions yet they had not wasted this academic treasure of Arabia; they kept it intact. Thus, after the Fajr Salah when the Prophet ﷺ had been sitting on the prayer mat, as usual, till the sunrise, the Sahabah would recite the poetry and would mention the events of the period of ignorance. In addition to this blessed sitting, generally, the events had been mentioned in their assemblies and the poetry had been recited.

In addition to general Sahabah, as had been mentioned just now, the Sahabah who had been considered experts of the science of genealogy and Ayyam al Arab, Hazrat Abu Bakr ﷺ had been the most important of them all. After Hazrat Abu Bakr ﷺ, Hazrat Umar ﷺ had held this position. After him, this position had been held by Hazrat Jubair bin Mut'am who had learnt this science from Hazrat Abu Bakr ﷺ. Hazrat Aishah رضى الله تعالى عنها had been privileged to avail herself most from the favour of the training of Hazrat Abu Bakr ﷺ. Therefore, she had also achieved a great access in these sciences. Thus, Hazrat Hisham bin Urwah has stated in the book *Musnad Imam Ahmad bin Hanbal* رحمة الله عليه,

كان عروة يقول لعائشة يا امتاه لا اعجب من فهمك اقول زوجة رسول الله صلى الله عليه وسلم و بنت ابى بكر ولا اعجب من علمك بالشعر و ايام الناس اقول ابنة ابى بكر و كان

اعلم الناس اومن اعلم الناس و لكن اعجب من علمك بالطب

كيف هو ومن اين هو ـ

"Hazrat Urwah said to Hazrat Aishah, 'O Mother! I am not surprised at your intellect because you are the wife of the Prophet ﷺ and daughter of Abu Bakr. I am also not astonished at what you know about the Ayyam al Arab and poetry because you are the daughter of Abu Bakr who had been a great scholar among the people, but I am surprised at your knowledge of Tibb or medicine. How did you acquire it and wherefrom?"

In the hadeeth literature itself, she had narrated historical events so abundantly, that if they are collected at one place, a historical magazine of medium size can be arranged relating to the affairs of the period of ignorance and events of the period after Islam, but till the period of the Khaleefah-i-Rashideen, all these historical information had been safe only in memories and had not been in a book. From the period of Hazrat Ameer Muawiyah ﷺ, this deficiency too, had been made up. Hazrat Ameer Muawiyah was very fond of the science of history. Therefore, as a practice, he had always spent one third part of night in hearing the historical events. After that, he had gone to sleep. When he got up this chain would have started, again. Thus, Masoodi wrote in his book *Murawwaj al Zahab* (مروج الزهب)—

و يسمر الى ثلث الليل فى اخبار العرب و ايامها و العجم و

ملوكها و سياستها رعتيها و سائر ملوك الامم و حروبها و

مكائدها و سيساستها لرعيتها و غير ذلك من اخبار الامم

السابقة..... ثم يدخل فينام ثلث الليل ثم يقوم فيقعد فيحضر

الدفاتر فيها سير الملوك واخبارها والحروب والمكائد فيقراء

ذالك عليه غلمان مرتبون ـ

He (Ameer Muawiyah ﷺ) had listened to *Ayyam al Arab*, *Akhbar-i-Ajam*, and *Salaheen-i-Arab* i.e., The ways of rule of the affairs of the Kings of all the nations, tactics of battlest, ways of Government, and affairs of the past nations regularly for one third of night. Then, he used to retire and slept for one third of night. He would get up and the books were brought which had been containing the biographies of the Kings, their events and details of the battles. The boys who were employed for it, read it over to him ."

In this historical link, Hazrat Ameer Muawiyah had been, particularly, in search of the events of the Himijar tribe. Thus, Hazrat Amr bin al Aas advised him, "Please, send for Ubaid bin Sharaib because he is the most expert of all in knowing the Hazrat Ameer Muawiyah ﷺ sent for him, he penned down all that information in the from of a book. Probably, it had been the first history book which had been written in the Islamic period and in this respect, the science of history started in the blessed period of the Sahabah.

اعلم الناس اومن اعلم الناس و لكن اعجب من علمك بالطب

كيف هو ومن اين هو ـ

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POETRY

Mostly, the Sahabah had been busy in the state expeditions, religious services and academic avocations, yet they had generaly been possessed of the taste of poetry. Thus, whenever they had been discharged from these occupations they themselves recited the poetry and caused others to recite poetry and heard from them and had been amused by it. The Prophet ﷺ, as a practice, kept sitting on the prayer mat after the Fajr Salah till the sunrise. During this situation, the Sahabah had mentioned the events of the period of ignorance, recited the poetry and got amused. The Prophet ﷺ heard the memories and smiled.

In addition to this sacred company, generally, their sittings had been alive with the poetry and it had been a great sign of their liveliness. Thus, it is stated in the book *Adab al Mufrad*,

لم يكن اصحاب رسول الله صلى الله عليه و سلم متحزقين ولا متماوقين و كانواتينا شدون الشعر فى مجالسهم و يذكرون امر جاهليتهم -

"The Sahabah of the Prophet ﷺ had not been living an unhappy life and had not been unsocial. They used to recite the poetry in their meetings and used to mention the events of the period of ignorance."

Among the Khulafaa, though Hazrat Umar ؓ had been always engaged in great expeditions, yet, whenever he got a chance, he had very eagerly, heard the couplets of the poets and had been amused very much. Once, when Hazrat Umar ؓ started on the journey for Hajj, Hazrat Abu Ubaidah bin Jarrah and Hazrat Abdul Rahman bin Auf ؓ had also been with the caravan. The peoples said to Hazrat Khawat ؓ,

"Recite the verses of Darrer bin Khattab." But Hazrat Umar ﷺ observed, "Let him recite his own cuplet." Thus, he kept reciting the verses one after the other till the morning. When it was morning, Hazrat Umar ﷺ said, "Now stop it." Once Hazrat Umar ﷺ asked Hazrat Abdullah bin Abbas ﷺ to recite the verses for the whole night." When it was morning, he observed, "Now, recite the Qur'an." This taste did not depend only on hearsay poetry; rather Hazrat Umar ﷺ himself had been remembering all kinds of poetry so abundantly that whenever some event had taken place, he would have, inevitably, recited some verse or the other. He had been a great critic of this arts and he possessed so accurate opinions about all the poets that the men of literature usually admit that there had been none in his period more critic of the poetry. Thus, Allamah Ibn Rasheeq ul Qairwani wrote in his book: *Kitab al Umdah*,

و كان من انقدز مانه للشعر و انقدهم يفه معرفة ـ

"Hazrat Umar bin Khattab ﷺ had been the greatest critic and acquainted with poetry in his period."

Jahiz has written in the book Al Bayan wal Tahyeen,

كان عمر بن الخطاب اعلم الناس بالشعر ـ

"Hazrat Umar ﷺ was the most acquainted of all with the poetry during his period."

In his own period the famous poets have confessed of this quality of Hazrat Umar ﷺ. Thus, he had imprisoned Hatayyah who had been a great satirist poet, in the offence of writing satires. But when Hazrat Umar ﷺ released him, he asked him, "Now, do not say Hajar-i-Maqzaa." He enquired, "O Ameer al Momineen! What is Hajar-i-Maqzaa?" He replied, "It is preferring one over the other or say madah or praise in favour of a person in comparison with another for whom you say satirical couplets." Hearing that, the said, "O Ameer al Momineen! You are conversant of the styles of

poetry, even more than I myself." Hazrat Umar ﷺ, though had full grasp over the poetry of all the poets, yet he had selected three poets, Imra al Qais, Zubair and Nabighah. He liked most the poetry of Zubair and he used to call him Ashaar al Shuaraa or the most poetical poet. The Arabs and the men of literature had not settled as yet as to who had been the greatest poet of Arabia, but all of them agree that this excellence has been embraced by any of these three. According to Hazrat Umar ﷺ, Zubair had been preferable to all. Jareer, a well known poet had also possessed this view. In a Ghazwah, Hazrat Abdullah bin Abbas ﷺ had been with him. He said to him, Muhammad "Recite the poetry of Ashear-al-Sheraraai." Hazrat Abdullah bin Abbas ﷺ enquired, "Who is that?" He observed, "Zubair." He enquired the reason of preference. In reply, he uttered these words,

كان لا يعاضل بين الكلام ولا يتبع حوشيه ولا يمدح الرجل الا يما فيه ـ

"He does not remain curious about the unpopular words. There is no ambiguity in his poetry. Where he praises a person, he mentions only those qualities which are actually found in him."

And the characteristics of this art, which the crities have mentioned, are the same.

After Zubair, he was convinced of Nahighah and most of his verses had been in his memory. Imam Shaabi stated— Once he addressed the people and said, "Who is the greatest poet?" The people said, who is more conversent of it than you?" He enquired, "Whose couplet is this?"

ايتتك عاريا خلقا يثابى على خوف تظن بى الظنون

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ايتتك عاريا خلقا يثابى على خوف تظن بى الظنون

The people said, "It is by Nahighab." Again, he recited a

couplet and enquired, "whose couplet is this?"

حلفت فلم اترك لنفسك ريبة و ليس و رأللّٰه للمرو و مذهب

The people said, "It is by Nabishah." Then, he observed, "This person is the greatest of all the poets."

In spite of all that, Hazrat Umar ﷺ did not disapprove the mastery and invention of ideas of Imra al Qais. Once Hazrat Abdullah bin Abbas ﷺ enquired from him his opinion about Imra al Qais. He replied,

سابقهم خسف لهم عين الشعر فاقتصر عن معان عومر اصح بصر -

"He has been ahead of all the poets. He drew out water from the fountain of poetry. He highlighted unknown topics."

Hazrat Umar ﷺ possessed eloquence that when he heard a good couplet, he would recite it again and again for enjoyment.

Once he had been hearing the verses of Zubair.

و ان الحق مقطعه ثلاث يمين اونفار وجلاء

He enjoyed very much and kept repeating it for a long time.

Once, while hearing the Lamia Qaseedah of Abdat bin al Tayyib, he greatly appreciated a particular verse of the Qaseedah or ode and kept reciting the second Misraa or hemstitch, again and again. Similarly, when he heard the Qaseedah or ode of praise by Abu Qais bin al Aslat he kept repeating some of the hemstitches for a long time.

Though Hazrat Abu Bakr ﷺ had been an embodiment of asceticism, yet he possessed tunefulness of poetry. He

himself was a poet. Thus, he had written ode in a war. A few of its verses are given here,

امن طيف سلمى بالبطاح الدمائث ارقت اوامرفى العشيرة حادث

ترى من لوى فرقة لا تصدها عن الكفرتذكيرولابعث باعث

رسول اتاهم صادق فكذبوا عليه وقالوا لست فينا بما كث

اذاما دعوناهم الى الحق ادبروا وهروا هريد الحجرت اللوائث

"Had you kept awake in the valley missing Salma or some event happened in the tribe. You see a group of the tribe of Lavi paganism of which can neither prohibit from sermon nor admonition nor Prophethood. A true Prophet has come to them whom they belied and said, "You cannot stay before us?" When we preached them to embraced Islam, they turned their backs and started talking non-sense."

The Sample of moral poetry of Hazrat Uthman ﷺ is a under:

غنى النفس يغنى النفس حتى يكفها و ان عضها حتى يضربها الفقر

و ما عسرة فاصبر لما يقتها بكائنة الا ستتيها يسر

"Indifference of soul makes the soul indifferent even though need mars it. If you keep patient while being penniless, you are destined to become wealthy."

Hazrat Ali ﷺ composed verses full of excitement relating to Ghahzawah-i-Siffeen. Thus, in the following verses, the co-operation of the tribe in this Ghazwah has been mentioned—

ولمارايت الخيل ترجم بالقنى نواصيها حمر الخور دوامى
واعرض نقع فى السماء كانه عجاجة دجن ملبس بقتام
و نادى ابن هند فى الكلاع و حمير و كندة فى الحم و حى مجدام
تيممت همدان الذين هم، هم اذا ناب دهر جنتى و سهامى
فجا وبنى من خيل همدان عصبة فوارس من همدان خير لياام
فخاضواالظماهاواستطار و اشراه ها و كانوالدى ايهجا كشرب مدم
فلو كنت بوابا على باب جنة لقلت لهمدان ادخلوا السلام

"When I saw those burses which had red chests dripped in blood, the atmosphere of the sky had been filled with very obscure and black dust. When Ibn Hind called the tribes of Kalab, Himyar, Kindah, Lakhm and Jazzam for help, I turned to the tribe of Hamdan who have been my shields and arrows during vicissitudes of life. A group of the tribe of Hamadan responded at my call who had been well-mannered. They penetrated in the flames of war and scattered its sparks. They had been looking in the battle-field intoxicated like drunkards. If I had been the gate-keeper of the paradise, I would have asked to enter paradise satisfactorily."

Besides Khulafaa, all the other Sahabah possessed the taste and flavour of the poetry. Thus, an author of the modern times, has written with reference to *Jam haret al Arab*,

ولم يبق من الصحابة من لم يقل الشعرا و يتمثل به۔

"There had been no Sahabi who had not composed any verse or not recited poetry."

It has been clarified in *Kitab al Umdah* regarding the

family of the Prophet ﷺ himself.

وليس من بنى عبد المطلب رجالا و نساء من لم يقل الشعر
حاشى النبى صلى الله عليه وسلم ۔

"Among the men and women of Banu Abdul Muttalib, there had been none except the Prophet ﷺ who had not composed poetry or recited it."

After that many verses of Hazrat Hamzah, Hazrat Abbas, Hazrat Abdullah bin Abbas, Hazrat Faafar bin Abi Talib, Hazrat Ali, Hazrat Fatimah etc رضی الله تعالی عنها, had been referred to in it."

But from amongst all the Sahabah, only four viz. Hazrat Hassan bin Thabit, Hazrat Kab bin Malik, Hazrat Abdullah bin Rawahah and Hazrat Kab bin Zubair رضی الله عنهم had been prominent as poets.

Among these four venerable persons, Hassan bin Thabit had been a Mukhadani poet. That is to say that he had composed verses in both the periods of ignorance and of Islam and he had been appreciated in both the periods. He had been acknowledged as best poet in the period of ignorance and he had been paid heavily of ignorance and he had been paid heavily by the Mulook-i-Ghassan or the Kings of the Ghassan family for whose praise he had been composing verses. From amongst the odes which he composed in praise of these Kings, the following verses had been acknowledged as the best couplet of *Madah* or praised by the well-known Arab poet Hutiyyah.

يغشون حتى ما قمر كلابهم لا يسئلون عن السواد المقبل

Abdul Malik Ibn Marwan stated, "The above-mcutiued verse is the lest from among all the verses composed by all the Arab poets."

It is stated by Hazrat Abu Ubaidah رضی الله عنه, "From amongst

the urban citizens, according to the people of Arabia, the great poets had been from the people of Yathrib. Then, the people of the tribe of Abdul Qais and afterwards, the position had been with the people of the tribe of *Thaqeef*. They had been especially the poet of the Prophet ﷺ and this link is considered as their most distinguished quality." Hazrat Abu Ubaidah ؓ stated, "The preference given to Hazrat Hassan ؓ to the other poets has been due to three things. Firstly, he had been the poet of the Ansar in the period of ignorance. Secondly, he became the poet of the Prophet ﷺ. Thirdly, he had been acknowledge as the greatest poet of the whole of Yeman. But among all these positions, his real nobility is that the Prophet ﷺ himself selected him as his poet. Thus, when, from the polytheists of the Quraish, Abdullah bin al Zahari, Abu Sufyan bin Harith, Amr bin al Aas and Darar Ibn Khattab started poetry in satire against the Prophet ﷺ, he observed,

ما يمنع القوم الذين نصروا رسول الله صلى الله عليه وسلم

بسلاحتهم ان ينصروه بالسنتهم

"Why the people who helped the Prophet with their weapons, do not help him with their tongue?"

Hearing that, Hazrat Hassan bin Thabith ؓ said, "I am ready for this job." Thereafter, it became a common feature for him to defend the Prophet ﷺ through poetry against the pagans, and this service had been acknowledged with such recognition that, on an occasion, the Prophet ﷺ observed,

اهجهم و روح القدس معك

"Compose satire against the pagans, Jibrail ؑ is with you."

Once the Prophet ﷺ gave him the blessing,

اللهم ايده بروح القدس

"O Allah! Help him with Jibrail ؑ."

Once he appreciated his composing satiring in there words,

ان قوله فيهم اشد من النبل

"His verses affect their hearts more than the arrows."

The Prophet ﷺ also made a pulpit by order in the *Masjid-i-Nabawi*, which Hazrat Hassan ؓ had been using for reciting the satirical verses.

Hazrat Kaab bin Malik ؓ had also been a Mukhadrani poet. That is to say that he had been famous in the period of ignorance and had been the special poet of the Prophet ﷺ and thus, he possessed this distinction. Thus, it is stated in the book *Isteeaab*, "The service of composing satires against the polytheists had been accepted by three persons from the Ansar viz; Hazrat Hassan bin Thabit, Kaab bin Malik and Abdullah bin Rawahah ؓ; but the topic of composing satires of these venerable persons had been different. Hazrat Hassan bin Thabit ؓ had been attacking on the families of the polytheists. Hazrat Abdullah bin Rawahah ؓ had been accusing them of paganism. And Hazrat Kaab Ibn Maalik ؓ had been frightening them with the attacks and battles. Thus, there is narration that the men of the tribe of Dans got frightened and embraced Islam on the basis of the threats of attacks as is expressed in this couplet,

قضينا من تهامة كل وتر و خيبر ثم اغمدنا السيوف

نخبرها ولو بطقت لقالت قواطعن دوسا او ثقيف

"We put the sword in sheath and taking revenge from Tihaamah and Khaibar. Now, we have authorised the

swords to selects the tribes. If they possess the faculty of speech, they would mention the names of the tribes of Dans and Thaqeef."

The Prophet ﷺ himself listened to his verses with great eagerness and appreciated him. Once the Prophet ﷺ went to his house, he came out of his house and recited verses. Hearing them, the Prophet ﷺ observed, "More." He, again, recited the verses. The Prophet ﷺ, again observed, "More." In this way, he ordered their and listened to the poetry. In the end, the Prophet ﷺ observed,

لهذا اشد عليهم من وقع النبل

"Their stroke is harder than the arrows."

Hazrat Abdullah bin Rawahah ؓ was also an extempore poet. Thus, on an occasion, the Prophet ﷺ ordered him to recite the impromptu verses. He, immediately stood up and recited these verses extempore:

انى تفرست فيك الخير اعرفه والله يعلم ان ما خاننى البصر

انت النبى و من يحرم شفاعته يوم الحساب لقد ازرى بالقدر

"I saw virtue in your person and by Allah! My eyes have not been deceived in this respect. You are the Prophet and he is the unfortunate who will be deprived of your intercession on the day of Resurrection."

There are many of his martial and panegyrist verses. In *Sahih Bukhari,* it is mentioned that the real subject of his poetry had been in satires against the pagans. Its started in this way that on return from the Ghazwah-i-Ahzab, the Prophet ﷺ observed, "From to-day on ward, the pagans will not fight against you; rather they will compose satires against you. So, who will protect the honour of the Muslims from amongst you?" Hazrat Rawahah got up and said, "I" After that, it became his beloved avocation. Thus, he always satired against the pagans and accused them of paganism only; but his companions viz; Hazrat Hassan Ibn Thabit and

Hazrat Kaab Ibn Maalik attacked on their families and threatened them of war till the paganism had been under the intoxication of the period of ignorance. The stires of both these venerable persons had been effective against them; but when this intoxication had been eradicated, the verses of Hazrat Abdullah bin Rawahah ؓ had been more effective against them.

Hazrat Kaab Ibn Zubair had also been a Mukhadrami poet and has been acclaimed as the best poets of Arabia. When the pomp of Islam spread in Arabia, he and his brother Bujair started to be present in the office of the Prophet ﷺ. Thus, at a station, Hazrat Kaab ؓ kept staying there and Bujair came to the Prophet ﷺ and embraced Islam. When Hazrat Kaab and embraced Islam. When Hazrat Kaab ؓ come to know of his embracing Islam, he composed the following verses:

الا ابلغا عنى بجير ار سالة على اے شى ويب غيرك دلكا

على .خلق لم تلف اما ولا ابا عليه و لم تدرك عليه اخالكا

سقاك ابو بكر بكاس روية فانهلك المامون منها و علكا

"Send this message from me to Bujair, 'To which way has your sense of honour led you. To the morality, which had neither been embraced by your parents nor your brother? Abu Bakr has caused you drink from flashing bowls, again and again."

But after that, he himself embraced Islam. He composed on ode and came to the Prophet ﷺ. Who was in the Masjid-i-Nabwi at that time with the rows of the Sahabah around him. Hazrat Kaab ؓ crossed through the rows, reached the Prophet ﷺ and started his famous ode Banat Saud. When he reached these verses:

ان الرسول لسيف يستضاء به هند من سيوف الله مسلول

فى فتيته من قريش قال قائلهم ببطن مكة لما اسلموا زو لوا

"The Prophet ﷺ is the drown sword made of Indian steel at the hand of (or on behalf of) Allah, from which light or guidance is achieved. Once of the young men of the Quraish, after embracing Islam in Makkah, said, Migrate."

The Prophet ﷺ addressed the Sahabah and said, "Listen to these verses of Kaab."

The Prophet ﷺ granted him his own sheet, appreciating his ode, which, later on Hazrat Ameer Muawiyah ؓ purchased. After him, all the Khulafaa came out for Eids Salah, dressed with the some sheet on.

But with this poetical taste, the Sahabah had not forgotten their original status. Therefore, they had circulated and propagated the Arabic poetry mostly with more moral capacity and literary capacity. Thus, Hazrat Umar ؓ sent this charter to Hazrat Abu Musa Ashaari ؓ,

مر من قبلك بتعلم الشعر فانه يدل على معالى الاخلاق و

صواب الراى و معرفة الانساب ـ

"Order the people for learning poetry because it leads to high morals, witticism and genealogy."

The circular which he sent to all the districts, it included the wording,

علموا اولادكم العلوم والفروسية ورود هم ما سار من المثل و

حسن من الشعر ـ

"Teach your children swimming hose-siding and ask them to memorise proverbs and nice poetry."

In some narrations, these are the words,

رودا من الشعر اعفه ـ

"Noble and pious poetry be the subject of recitation."

Hazrat Ameer Muawiyah considered the poetry as the best moral force, and on the same basis, they persuaded the people for memorising it. Once he observed,

يجب على الرجل تاديب ولده والشعر اعلى مراتب الادب ـ

"It is incumbent on man to civilise and culture his children and the best status of literature is poetry."

Once, he instructed the people on his personal experience,

اجعلوا الشعر اكبر همكم و اكثروا بكم خلقاء رايتنى ليلة

الهرير بصفين و انه اريد الحرب لعدة اليلوىٰ فما حملنى على

الاقامة الا ابيات عمرو بن الاطناب ـ

"Adopt the poetry as your greatest object and get used to it; because I wanted to run away from the battle-field of Siffeen but the verses of Amr bin al Atnabah made me constant and perseverant."

The Sahabah had eradicated all the defects of the poetry which had been leading to immoralily. For example, till the period of the Sahabah, this custom and had been prevent in the whole of Arabia that poets mentioned openly, the names of noble women in the verses and reminded them about their love, but Hazrat Umar ؓ eradicated this custom altogether and fixed severe punishment on its commission. Similarly, he fixed the composing of satire a crime and imprisoned Hatayyah, who had been a famous satirist, on account of this crime. Alongwith all these things, the men of literature have accepted that poetry, all of a sudden, fell down from its zenith in the period of Islam, and the Sahabah had not

developed it in any way, in its capacity as an art, its greatest cause being that in Arabia, pride, haughtiness, quarrel, revenge and lustfulness etc had been the original elements of poetry and Islam had destroyed all these evils and had made the Sahabah embodiment of virtue. Therefore, both these opposite elements of good and harm could not be put together in their person. Thus, Asmaie very clearly, stated,

الشعر نكد بابه الشر فاذا دخل فى الخير ضعف هذا حسان بن

ثابت مخل من مخول الجاهلية فلما جاء الاسلام سقط شعره۔

"The poetry has no link with virtue. Its entry is vice. When he enters the door of virtue, he gets weak. For example, Hassan bin Thabit ﷺ had been from amongst the great poets, but when he embraced Islam, his verses were of less significance."

ORATORY AND SPEECH

The Arabs from the very beginning, possessed ability of oratory and speech. In the period of ignorance, many great orators had passed; but this power, to which it could have been used, their circle had been limited in the period of ignorance. Oratory and force of speech could not achieve that authority and effect in the period of ignorance, as that of poetry. But this condition underwent a change in the period of Islam and politics, events, Ghazwat and conquest, had opened many vistas for the jealous persons, which they used for showing their ability of elegance. During the period of Islam, though there had been left no force of the period of ignorance, in the Arabic poetry, yet its force had been rendered towards oratory and speech and on the first day of the real life of the Sahabah, its successful results had started to appear. Thus, after the death of the Prophet ﷺ, the dangerous restlessness that had been created, in order to eliminate it, the address given by Hazrat Abu Bakr ﷺ consisted of only of a few sentences— "Well, the people who had been worshipping Muhammad ﷺ, must know that he has died; but the people who had been worshipping Allah, must know that Allah in alive and not dead. Allah says to His Prophet Himself:

وَمَا مُحَمَّدٌ إِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَائِنْ مَّاتَ أَوْ

قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَّضُرَّ

اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِيْنَ ○

"Muhammad is no more than a Prophet; many were the prophets that passed away before him. If he died or were slain, will you then turn back on your heels?

Not the least harm will be done to Allah; but Allah (on the other hand, will swiftly reward those who (serve him) with gratitude." (Aal-i-Imran, 3:144)

Merely these few sentences had so much effect that the people had been hiccupping due to immense weeping and when they came out of that place, they had been reciting this verse. After that, the Muhajireen and the Ansar had two groups for the Khilaafat. The Ansar openly said,

منا امیر و منکم امیر ۔

"There should be two Ameer or chiefs one from us and one from you."

Then, Hazrat Saad bin Ubaidah from the Ansar made a forceful speech, a few sentences of which are given here,

اما بعد فنحن انصار اللّٰہ و کتیبة الاسلام و انتم معاشر

المهاجرین رهط و قد دفت دافة من قومکم فاذاهم یریدون ان

یختزلونا من اهلنا و ان یحفونا من الامر ۔

"We are the Ansar of Allah and army of Islam and gone are the group of Muhajireen who came here humbly. Do the some people want to up-roof us and stop us from the Khilaafat."

Hazrat Umar ﷺ had already been ready to make a speech on this occasion; but Hazrat Abu Bakr ﷺ did not give him a chance. He himself delivered a speech, a few sentences of which are given here,

لا ولکنا الامراء و انتم الوزراء فانتم له اهل و لن یعرف هذا

الامر الا لهذا الحی من القریش هم اوسط العرب نسباً و دارا ۔

"No. But we are the Umaraa or the commanders and you are the ministers. No doubt, you have the ability. The whole Arabia considers only the Quraish deserving

the Khilaafat because they are the most excellent Arabs in respect of dynasty and genealogy."

Hazrat Umar ﷺ had been very proud of his speech, but hearing this speech, he confessed,

فکان هو احلم منی واو قرو اللّٰہ ما ترك من کلمة اعجتنی فی

تزویری الا قال فی بدیهة مثلها او افضل منها ۔

"He (Hazrat Abu Bakr ﷺ) had been more tolerant and dignified. By Allah! The sentences of which I had been proud, none of them was left by him; rather he uttered extempore sentences, alike or better."

The speeches made by Hazrat Umar ﷺ, due to performing the duties of the Khilaafat or due to the vastness of conquests, relating to political affairs, embrace, on one side, so much comprehensiveness, simplicity, flow and clarity that a child could grasp their sense and no the other side, they abound so much power of expression and excitement and effect that the audience were trembling.

The speech he delivered when he became Caliph the starting sentences which he uttered are given under,

اللهم انی غلیظ فلینی اللهم انی ضعیف فقونی الا وان العرب

جمل انف و قد اعطیت خطامه الا وانی حامله علی الحجة ۔

"O Allah! I am harsh. Make me tender. I am weak. Make me strong. Well! Arabia is like a wild camel. Its bridle has been given to me. Yes, I shall put it on the straight path."

Once he made a speech in which he addressed the governors and the officers with forceful words,

الا و انی لم ابعثکم امراء ولا جبارین و لکن بعثتکم ائمة

الهدی یهتدی بکم و لا تغلقوا الابواب دونهم فیاکل قویهم

ضعيفهم -

"Well! Neither have I sent you as a governor nor cruel or oppressor. I have sent you only in the capacity of the Imams to give guidance so that guidance may he acquired from you. Do not close your doors for the subjects lest the powerful devour the weak."

When Hazrat Uthman ﷺ became Khulafaa, he wanted to make a speach; but was not prepared, he kept quiet and made an excuse in these words,

انتم احوج الى الامام العادم من الامام القائل -

"You need a Khaleefah who should be more just than merely a speaking one."

But all the men of literature agree that none had made such an eloquent excuse as this one.

Hazrat Ali ﷺ delivered most of his speeches on asceticism and contentment which have been reported in the books of literature and discourses. Though these speeches embrace simplicity of style and fluency, yet the force of eloquence is visible only when he had delivered a political speech and excited the nation for war. For example,

ايها الناس المجتمعة ابدانهم المختلفة اهواأهم كلامكم يوهن الصم الصلاب و فعلكم يطمع فيكم عدوكم ودرت والله ان لى بكل عشر منكم رجلا من بنى فراس بن غنم صرف الدينار بالدرهم -

"O the people whose bodies are united but whose objectives are different. Your words smash even the rocks but your deeds dissuade your enemies to oppress you. By Allah! If I had possessed one man of Bani Fras bin Ghanam in return of ten from you, I would have exchanged one gold coin for one Dirham."

The Sahabah had rendered great religion service on the basis of this force of speech. The Prophet ﷺ had appointed Hazrat Thabit Ibn Qais bin Shumas ﷺ for making replies of the speeches of the pagans. Therefore, he was called as the orator of the Prophet of Allah! When Musailamah Kazzab came to Madeenah, he went to him. After preliminary questions and answers, the Prophet ﷺ left from there saying, "Here is Thabit bin Qais who will answer to your questions on my behalf." When Aqraa bin Habis alongwith his orators and poets came to the Prophet for debeting, Thabit bin Qais answered their orators. Aqraa admitted that he (Thabit bin Qais) remained predominant. Hazrat Sahl bin Amr had been a zealous orator. He had been making speeches opposing Islam when he had not embraced Islam. Once Hazrat Umar ﷺ submitted to the Prophet ﷺ, "Get his lower front two teeth he broken so as to hinder the tongue in making speech." The Prophet ﷺ observed, "I do not want to kill him partly." It is possible that, sometimes, his speech may benefit Islam. Thus, he embraced Islam, and when the apostasy had spread in whole of Arabia after the death of the Prophet ﷺ, he delivered long speech before the Quraish, which embraced the following few sentences also—

يا معشر قريش لا تكونوا اخر من اسلم واول من ارتد والله ان هذا الذٰن ليمتدن امتداد الشمس والقمر من طلوعهما الى غروبهما -

"O group of the Quraish! It must not so happen that you embraced Islam last of all but become apostate, first of all. By Allah! This religion will spread to that extent even where the sun and moon rise and set in."

Thus, on the basis of the same speech, the whole of the tribe of Quraish firmly maintained the faith.

When, migrating, the Sahabah went to Habshah, the

pagans made many efforts secretly to bring them back from there; but Hazrat Jaafar bin Abi Talib ﷺ presented the Islamic teachings in such an effective way that all the tactics of the pagans became ineffective. He said,

> "O king! We had been an ignorant nation, worshipped the idols, ate the flesh of dead animals, committed evils, severed the relations with near relatives and ill-treated the neighbour. The strong among us, had been Cruel to the weak. In this state of affairs, Allah commissioned a Prophet to us, who had been from among us and we had been fully conversant with his family, truthfulness, honesty and piety. He called us towards Allah, to believe in His unity, worship Him and give up the idols and stones which we and our fore-fathers had been worshipping. He imparted to us the education of truth, integrity and kindness to our relations and ordered us to do good treatment to the neighbour and abstain from prohibited things and blood-shed. He stopped us from evil-deals and telling lies. He forbade to devour the property of the orphans and to accuse the chaste women and guided us to offer Salah, pay Zakat and fasting. Thus, we verified him. We believed in him and followed those things as Haram or prohibited which he prohibited on us. We resolved all those things Halal or lawful which he declared as Halal. Therefore, our nation committed cruelty to us. They tortured us and tried and wanted to make us revolt against our religion enabling us to give up worshipping Allah and again return to worship the idols, and making us to believe in the lawfulness of the things which we had been considering lawful before embracing Islam. When they committed cruelty and oppression, tortured us and made interruptions in our religion, we came to your country and we have preferred you to all the people,

> we have made up hope from your neighbourhood and we have hoped that we would not be committed to cruelty in your country. O king!"

Hearing this speech, Najjashi said, "Do you remember any part of the conversation of Allah?" On that, when Hazrat Jaafar ﷺ recited a few preliminary verses of Surah Kaaf Haa Yaa Ain Sad, Najjahi was so much impressed that he started weeping till his beared got soaked with tears and he spoke up helplessly, "By Allah! This talk and the one which Hazrat Musa had brought, are the two reflections of the some lamp. You are at liberty. I can never hand over you to the pagans."

pagans made many efforts secretly to bring them back from there; but Hazrat Jaafar bin Abi Talib ﷺ presented the Islamic teachings in such an effective way that all the tactics of the pagans became ineffective. He said,

> "O king! We had been an ignorant nation, worshipped the idols, ate the flesh of dead animals, committed evils, severed the relations with near relatives and ill-treated the neighbour. The strong among us, had been Cruel to the weak. In this state of affairs, Allah commissioned a Prophet to us, who had been from among us and we had been fully conversant with his family, truthfulness, honesty and piety. He called us towards Allah, to believe in His unity, worship Him and give up the idols and stones which we and our fore-fathers had been worshipping. He imparted to us the education of truth, integrity and kindness to our relations and ordered us to do good treatment to the neighbour and abstain from prohibited things and blood-shed. He stopped us from evil-deals and telling lies. He forbade to devour the property of the orphans and to accuse the chaste women and guided us to offer Salah, pay Zakat and fasting. Thus, we verified him. We believed in him and followed those things as Haram or prohibited which he prohibited on us. We resolved all those things Halal or lawful which he declared as Halal. Therefore, our nation committed cruelty to us. They tortured us and tried and wanted to make us revolt against our religion enabling us to give up worshipping Allah and again return to worship the idols, and making us to believe in the lawfulness of the things which we had been considering lawful before embracing Islam. When they committed cruelty and oppression, tortured us and made interruptions in our religion, we came to your country and we have preferred you to all the people,

> we have made up hope from your neighbourhood and we have hoped that we would not be committed to cruelty in your country. O king!"

Hearing this speech, Najjashi said, "Do you remember any part of the conversation of Allah?" On that, when Hazrat Jaafar ﷺ recited a few preliminary verses of Surah Kaaf Haa Yaa Ain Sad, Najjahi was so much impressed that he started weeping till his beared got soaked with tears and he spoke up helplessly, "By Allah! This talk and the one which Hazrat Musa had brought, are the two reflections of the some lamp. You are at liberty. I can never hand over you to the pagans."

THE END

IMPACT OF THE SAHABAH

All the features of the life of the Sahabah have been presented before you. You have come to know about the bright examples of their religion, morals and living. You have read about the heroic deeds of their government and politics; but have you been impressed by them to any extent. If the light of these bright stars has not made your nights into days, it is unfortunate. Every person cannot be unfortunate like you. Thirteen hundred years ago, different qualities and dignities of the Sahabah captivated hundreds of persons and brought a great change by their religion, moral and academic effect. If you yourself do not accept the effect of the religion, morals and living etc. of the Sahabah, you must, at least, get lesson and insight from the Conformation and example of the others.

RELIGIOUS EFFECT OF THE SAHABAH

Hazrat Jandah bin Kaab killed a magician according to the teaching of a hadeeth and waleed bin Aqabah bin Abi Maeet imprisoned him for this crime; but the jailer was so impressed by his commitment to Salah and fasting that on his authority released him.

The Prophet ﷺ sent Hazrat Maaz bin Jabal رضي الله عنه to Yeman after his appointment as governor. Reaching there, while offering the Fajr Salah, he uttered boldly the Takbeer which had a great impact upon Hazrat Amr bin Maimoon al Azadi. He stated the same in these words,

خالقيت محبتى عليه فما فارقته حتى دفنته بالشام ـ

"I completely fall in love with him and did not get myself separated from him till he was buried in Syriya."

After him, this spiritual effect, drew him to Hazrat Abdullah bin Masood ﷺ and he remained with him all his life till death.

The religious honour which the Sahabah possessed had such an impact that the people came to them for blessing. Likewise some people from Basrah came to Hazrat Anas bin Malik and requested for blessing and he prayed to Allah for blessings.

The people used to bring small children in the office of Hazrat Aishah رضی اللہ تعالٰی عنہا and she offered Salah to Allah for their blessing.

The Sahabah had such an impact on the authorities of Banu Umayyah that they considered it their obligation to follow the Sahabah in their religious affairs. Once Abdul Malik bin Marwan wrote to Hajjaj, "Do not oppose Hazrat Abdullah bin Umar ﷺ in the rites of Hajj." Due to this order, Hajjaj himself went to Abdullah bin Umar ﷺ and submitted, "what is your order?" He replied, "We should move now." He enquired, "At this time?" He replied, "Yes." He submitted, "I am coming after taking a bath." This impact is caused not only on Muslims but on pagans also. Hazrat Abu Bakr ﷺ constructed a mosque in the courtyard of his house and offered the Salah there. When he recited the Qur'an during the Salah, the family members of the pagans themselves apprehended that they might render their children and wives as the lovers of Islam.

Hazrat Abu Ayyoob Ansari ﷺ had himself been martyred in the war by the Romans in Qustuntunia yet they were so much impressed by him that whenever famine had stricken them, they prayed for rain owing to his grave.

MORAL INFLUENCE OF THE SAHABAH

Evidence is required in each case, but the Sahabah were exempted from it due to their honesty. A woman filed a case of usurpation against Hazrat Saeed him Zaid bin Amr bin Nafeel ﷺ. He said, "I have not taken any part of the land

since I had heard the Prophet's statement— 'Allah will make a necklace of all the seven layers of earth and put it around the neck of the person who usurps land even of the length of a span, belonging to another person'." The case was before Marwan. He said, "Now I do not demand evidence from you." The authorities and the kings were Muslims. It affected the pagans most.

When Hazrat Abu Bakr ﷺ left the land of the pagans, on his way, he met Ibn al Daghnah who was distinguished in Arabia with the title of Sayyid al Faarah. He enquired, "Where are you going?" He replied, "My tribes has ousted me from my land. Now I shall travel and worship Allah." He said, "A person like you, who earns wealth for the poor like us, treats well towards the relatives, undertaken as surety for Diyat and compensation, feeds the guests, helps in calamity to the tribe, can neither go out nor be ousted from the country. I stand surety for you. Come and live in your country, worshipping Allah." Thus, he returned and the pagans gave him permission for worshipping under certain conditions.

Hazrat Naeem bin Abdullah al Kham was a very generous Sahabi and he used to patronise the widows and orphans of the tribe of Banu Adi. This virtue of his had a great effect on the pagans that when he decided to migrate, all the pagans stopped him and said, "you can adopt any religion. If anyone stands on your way, first of all, we shall sacrifice our lives for you."

ACADEMIC INFLUENCE OF THE SAHABAH

Their favours and blessings had rendered the Sahabah like a function of sweet water which is always surrounded by the thirty men for the knowledge. Hazrat Qazaah stated, "When I went Hazrat Saeed Khudri ﷺ, he had been issuing a *Fatwa* (legal opinion) and the people were thronging around him. I waited for some time. When the people had scattered, I myself put my question to him."

Hazrat Sabeea bin Khalid stated, "I went to Koofah for some business. When I went to the mosque, I saw that the people were sitting in large number around a famous and prominent person. When I thought deeply, I found that he belonged to Hijaz. When I enquired about him, the people got angry and said, to me, ''Do you not know him? He is Hazrat Huzaifah bin al Yamaan ﷺ one of the Sahabah of the Prophet ﷺ."

Hazrat Abu Idrees Khaulani stated, "I went to the mosque of Damascus. There I saw a man whose teeth were like pearls, leading the people. If the people disagree on some point, they agree on his verdit. I enquired who that venerable man was. The people said, 'He is Muaz bin Jabal."

The academic respect and influence of the Sahabah can be estimated from the fact that if someone wanted to enquire something, he made a request to some other person for the co-operation and recommendation. Hilal Ghazzi wanted to ask a hadeeth from Hazrat Anas bin Malik; he requested Hazrat Thabit to recommend for that.

Hazrat Aishah bint Talbah رضی اللہ تعالٰی عنہا grew under the training of Hazrat Aishah رضی اللہ تعالٰی عنہا. She stated, "The people have been coming to her from far away lands. As I enjoyed nearness to Hazrat Aishah رضی اللہ تعالٰی عنہا, therefore, old people would come to me and young men would hold me as their sister and offered me presents. They sent letters from different parts of the country. Whenever I received a letter, I said to Hazrat Aishah, 'Aunt! This is letter from such and such person and this is a gift from such and such person?' She would say to me, write the reply and pay the compensation of the gift."

What to speak of the general public, the proud rulers and kings also respected the academic influence of the Sahabah.

Once the governor of Makkah delivered a lecture in respect of sighting of new moon and at the end, pointing to Hazrat Abdullah bin Umar ﷺ and said, "There is present among you such a venerable person who is more conversant with the commandments of Allah and the Prophet ﷺ."

GENERAL INFLUENCE OF THE SAHABAH

Apparently, the Sahabah were like a helpless beggar, yet the general effect had rendered them like a king. Wherever they went, they were received very warmly. When Hazrat Anas bin Malik ﷺ went to Syriya, the people come to receive him as far as Aim al Tamr.

A person was going for Hajj. On the way, he came across Hazrat Abu Zar ﷺ and a few questions and answers were exchanged. When he reached Makkah, he saw that the people were surrounding the same venerable person. After a great struggle he reached there and found the same venerable person whom he had met at Rahzah i.e., Hazrat Abu Zar ﷺ.

Once a person sold his sick camel to Hazrat Abdullah bin Umar ﷺ. When his companion came, he said to him, "I have sold the camel to such and such old man." He replied, "It is very Sad. He is Ibn Umar ﷺ." He went Hazrat Ibn Umar ﷺ hurriedly and wanted to take the camel back, but Hazrat Ibn Umar ﷺ at his once accord, did not like to return it."

Once the brother of Hazrat Bilal ﷺ wanted to arrange his marriage in an Arab family. The people of Shatea dynasty said, "If Bilal recommends, we will arrange the marriage." Hazrat Bilal came and said, "I am Bilal Ibn Riyal and this is my brother; but his religious and moral condition is not good. Therefore, you have the authority to arrange the marriage or not." They said, "How can we object to arrange the marriage of a person whose brother you are."

Once Hazrat Harith bin Hisham went to Syriya for the sake of Jihad. On that there was hue and cry in whole of Makkah and all the people went to him off. Reaching the place known as Bathaa, he stopped and the people also stopped around him and began weeping.

Hazrat Ameer Muawiyah ﷺ had a great respect for

Hazrat Akdar ﷺ and, as he had a great influence on his tribe, he wanted to make them his allies. When Marwan besieged Egypt, he brought his tribe against him in the battle field. Marwan compromised with the people of Egypt and sent for Akdar and got him killed. Who he was killed, the whole of the army shouted, "Akdar has been killed." As soon as this voice was heard, eighty thousand men besieged the palace of Marwan until he closed the door with fear.

Once Hazrat Aqabah bin Aamir Juhani ﷺ went to the mosque for offering Salah, other people also accompanied him He enquired, "Why have you come?" They replied, "Only because you are a Sahabi of the Prophet ﷺ and we want to go with you and salute you."

Bedouines are very wild, selfish and indifferent but they were also attached to the Sahabah that once, Hazrat Baraa bin Aazib went to the desert in search of his camel, the Bedouines surround him and began circumambulation him.

The class of the governors and kings is very haughty but before the Sahabah, their haughtiness remains no more. Once, during the season of Hajj, the point of spear penetrated into the foot of Hazrat Abdullah bin Umar ﷺ. Hajaj came for enquiring about a his health and said, "Alas! We would have come to know the person, the spear of whom has injured your foot." He replied, "The fault lies with you because you have allowed the people to enter the Haram with weapons."

Once Hazrat Abdullah bin Umar ﷺ wrote a letter to Abdul Malik bin Marwan and started it with his name according to Sunnah. The companions of Abdul Malik said, "This is foolishness." Abdul Malik spoke, "It is also a blessing on his behalf."

Not only the Sahabah but the people having a concern with them, even of the least degree, had been held respectable in the eyes of the governors and the kings.

Once Hazrat Umar bin Abdul Azeez ﷺ had been distributing stipends to the people in Syriya. A person came

to him and said, "I belong to the Quraish." He enquired, "From which branch of the Quraish?" He replied, "From Banu Hashim." He enquired, "From which Family of Banu Hashim?" He spoke, "I am also, slave of Ali bin Abi Talib." He stroke his hand on the chest and said, "I am also slave of Ali." Then, he enquired from his cashier or treasurer, "What is the amount of stipend for a slave? He spoke, "From one hundred to two hundred Dirham. Then, he said, "He is the slave of Ali bin Abi Thabit. Give him 600 Dirhams." Then, addressing the person, he said, "you go back to you country. You will get every year this amount."

INFLUENCE OF THE SAHABAH ON BELIEFS

In the view of Khawarij the intercession of a person committing a great sin will not be accepted. Once a group of Khawarij started for Hajj and reached Madeenah and saw that Hazrat Jabir bin Abdullah was narrating hadeeth. While making a mention of the people going to the Hell, he said that the Prophet ﷺ has observed, "Allah will take out of the Hell, a group of the people on the basis of intercession." Yazeed Faqeer was also in the group of Khawarij. He raised on objection, "What are you saying. Allah says:

إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ

Anyone whom you do admit to the fire, truly you cover him with shame. (Aal-I-Imran, 3:192)

كُلَّمَا أَرَادُوْا أَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ أُعِيْدُوْا فِيْهَا

Every time they wish to get away there–from, from anguish, they will be forced back therein.

(Al-Hajj, 22:22)

He spoke, "Do you recite the Qur'an?" He replied, "Yes" He then enquired, "Do you know the rank of the Prophet ﷺ also to which Allah will commission him?" Then, Hazrat Jabir bin Abdullah said, "This is the same rank of the

Prophet ﷺ, on the basis of which, Allah will take out from Hell the person whom He will desire." After that, he stated other events of the Day of Resurrection. The people were so much affected by this speech that all of them said, "How can this old man narrated false reports?" Thus, when they returned, nobody could remain a Kharijah except one man.

INFLUENCE OF THE SAHABAH ON POLITICS

In the history of Islam, the Sahabah have created different political resolutions due to their literal criticism and practical opposition.

Once hadeeth Abu Maryam Azadi ؓ went to Hazrat Ameer Muawiyah ؓ. He felt his coming unpleasant and spoke "We have not felt pleased at your arrival." Hazrat Azadi ؓ said that he had heard a hadeeth of the Prophet ﷺ which he would narrate to him. The Prophet ﷺ observed, "The person whom Allah appoints as the wali of the Muslims, and he avoids fulfilling their needs, necessities and wants and hides himself, Allah will also hide and avoid fulfilling his needs, necessities and wants on the Day of Resurrection." Ameer Muawiyah got so impressed that he permanently appointed a person for looking after the needs of the People.

A slave stole a sapling form a date-garden and planted it into the garden of his master. Marwan bin al Hakam was the governor at that time. The owner of the garden filed a case against the slave and Marwan took the slave into the custody and wanted to cut his hand for theft. The master of the slave came to Hazrat Rafin bin Khadaij and apprised him of the incident. He told that the Prophet ﷺ had said that the hand cannot be cut for the theft of fruit. He asked him to report this hadeeth to Marwan also. He want and narrated this hadeeth before Marwan who released the slave accordingly.

The stipend which had been fixed for the Muslims, had been paid through a Cheque in the later periods, on which it had been written-

'Such and such person should he given so much food-grain.' Thus, some people adopted the practice that they had sold that cheque. As, according to hadeeth, a thing cannot be sold unless the retailer takes its possession, Hazrat Abu Hurairah ؓ raised an objection on such sales and Marwan, accordingly, issued an order—" This method should be abolished." The reporter stated that this order had been complied with so severely that, he had seen himself the police snatching such letters from the hands of the people.

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سيد العلمين و على آله و اصحابه اجمعين

وما علينا الا البلاغ المبين

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The *Siyar al Sahabah* was published by Darul Musannifeen. Now, Darul Ishaat, Karachi offer the readers its English translation entitled *The Ways of The Sahabah*. The series was prepared by great scholars such as Maulana Abdus Salam Nadvi, Maulana Shah Moeen Uddin Ahmed Nadvi and Maualana Saeed Ansari.

The lives of the Companions رضي الله عنهم male and female – are recounted in this book. These Companions رضي الله عنهم are the most sacred after the Holy Prophets عليهم السلام. This book covers the lives of the Muhajirs and Ansars, the Ashra Mubashsharah, the female Companions, and how they all conducted themselves - their beliefs, their daily practices, their social behaviour, ethics and politics. Above all, it looks into their love for the Prophet ﷺ.

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We are sure it will be of great service to our readers.